ANNALES DU SERVICE DES ANTIQUITÉS DE L'ÉGYPTE - TOME LX

RÉPUBLIQUE ARABE UNIE

MINISTÈRE DE LA CULTURE

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Le Tome LX est Complet

LE CAIRE
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A LATE-PERIOD STATUETTE

BY

Dr H. S. K. BAKRY

The statuette in question, which is 6 ins high and 4.4 ins in max. width and is made of dark grey-green schist, is naophoros broken across the chest. It represents a kneeling person holding a naos before him. His name and quality are lost, since they surely appeared on the missing lower part. Its provenance is unknown ; nevertheless it can be dated to early Dyn. XXVII (525 - 404 B.C.) because of certain features characteristic of the sculptures of the Persian Period (525 - 332 B.C.). This unique piece is in the possession of Mr John Keane, Geneva, and it is to be hoped that the present study will arouse the interest of egyptologists who may come across the naos housing the image of a deity and, at the same time, covered with inscriptions of great interest, apart from the rest of the dorsal inscription which would most probably disclose the name, titles and rank of the person portrayed.

He wears a big bag-wig faintly contoured on the forehead, which rests on the narrow portly shoulders and the back pillar, leaving the small ears visible. There is an air of calm on his age-lined face, denoting self-respect and piety. The eye-brows are contoured from above by an incised line, and appear natural ; the upper eyelid is edged with a thick curve, the lower one barely contoured in a like manner. The nose, although broken, looks conical in shape; *i.e.*, it tapers conspicuously towards the eyebrows. The mouth is small, and also damaged ; it sags, with its corners turned upwards. The lower lip is thick, with a deep depression under it, which stresses the sagging broad chin below it.

The garment, a large rectangular sheet of material, is tightly wrapped under the armpits, and the two folded corners are placed in the centre of the chest (Pl. I).

The back pillar has a softly rounded top which reaches nearly to the crown of the man's bewigged head (Pls. II, III). It bears two vertical lines of incised inscription (Pl. IV).

TRANSLATION OF TEXT

1 → (The one) honoured by Neith, Lady of Sais, and favoured by Osiris prominent in the House of the Bee [1] . . . . like the Lord of Infinity[2]. May the Two Sisters[3] spiritualize thee with their lament! May they beat . . . ! (Or : The Two Sisters spiritualize thee... (while) they beat...)...

COMMENTARY

I. There is little doubt that "the Temple of the Bee"  *ḥ.wt bj.t* was closely connected with the Temple of Neith  *ḥ.wt Nt* at Sais, at least in the sense that the Saite *nome* encircled both of them. How far one is from the other is nevertheless unknown, although Strabo distinguishes between the Temple of Neith and that of Osiris.[1] It is of interest, however, to note that Osiris and Neith held - among other private titles - one title in (common) : "the one prominent in the House of the Bee",

(1) *Strabo* 17.802. Cf. Gauthier, H., *Dict. géogr.* IV, 119.

and this may occur on one and the same monument[1]. The geographical situation of the temple, its architectural elements, religious function and relationship to the sanctuaries of Neith are still enigmatic problems awaiting solution.

Classical writers have instructed us - though briefly - about the cult of Osiris and his mysteries at Sais, yet out of deep respect and piety at certain moments, they refrain from naming him.[2] In Egyptian texts, too, in case his name is understood, he is referred to by one of his epithets such as 'the Great God' (*nṯr ꜥꜣ,*)[3], 'the Sovereign (*ỉty*)[4] and the Hēliopolitan' (*ỉwny*).[5]

On the Urbino obelisk mention is made of Osiris through his epithet *nṯr ꜥꜣ* and of the name of Neith, too. Here Osiris is 'the one prominent in the House of the Bee'[6]

(1) Such as the Obelisk of Urbino with the inscription : 

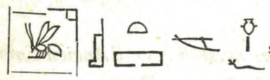
Müller, H.W., *Der Obelisk von Urbino*, in *ZÄS* LXXIX, 148; cf. Habachi, L., *Sais and Its Monuments*, in *Ann. Serv.* XLII, 378 ff.; 388.

(2) Herodotus, for instance, when speaking of "the ceremonies at the feast of Isis in the city of Busiris", continues: "It is there that the whole multitude, both of men and women, many thousands in number, beat themselves at the close of sacrifice, *in honour of a god, whose name a religious scruple forbids me to mention*" *Bk* II § 61; cf §§ 86, 132, 170, 171.

(3) Leclant, J. et De Meulenaere, H., *Une statuette égyptienne à Delos*, in *KÊMI* XIV, 36; 38 (with n. 9).

(4) *Wb.* I 143. 13.

(5) *Wb.* I 53. Cf. Leclant et De Meulenaere, *op. cit.*, 36; 39 (n. σ).

(6) For *ḥ.t bj* as temple of Osiris, see Müller, *op. cit.*, 145, n. 3; for the same temple as the favourite place of Osiris , see *ibid.* 147, n. 2. ; also see Schiaparelli, *Firenze*, 5. 222; Wiedemann, *Rec. trav.* VI, 129; Piehl, *Quelques textes* (VIII Congr. Orient.), p. 48 ff. = Tourajeff, B., *Einige unedierte Saitica in russischen Sammlungen*, in *ZÄS* XLVIII, 162, with (8).

; elsewhere he bears the same title as 'Sovereign' the House of the Bee, the place of the Sovereign (*i.e.* Osiris).[1]

Grammatically, here are two parallel phrases in juxtaposition : *imꜣḫ(w) ḫr Nt nbt Sꜣw* and *ḥsy* (or *ḥsw*) *ḫr Wsir ḫnty ḥ.(w)t-bit.* It is probable that the second *ḫr* is used to stress the parallelism, since *ḥsy* is often used either with a genitive—direct or indirect, *i.e.*, with *n*—or with a suffix. Although the indirect genitive is more usually met with, the preposition *ḫr* may none the less be at times employed, *e.g.* [2]

2. *Nb nḥḥ* as title of Osiris.[3]

(*a*) for [4]

(*b*) [5] O.K.

[6] M.K.

[7] N.K. : Dyn. XVIII

[8] (Osiris of Abydos), Dyn. XX.

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(1) Vatican statue (Inv. No. 196) of Udjaḥorresneit. Posener, G., *La première domination perse en Egypte*, Le Caire, 1936, p. 13 (n. y). Habachi, *op. cit.*, 381-82; Revillout, E., in *Revue égyptologique*, t. I, p. 73 = Mallet, D., *Le culte de Neit à Sais*, Paris, 1888, p. 147.

(2) Theban Tomb No. 157 (Nebwenenef). *Wb.* III 156. 20; cf. *ibid.* 1-3.

(3) *Wb.* II 299.9.

(4) *Wb.* II 227.

(5) Mariette, A., *Les mastabas de l'Ancien Empire*, Paris, 1889, 448.

(6) London, *British Museum*, (349).

(7) Schiaparelli, E., *Museo di Firenze Antichitá Egizie*, Rome, 1887, (1583).

(8) *Staatliche Museen in Berlin* (Inschr. bis Ende N.R...) (2031).

For the difference in meaning between *nḥḥ* ('past ifinity') and *ḏt* ('future eternity') see ʿAbd-el-Moḥsen Bakîr, *Nḥḥ and ḏt reconsidered,* in *JEA*, XXXIX, 110-11.

3. *I.e.*, Isis (*ꜣst*) and Nephthys (*Nbt-ḥwt, Nbt-ḥyt*)[1] : ; here Thy Two Sisters Isis and Nephthys come to thee.[2]

Raise thee up between (?) the Two Sisters.[3]

4. Just as Gēb spiritualized Osiris as god, through his rising from the tomb, so the deceased (king) will rise and be spiritualized, i.e., become a god[4]. Other gods may perform Gēb's duty in this respect : Rēʿ,[5] Anubis,[6] Horus[7] and "Shu and Tefēnet and the gods who created the Ancestors."[8] Spiritualization which implies the deification of the deceased[9] occurs in heaven, while the corpse is entombed in the necropolis here.[10]

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(1) *Wb.* IV 151.15. Lefebvre, G., *Grammaire de l'Egyptien Classique*, Le Caire, 1940, 127 b, p. 74. Cf. in "die Stadt der beiden Schwestern". *Mett.* 53, in Golenischeff, W., *Die Metternichstele*, Leipzig, 1877, S. 8 = Sander-Hansen, C.E., *Die Texte der Metternichstele*, in *Analecta Aegyptiaca*, Vol. VII, København, 1956, S. 37.

(2) *Pyr.* 628 a; cf. 1630 a.

(3) *Pap. Bremner-Rhind* 13, 26. See Faulkner, R.O. in *JEA*, XXII, 130 (13, 26). Cf. *Pap. Rhind* I 4,5; II 9,5 = Möller, G., *Die beiden Totenpapyrus Rhind des Museums zu Edinburghs*, Leipzig, 1913, S. 22,23.

(4) *Pyr.* 795, 1015 a-b,c-c.

(5) *Pyr.* 795b.

(6) *Pyr.* 796 c; cf. 1713 b.

(7) *Pyr.* 1712 a.

(8) *CT* 260 c.

(9) *Pyr.* 906 a.

(10) *Pyr.* 1046 a-b; cf. 1261b. Cf. the following text :

Urk. IV 66, 16-7 (The Tomb of).

It is remarkable that the Pyramid Texts do not refer to "the Two Sisters" *i.e.,* Isis and Nephthys as regards the spiritualization of the deceased. They are described therein as only his two sisters who take his corpse over to the Nile to the Necropolis for interment,[1] or who are at his side[2] to mourn over him.[3]

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(1) *Pyr.* 628 a-b.
(2) *Pyr.* 1951 b.
(3) *Pyr.* 2127 b+1,2.

Pl. I



Pl. II



Pl. III



Pl. IV



RECONSTRUCTION OF THE THIRD PYLON AT KARNAK [1]

BY

Dr H. S. K. BAKRY

Prior to 1960[2] the Department of Antiquities undertook the dismantling of the Third Pylon of Amenōphis III and the N.- E. Wall of the Hypostyle Hall of Sethōs I and Ramessēs II, after numerous fragments belonging to buildings erected in the area by Amenōphis III's predecessors had been recovered from the foundations of the Pylon. Aṭ the same time it was proposed to separate the 19th Dyn. Wall from the 18th Dyn. Pylon by approximately five feet in order to render visible the archaeological details of the Pylon and its inscriptions. The work was carried out in the following manner :-

A.—Method of Dismantling :

1. The W. faces of Wall and Pylon were drawn in elevation on a scale of 1 : 20 ; therefrom a wooden scale model was constructed.

2. Each block to begin with was numbered twice to indicate the course to which it belonged and the position it occupied therein. These numbers were

(1) Thanks are due to Mr. Ṭâha ʿAbdullah al-Sheltâwy, Sub-director of the Department, who planned the work, to the egyptologists and to architects who helped with its execution, and to the skilled and unskilled labourers who brought the work to completion.

(2) See Barguet, P., *Le Temple d'Amon-Rê à Karnak, Essai d'exégèse*, Le Caire, 1962, (Publications de l'Inst. fr. Arch. orient. du Caire: Recherches d'archéologie, de philologie et d'histoire, t. XXI), pp. 78-86, and footnotes concerning the emptying of the S. and N. towers of the Third Pylon.

marked on the scale drawing, which was divided into sections each course of which was numbered from top to bottom (Pls. I, II).

3. Each section was photographed in detail. The photographs were pasted in their appropriate places on the wooden model (Pl. III *a*, *b*).

4. Blocks were extracted one at a time and each was given an incised number on its plain upper surface. They were raised by block-and-tackle, lowered to a decauville flat car and transported to an open space N.-E. of the Pylon and E. of Shabako's "Hall of Gold".

5. A new concrete foundation was laid at a depth of 18 feet and covered with asphalt to prevent damp rising through the rebuilt blocks.

In December 1961 rebuilding commenced.

B.—Method of Reconstruction :

The Wall :

1. Since its lowest courses were excessively corroded (fortunately they bore no inscriptions), they were replaced by new sandstone blocks of the original shape and dimensions (Pls. III *bis*, IV *a*, *b*, V *c*). It was noted that capillary action and salt had reached a height ranging between three and nine feet.

2. Each block was padded to prevent damage before being transported by decauville to its original place (Pl. V *d*).

(*a*) Scaffolding and block-and-tackle were erected for the purpose of lifting and aligning the blocks (Pls. VI, VII, and Pls. VIII, IX).

(*b*) As soon as two courses were finished concrete abutments were built at the back of the Wall (Pls. X-XII).

(*c*) Alignment was checked at intervals and continuity of scenes and texts ensured (Pl. XIII).

Although a similar method was applied to Section B, this demanded more work, since it was higher than Section A. It consisted of two jambs joined from above by a lintel which was broken. Seventeen pieces which were recovered were carefully fitted together, concrete being substituted for the missing parts.

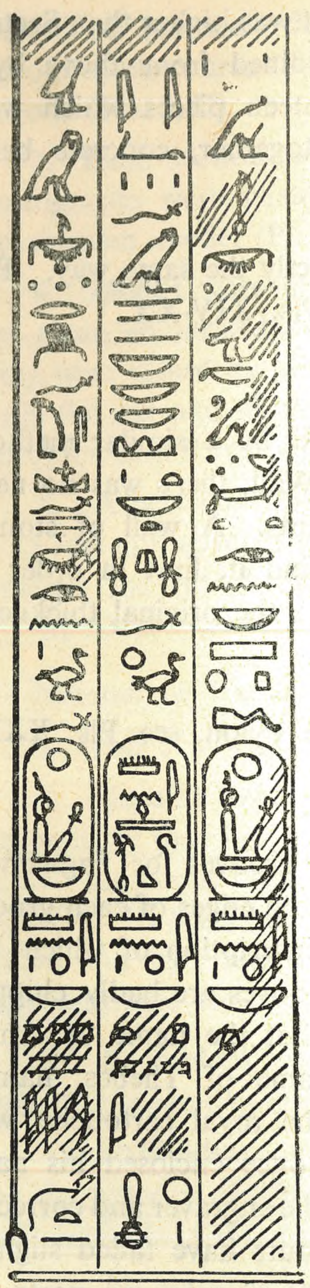
Section C was re-erected exactly the same way. For the bas-reliefs of the Wall, see Pls. XIV-XX.

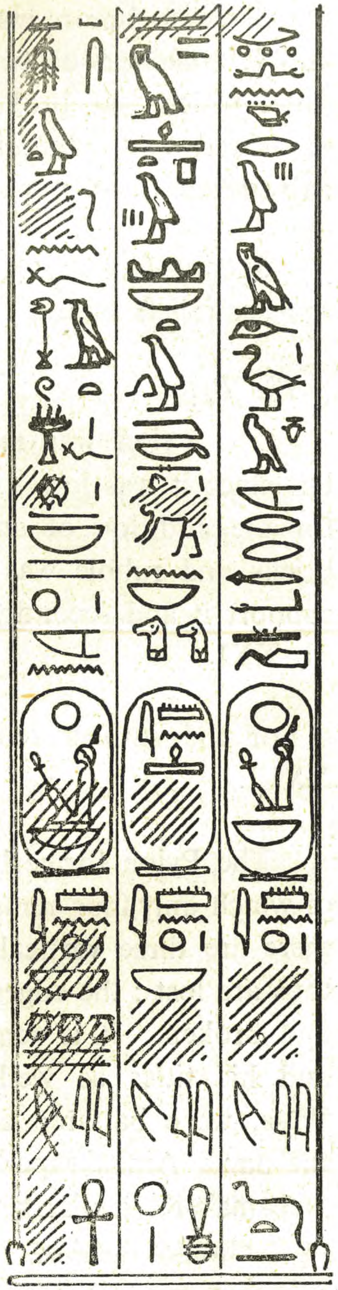
The Pylon :

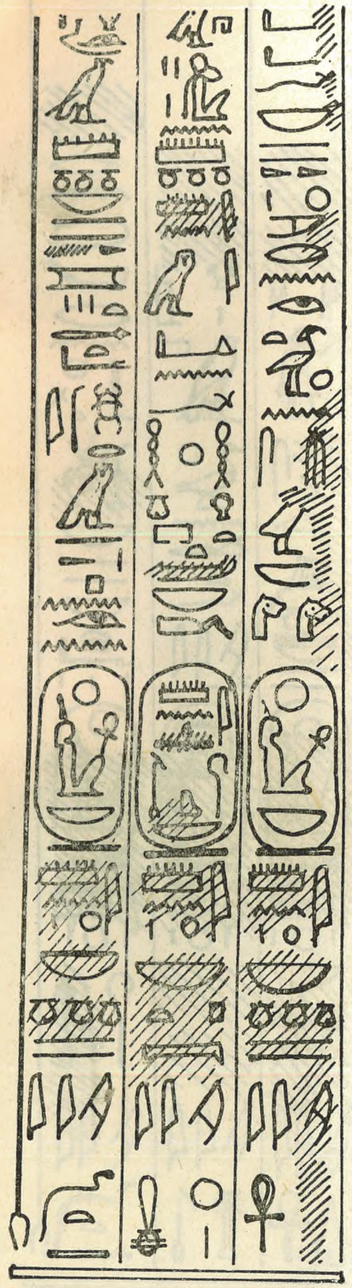
The Pylon was reconstructed by a similar method, but since it was lower than the Wall, there was no need for the addition of any abutments. A wall of stones, bricks and rubble was built behind it, first in order to support it and secondly to restore the original thickness, Pl. XXI.

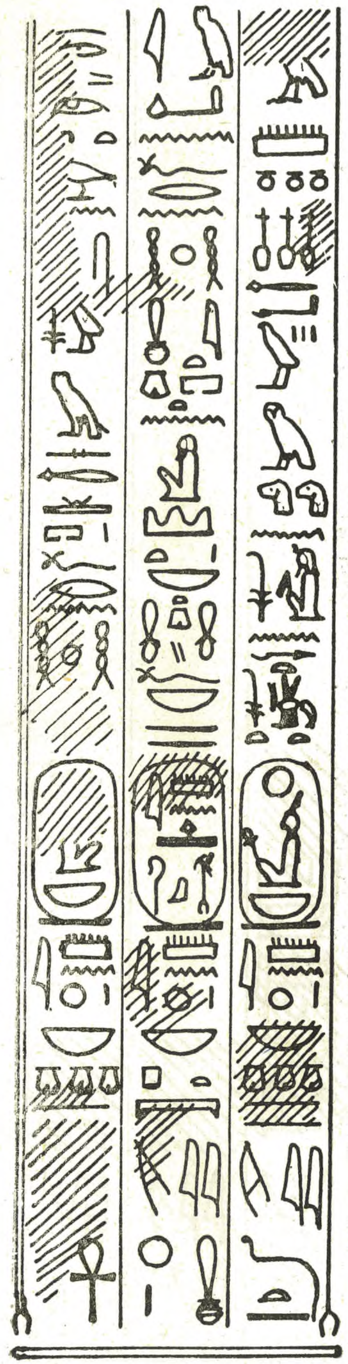
For the sunken reliefs of the Pylon, see Pls. XXII-XXVI.

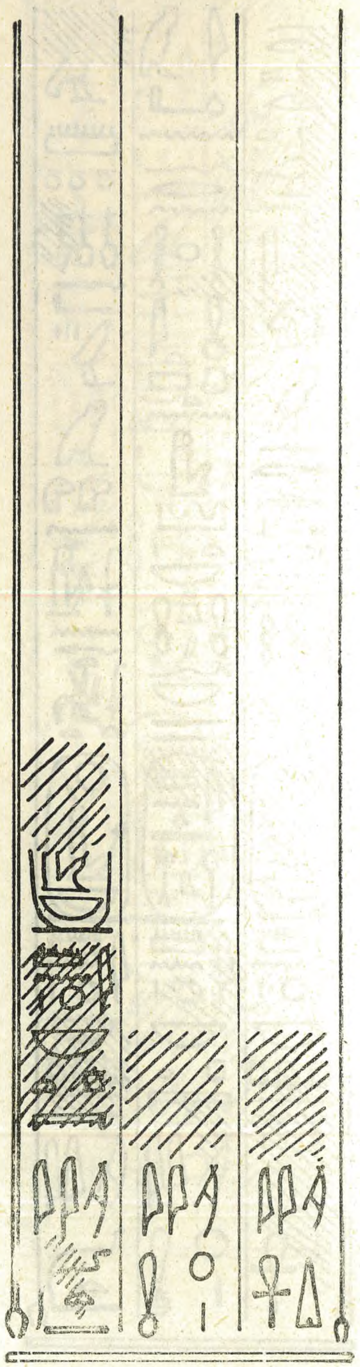
The Pylon formerly had five grooves for flag-staves, of which only four remain. At both edges of each groove there are three vertical lines of inscription of which the tops are lost ; the edges of the grooves are badly chipped and broken. It is remarkable that the name of Amūn and his titles as well as the name of Thebes, namely Wēse, were battered and that the royal cartouche with the name Amenḥotpe-ḥike-Wēse once enclosed his name Neb-maʿē-rēʿ, a mistake made by the engraver and corrected in a clumsy fashion. Some colours have faded slightly, others completely ; the remnants of coloured paste are still fresh and visible. The inscriptions on the Pylon (Pls. XXIII-XXVI) run as follows :

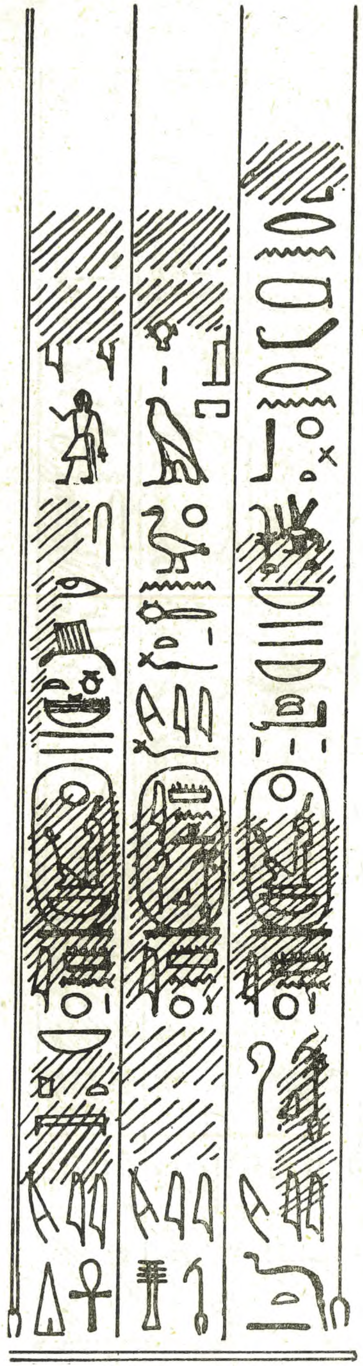


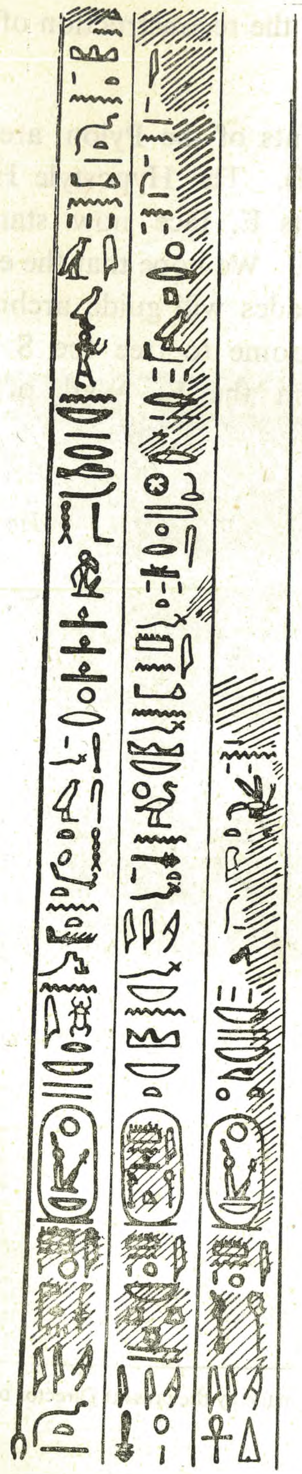










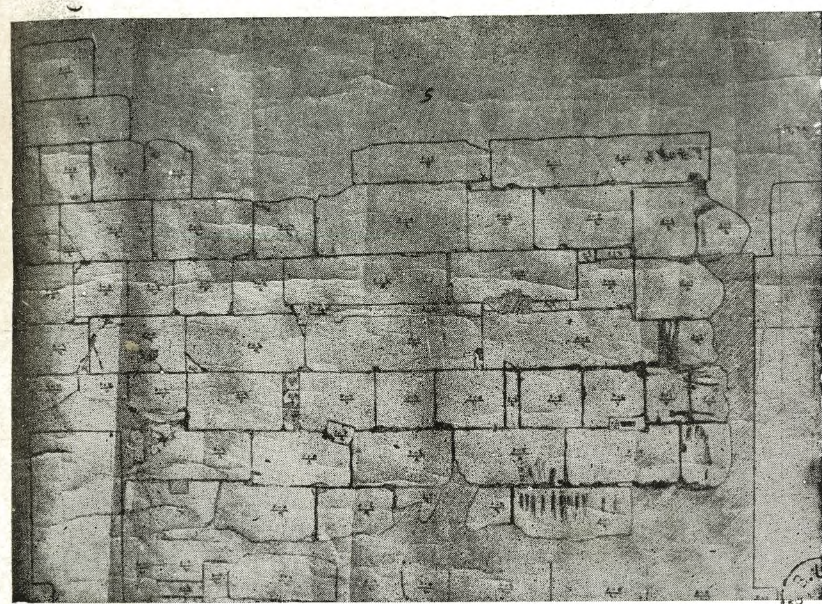


On June, 1963, the reconstruction of the Third Pylon came to an end. (1)

The measurements of the Pylon are indicated on its elevation, (Pl. XXII). The Hypostyle Hall, the W. face of the Pylon and its E. face now stand independently (Pls. XXVII-XXIX). We hope that the experience gained during the past decades will guide architects and egyptologists in years to come to free the S. tower of Amenōphis' Pylon from the E. Wall of Ramesses II's Hypostyle.

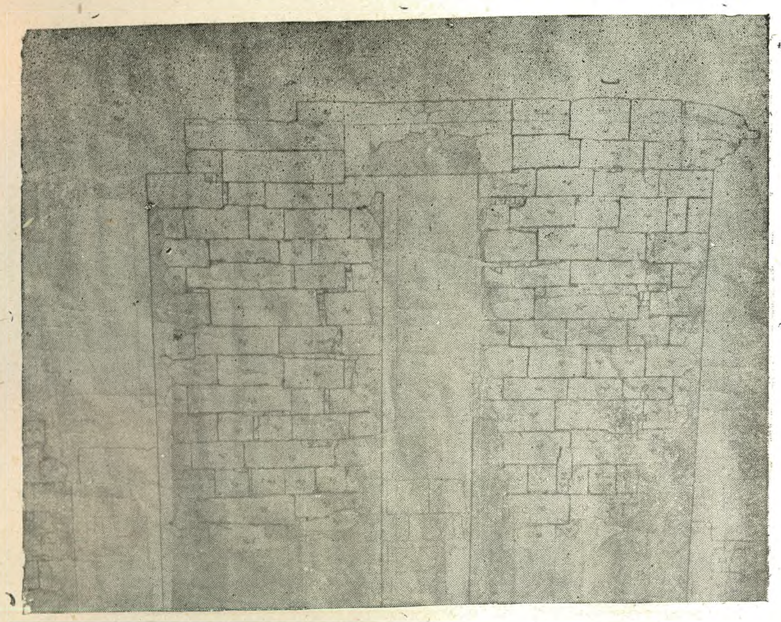
Dr H. S. K. Bakry

(1) Thanks to the efforts made by the present Director of Works, Mr M.F. ʿAbdu'l Raḥīm.

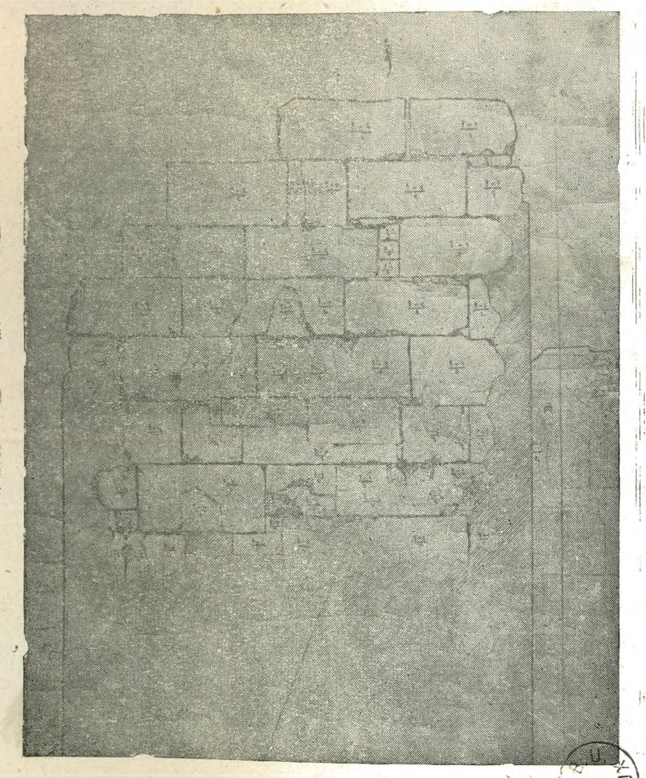


Plan of Wall with the blocks bearing course numbers.
Section *A*

Pl. II

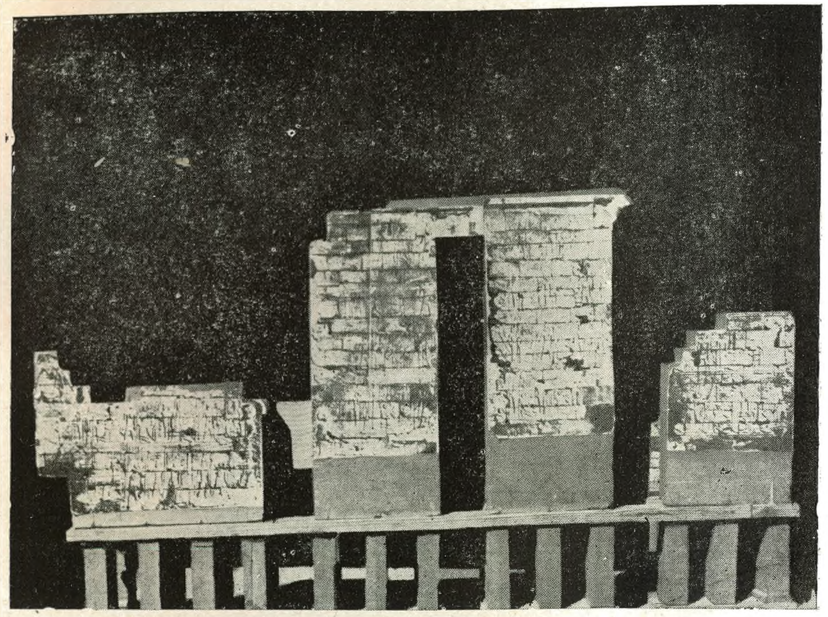


Section *B*

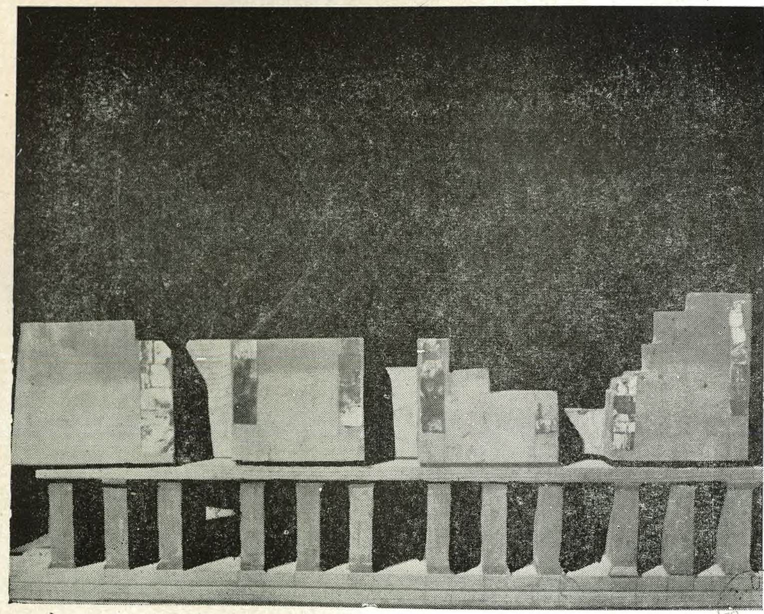


Section *C*

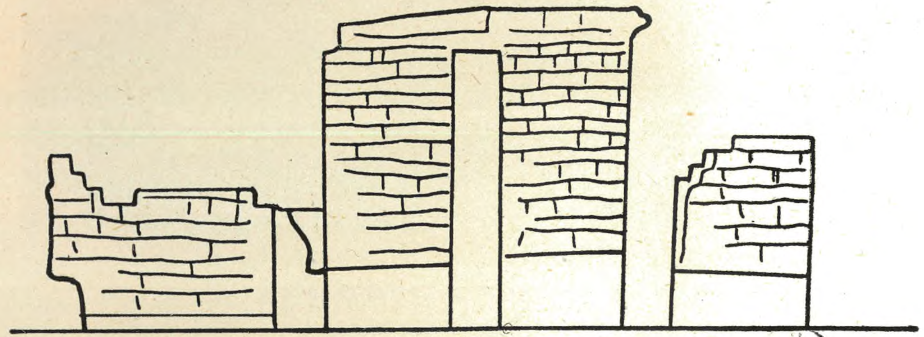
Pl. III



(*a*) Wooden model of Wall with photos of scenes.

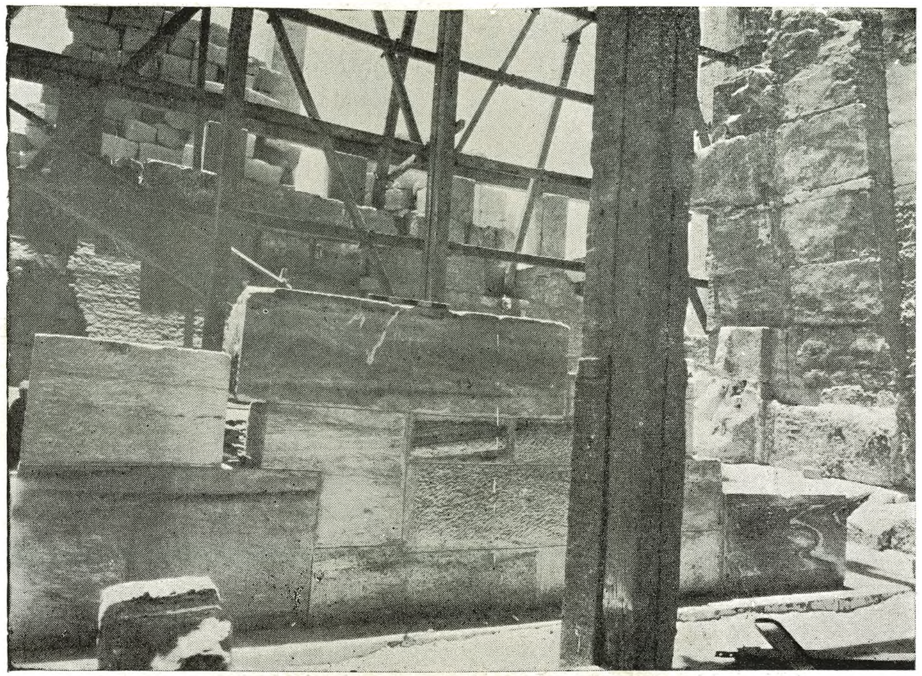


(*b*) Wooden model of Pylon with photos of inscribed parts.

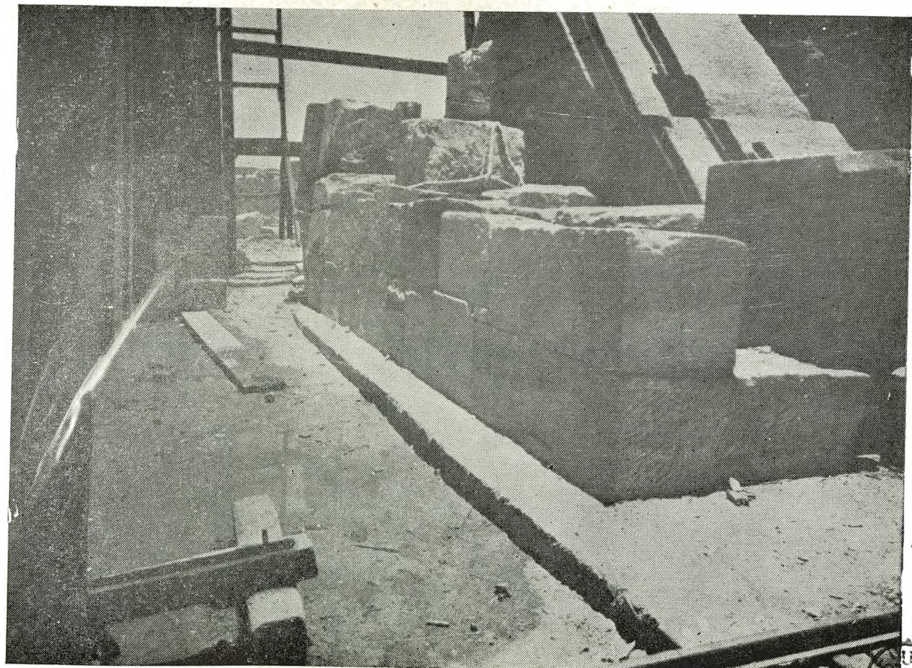


Elevation of Wall.

Pl. IV

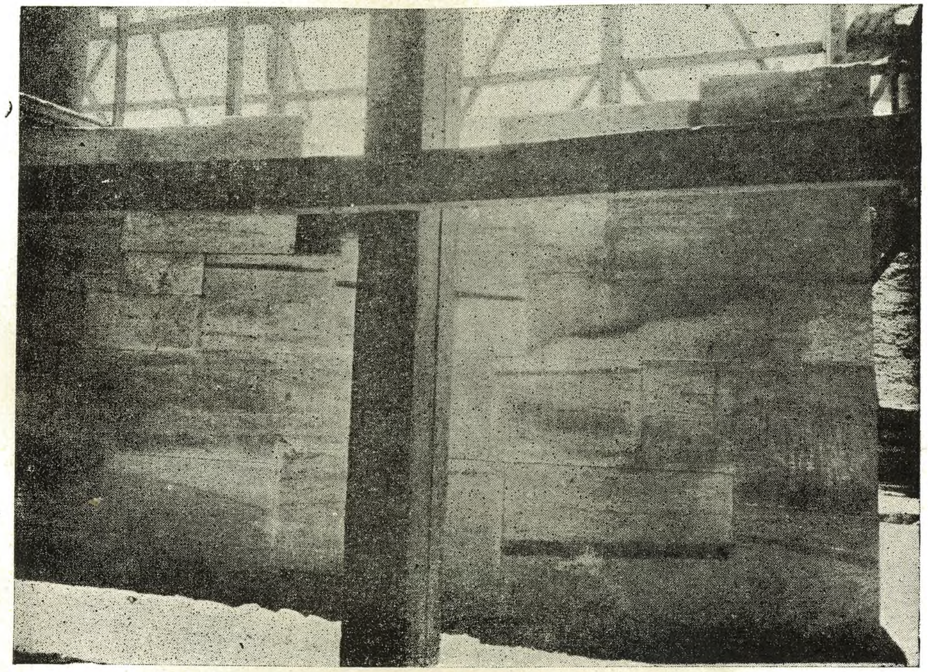


(*a*) Building lowest courses of Wall with new sandstone blocks, S. side.



(*b*) Reconstruction of Pylon, N. side.

Pl. V



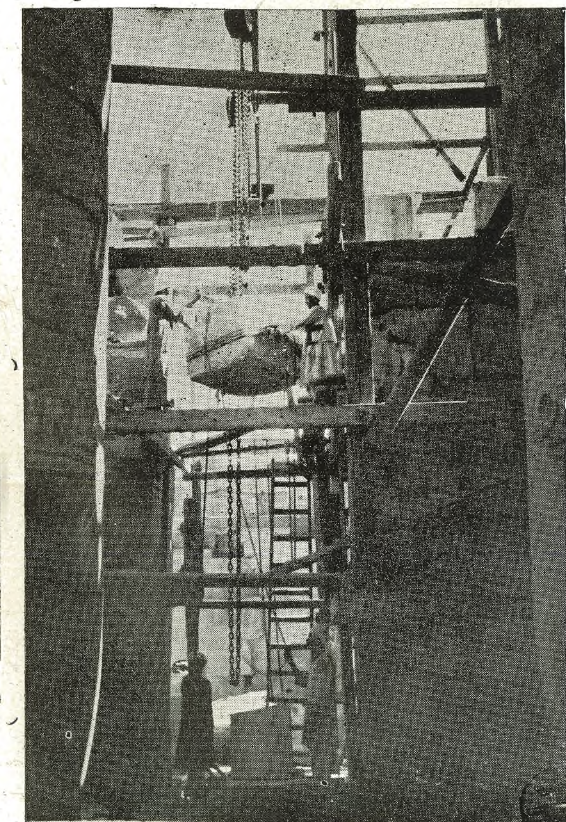
(*c*) More courses of new sandstone blocks in place of the old ones.



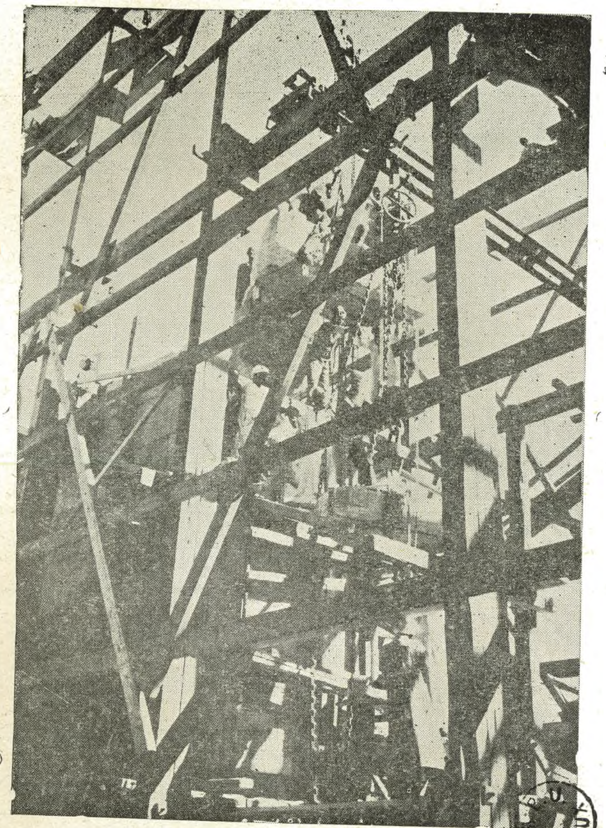
(*d*) Block dragged on rollers and decauville-car in order to be replaced in its original position.



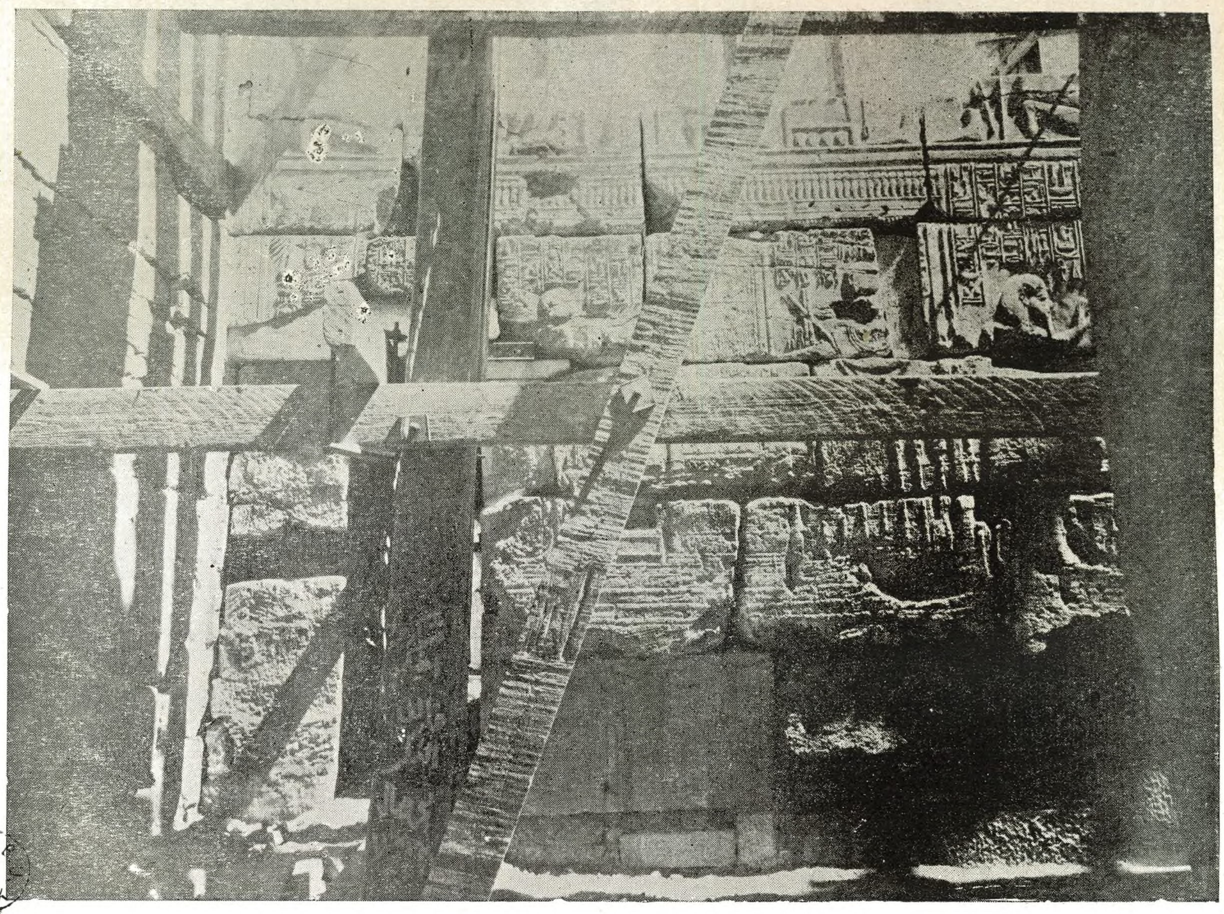
(a)—Raising a large block tied with rope on pad by m'ans of tackle-and-block.



(b)—Raising a block by crane in order to replace it in its original position.



(*c*)—Workmen using the crane for lifting blocks to the top of the Wall.



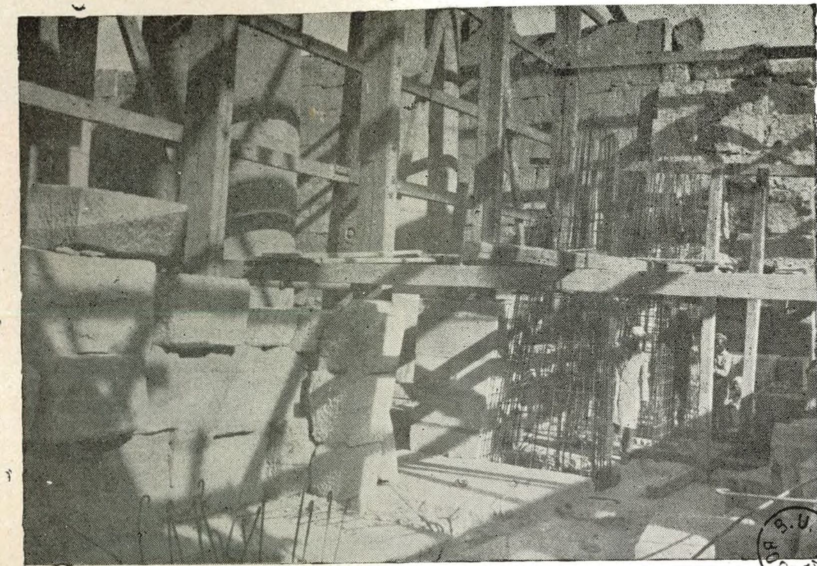
Reconstruction of Wall, section A (*left*).

Pl. VIII



(*b*)—Reconstruction of the lowest inscribed courses on new blocks, section A (*right*).

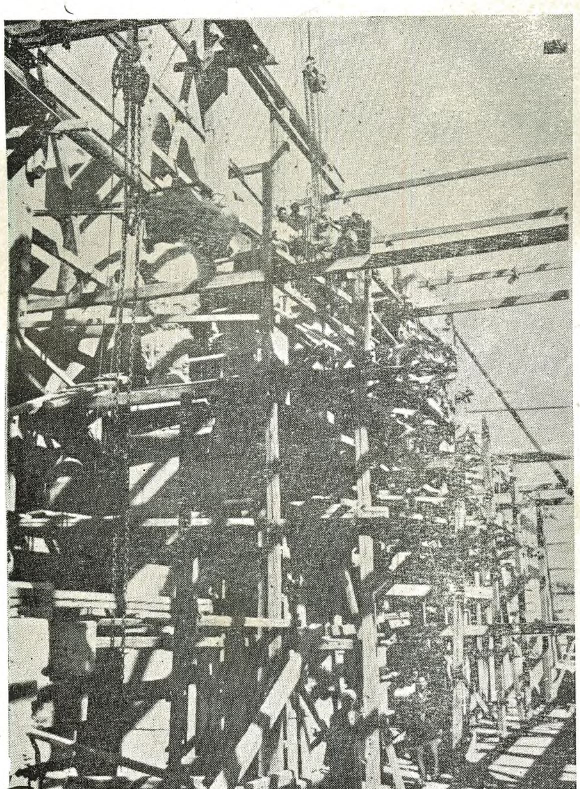
Pl. IX



First stage of building concrete abutments.



Back of Wall supported by concrete abutments and preparation for reconstruction of Pylon on concrete foundation.



Abutments nearly completed.



Concrete abutments.

Pl. XII



Fig. 8. (*a*)— Checking and revising at the top of the Wall, section B, *left*

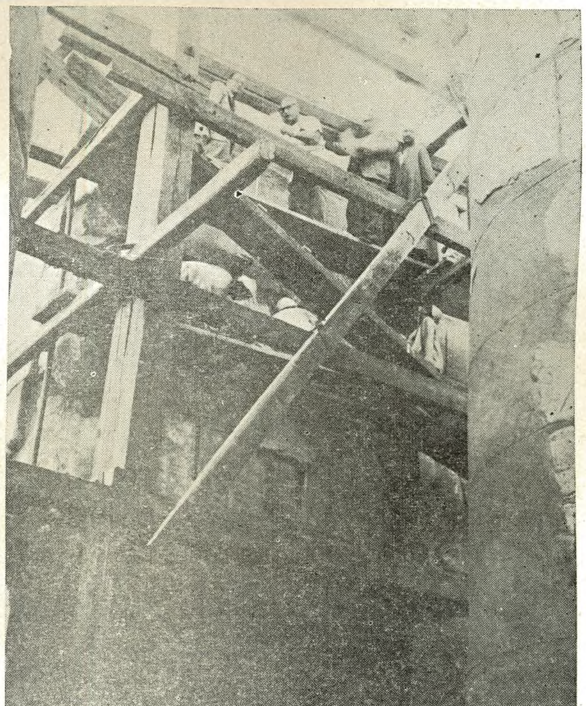
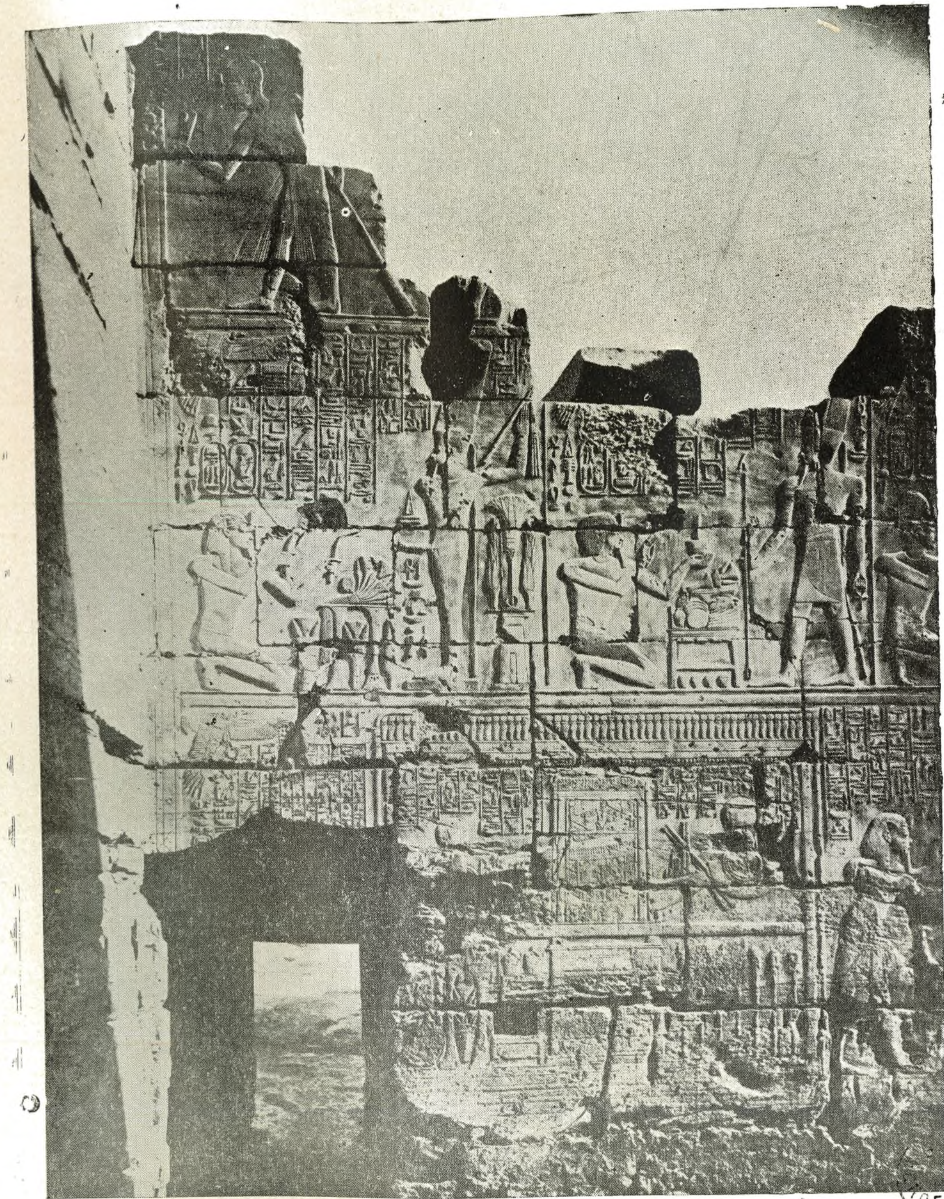
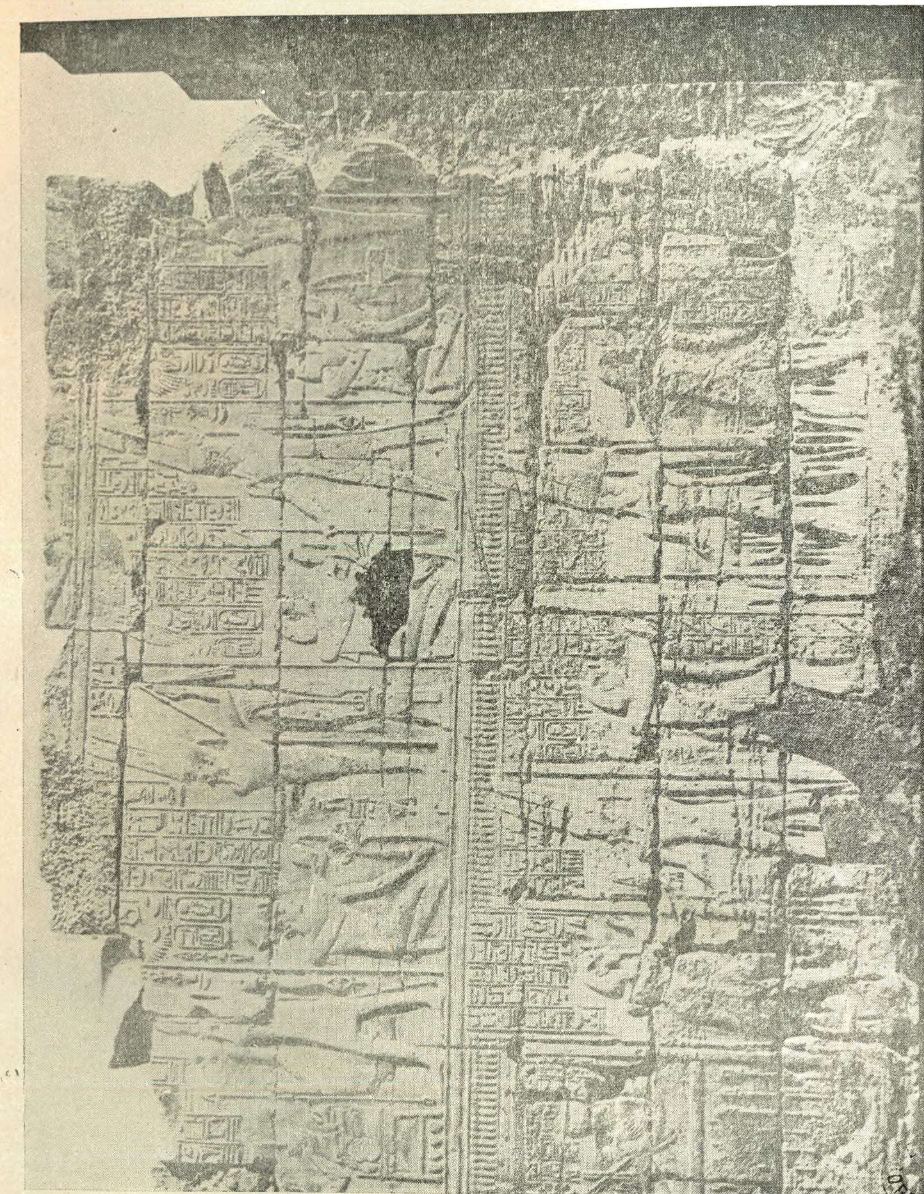


Fig. 8. (*b*)—Checking work at a high course of section B, ***right.***

Pl. XIII

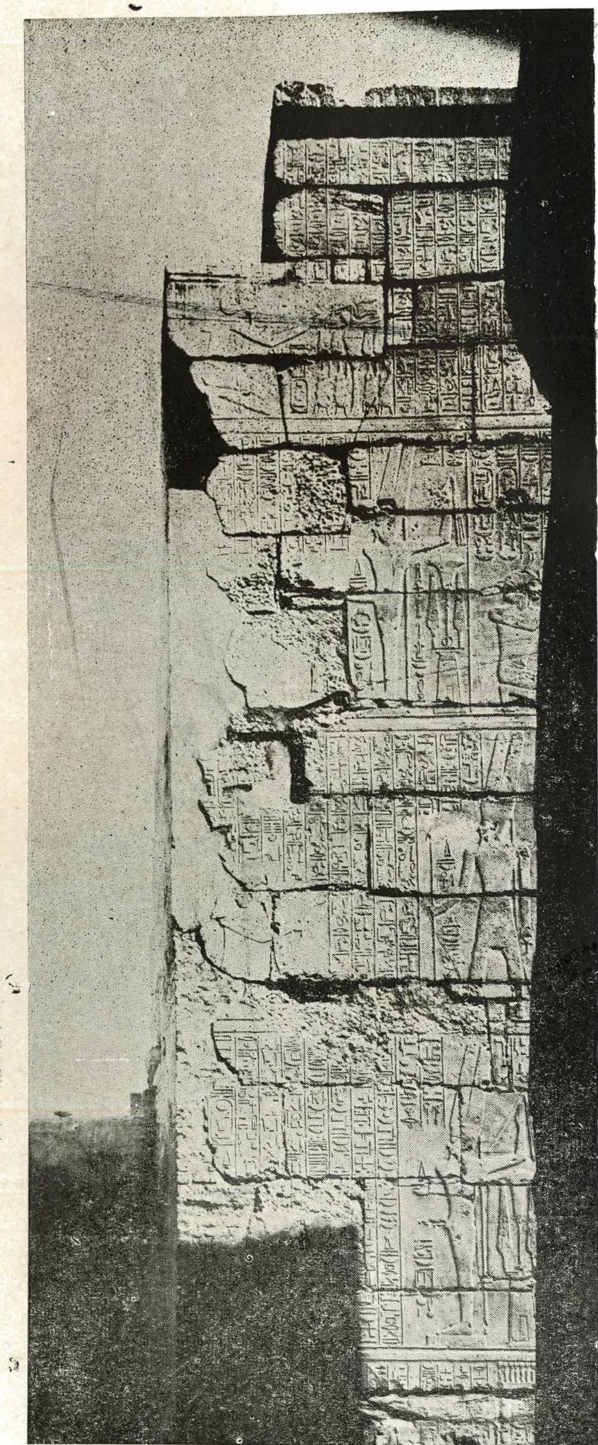


(*a*)—Section A.

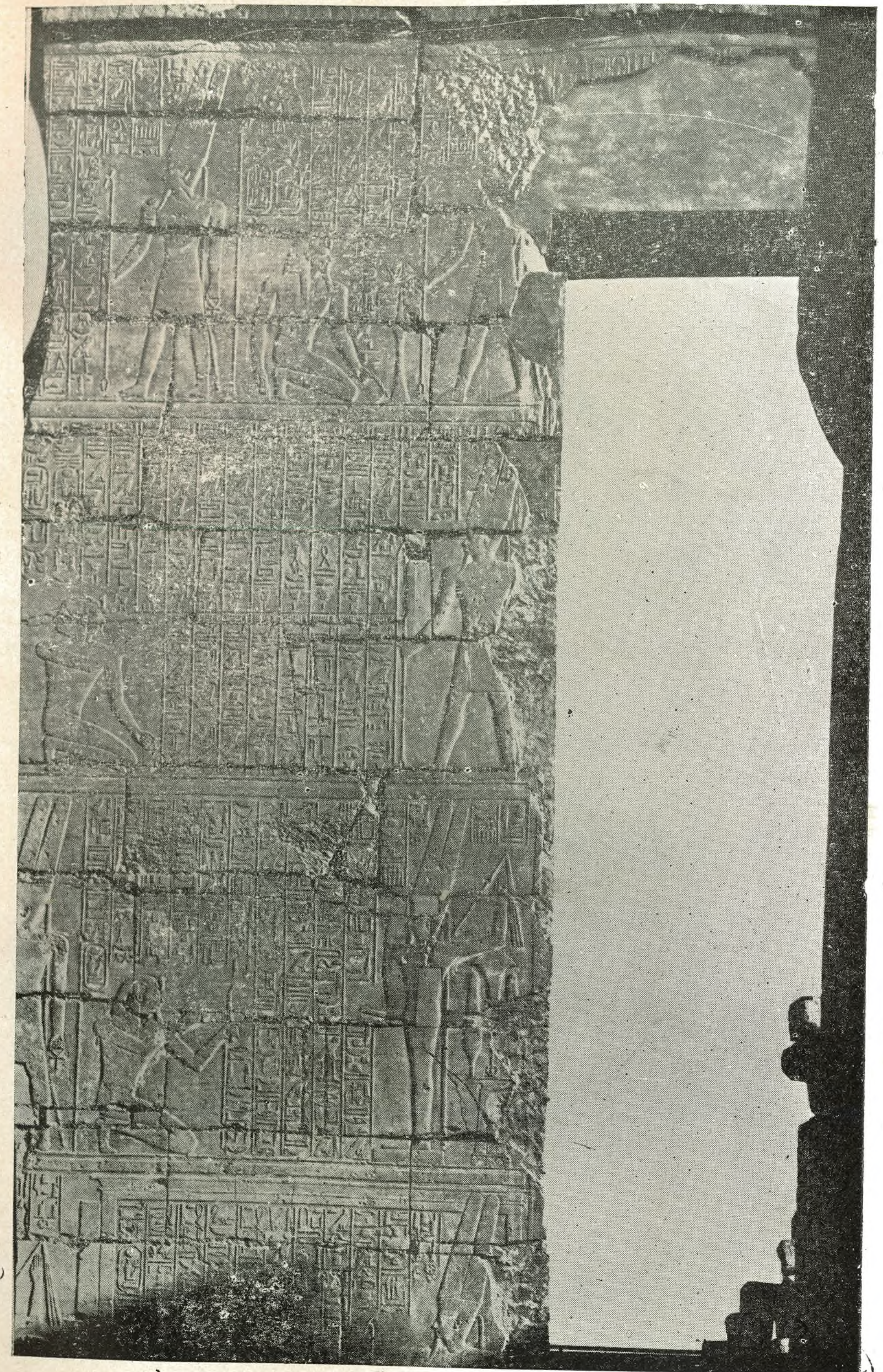


(b)—Section A.

Pl. XVI



(*a*)—Section B.

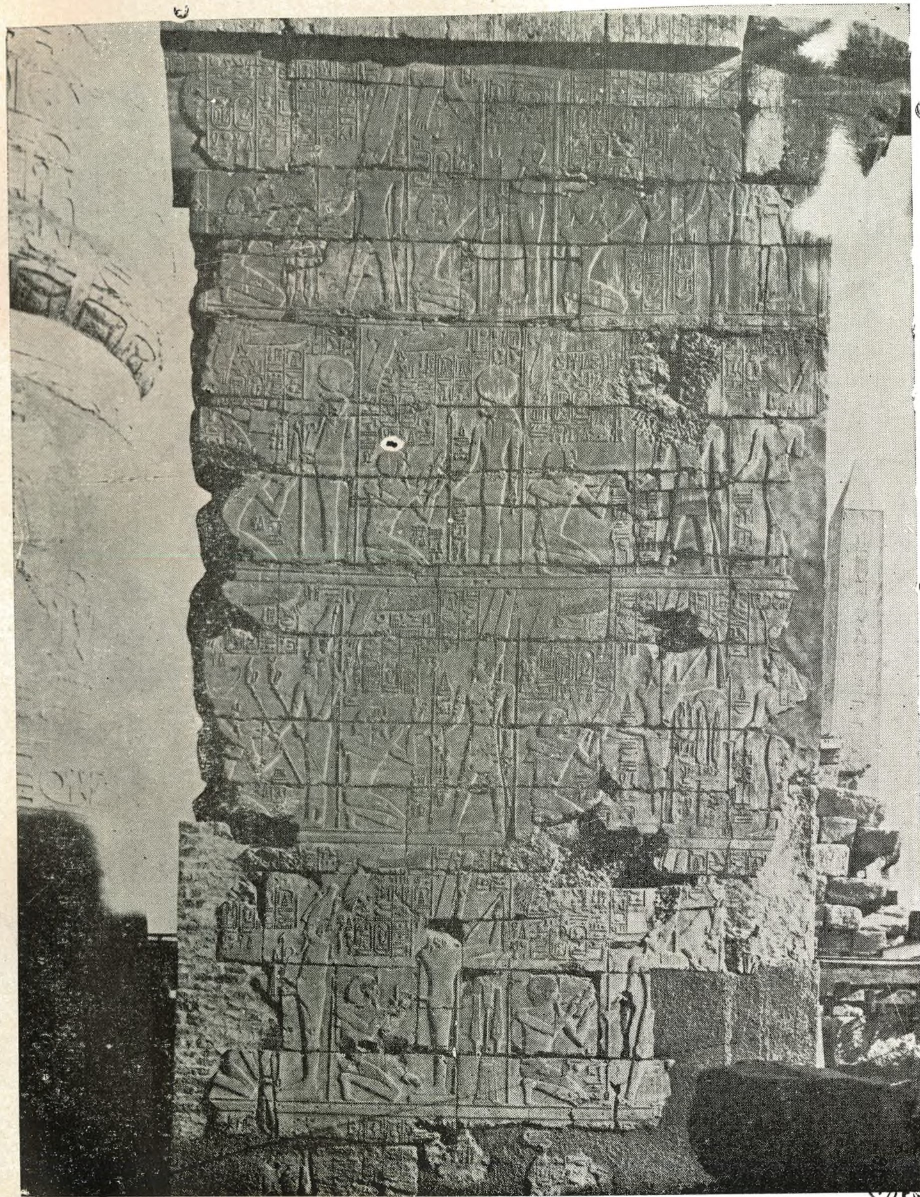


(*b*)—Section B.

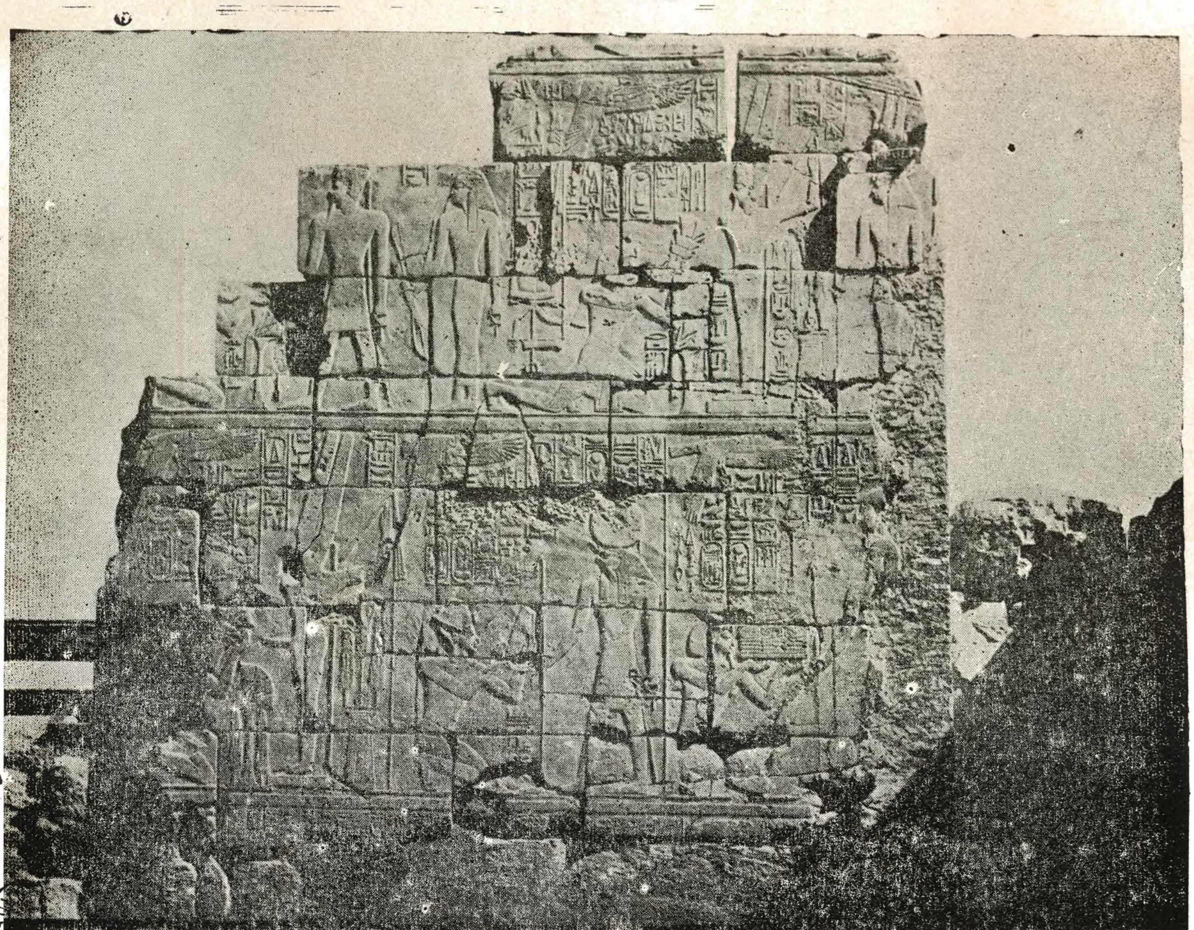


(c)– Section B.

Pl. XVIII



(*d*)—Section B.

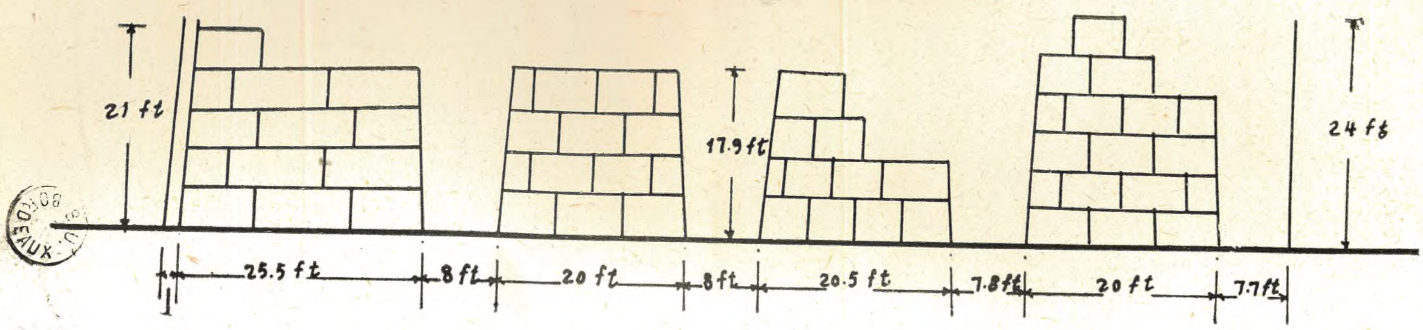


Section C.

Pl. XX



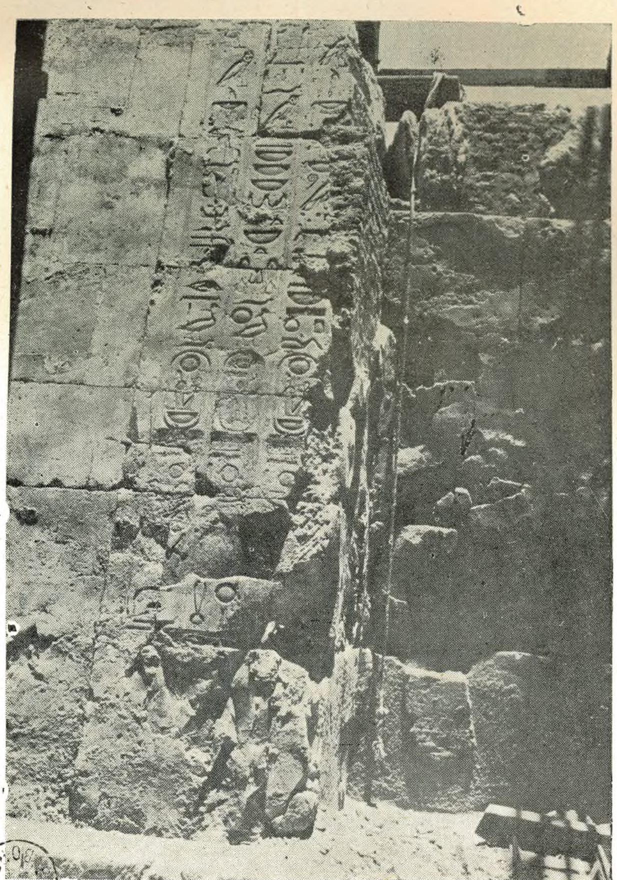
Shewing back of Pylon re-built with bricks, stones and rubble to restore original thickness of Pylon.



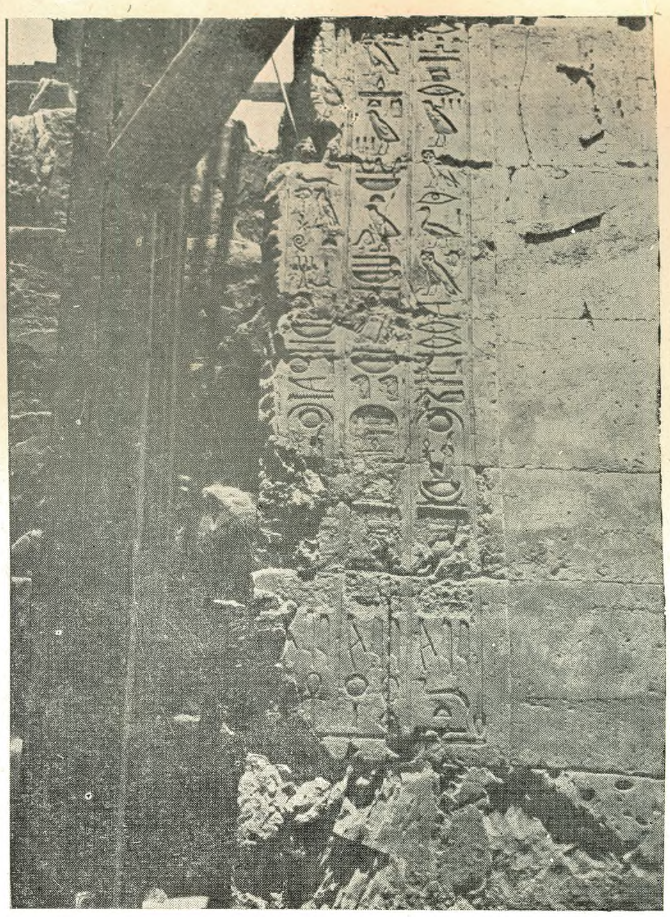
Elevation of Pylon with measurements

Pl. XXII

Pl. XXIII



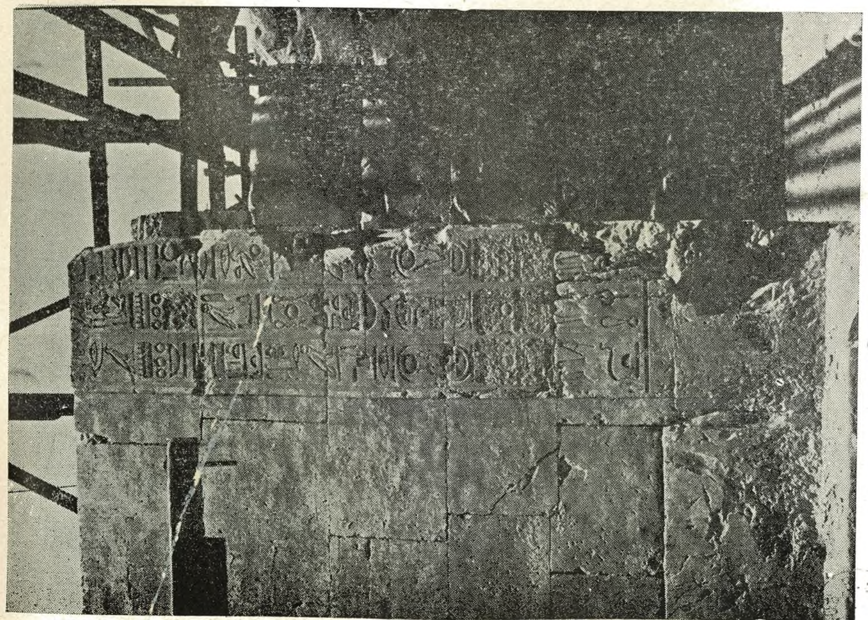
A



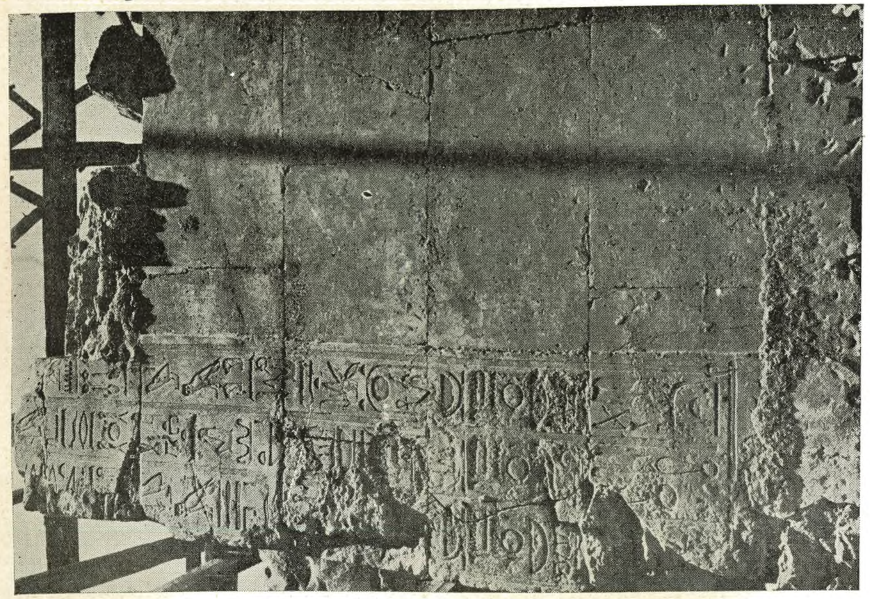
B

(From left to right) Third Pylon with its inscriptions.

Pl. XXIV

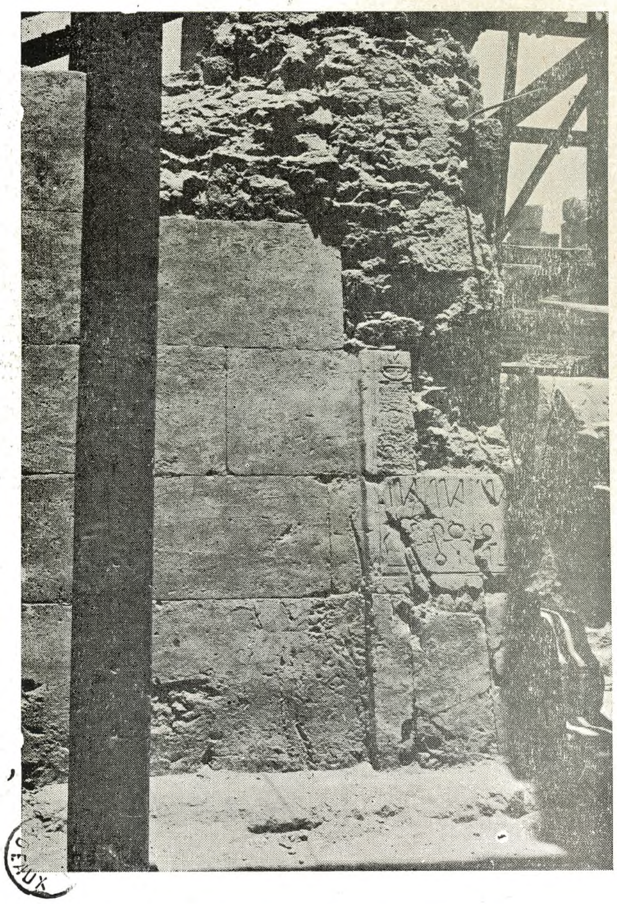


C

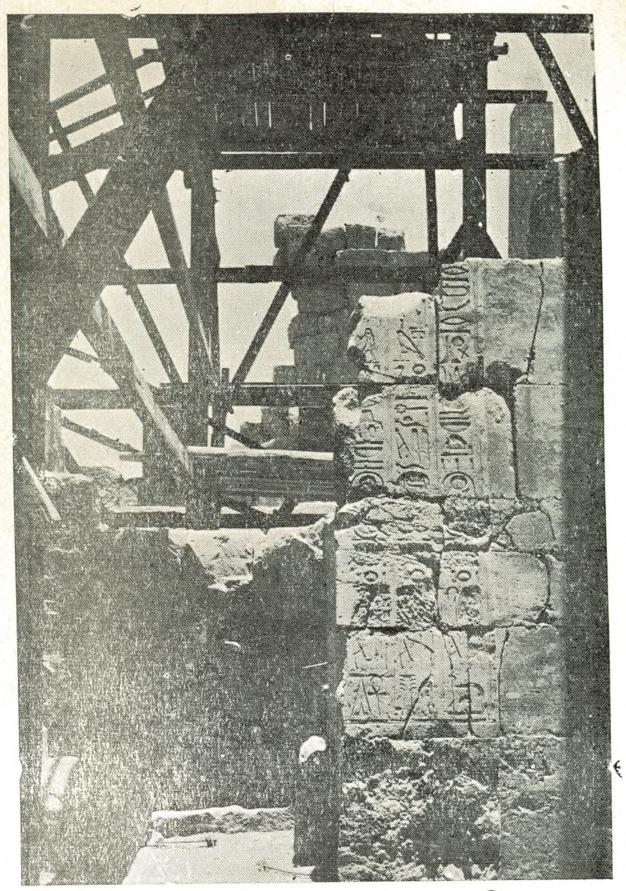


D

The Same.

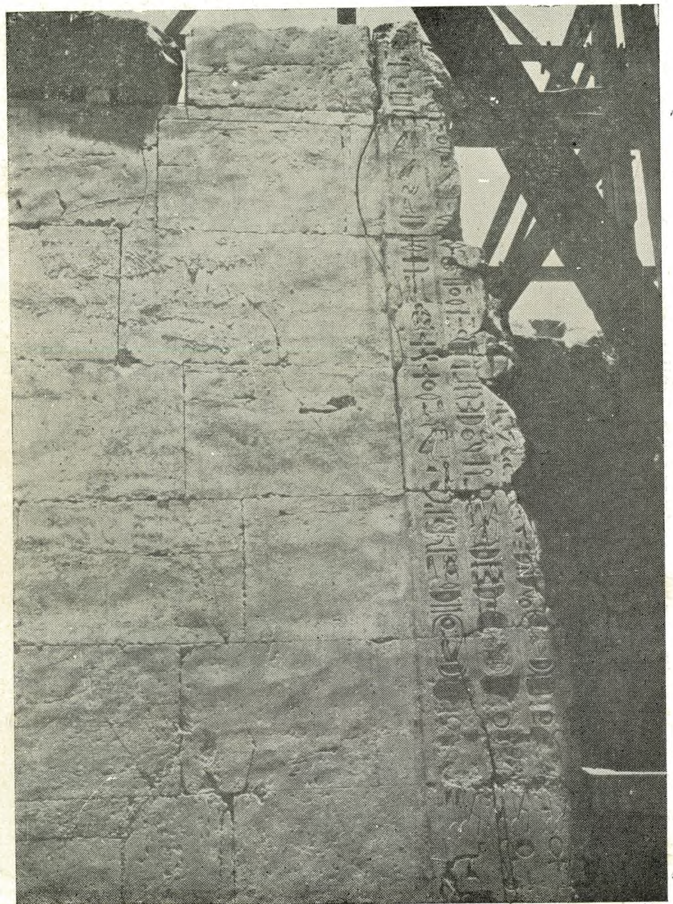


E



F

The Same.



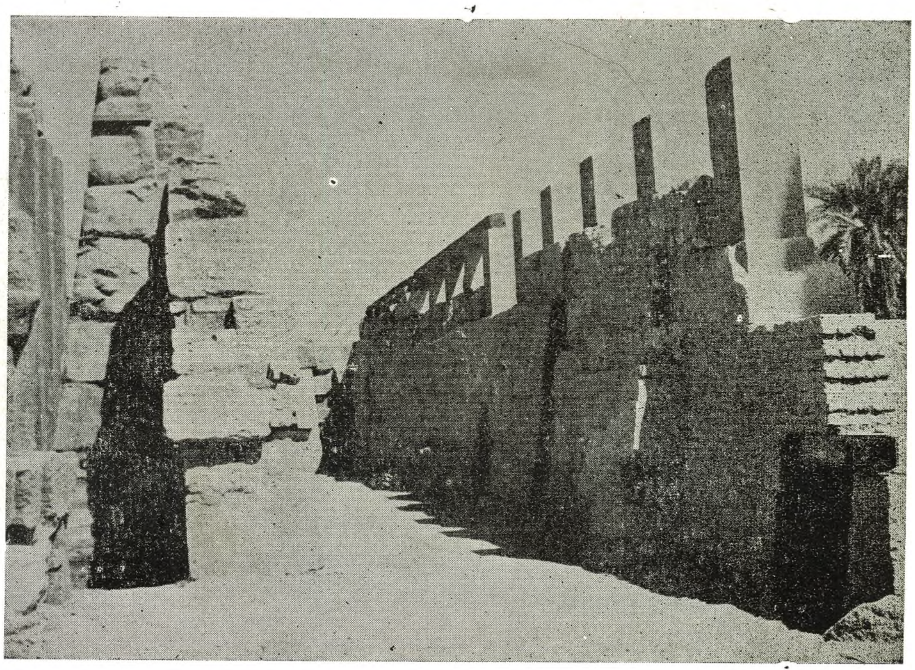
G

The Sam .

PL. XXVII

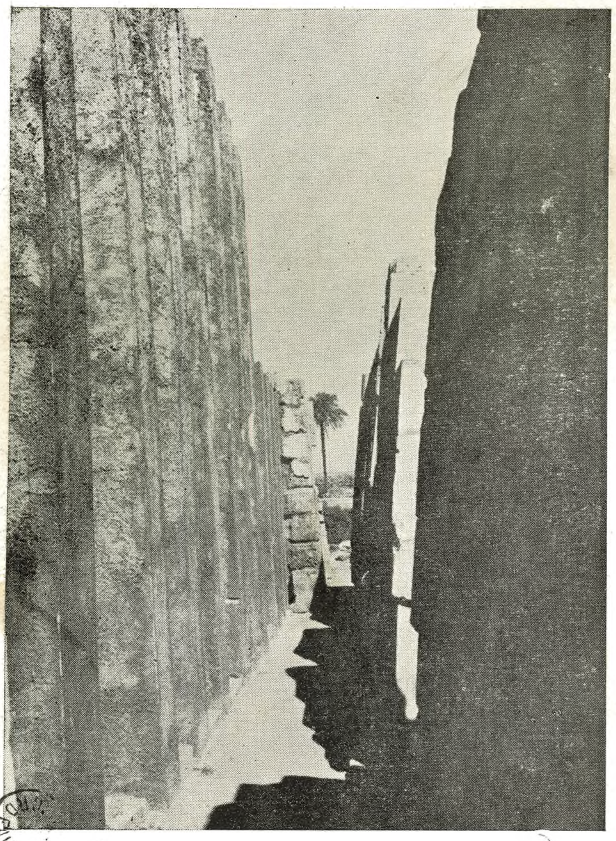


(*a*) Faces and spaces : South part of Pylon, behind which appears the Fourth Pylon.

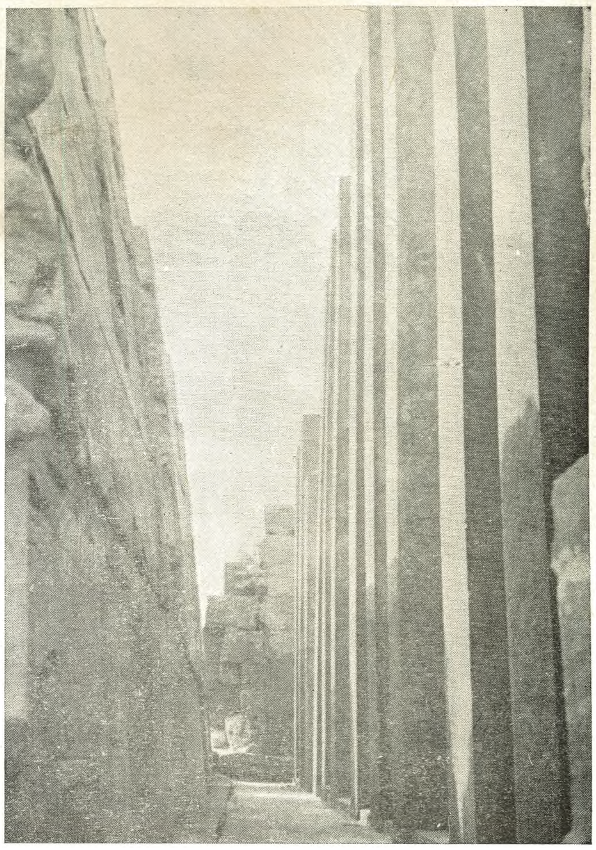


(*b*) Faces and spaces : empty space between two faces. *E. right* and *W. left* of Pylon.

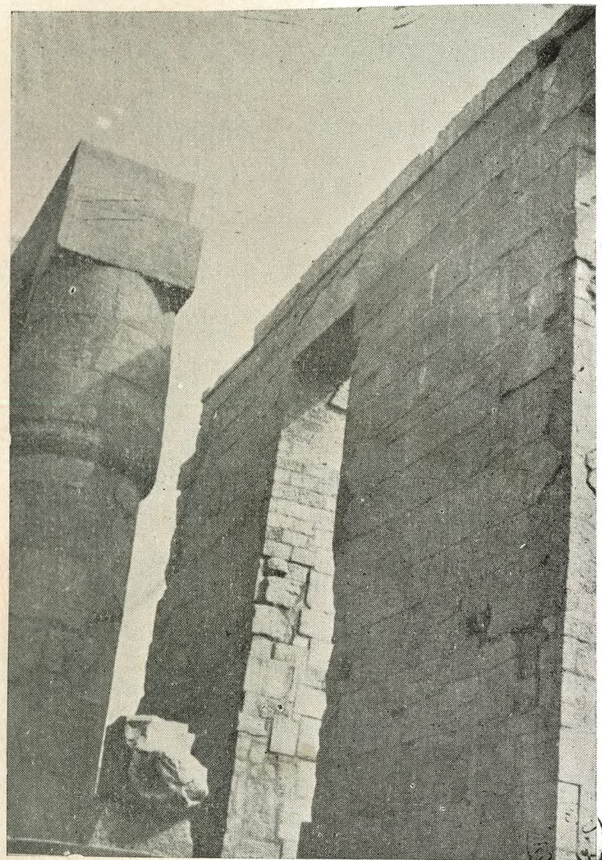
Pl. XXVIII



(*a*)—Back of Wall and W. face of Pylon (from South).



(*b*)—Back of Wall and W. face of Pylon (from North).



Middle part of Wall, W. face.

A STATUE OF PEDEAMŪN-NEBNESUTTAUI

BY

Dr H. S. K. BAKRY

Dimensions.—H. 14.4 ins.
H. of plinth 1.6 ins.
L. of plinth 5.2 ins.
W. of plinth 2.4 ins.
H. of feathers 3.2 ins.

Material.—Steatite (?)

Date.—Late Period, early Dyn. XXVI, about 650-610 B.C.

Inventory No.—J. d'E. 89618 (Cairo Museum) (1)

Provenance.—Probably Sais

State of Preservation.—Top and edges of feathers chipped ; right side of cranium scratched ; about half of right forearm missing, left arm slightly rubbed; wrap-around garment a little scratched in places, and left side of plinth hacked twice.

It is an upright statue of a famous personage, a *hierogrammat* (Gk ἱερογραμματέυς) (2) named Pedeamūn-nebnesuttaui, *Petemestus* (Gk Π:τεμεστους) (Pl. 1*A*). The local Antiquities Inspector reported that on 17, July 1958 it had been accidentally found by one of the peasants of Bishbîsh, 9.6 miles N.-E. of Al-Maḥalleh al-Kubrâ, or 25.2 miles N.-E. of Tanta. It lay at the edge of a modern Islamic cemetery. (3)

(1) Position in the Cairo Museum : Ground floor 35 W2, C.

(2) *Wb.* III 480. 8.

(3) Museum File 2/1/5.A

The statue stands on a plinth, the left foot advanced; thus the back of the body leans against the widest portion of the back pillar on the left side. (Pl. I, *B*). The priest wears two tall feathers tied on the temples in front of the ears with a simple ribbon round a shaven head, rising obliquely backwards so that their upper tips join the top of the back pillar (Pls. II, *A*, *B*; III). The head is egg-shaped and gives an impression of healthy youthfulness. The ears are somewhat large, the eyebrows long and in low relief, being distinctly separated, contoured and elegantly curved, tapering towards the tips. The rim of the upper eyelid is carefully outlined. The nose is slightly damaged; the two naso-labial furrows are lightly incised. There is a faint smile on the mouth which has a small depression underneath it, the chin thus sticking out slightly (Pl. III).

The shoulders are narrow, the collarbones and sternal notch hardly visible. Round the neck is a broad necklace of five rows with long end-pieces resting on the shoulders (and definitely embracing the back of the neck). To it is attached a piece of finely woven cloth covering the left shoulder (Pl. III). The richly pleated wrap-around projects in front and reaches down below the knees; it is more tightly tied round the chest beneath the nipples, with curved broad ends covering the hips and reaching nearly to the ankles, leaving the plump feet bare. It is remarkable that such a costume should have been in vogue during Dyn. XIX (Pls. I, IV). The right arm seems to have been bent at the elbow, and the forearm outstretched carrying some attribute or holding it in the fist. The left arm is stretched downwards at the side, its clenched hand holding a cylindrical object, probably a roll of papyrus to indicate the bearer's station and function. Both arms (except for the missing right forearm) are attached to the body (Pls. I, IV).

The back pillar, against which Pedeamūn-nebnesuttaui stands, reaches up to the tips of the two feathers and lightly tapers towards a rounded (?) top to leave the ears uncovered, as becomes an unbewigged shaven head. It has one single column of inscription containing his titles and name, and the well-known "Saite formula". There is also a vertical inscription down the centre of the flaring skirt.

On the broad fill-in between the left leg and the pillar is incised the figure of Pedeamūn-nebnesuttaui's father, Bentehḥor, who is shown standing with both arms at his sides, clad in a long pleated kilt which reaches from his waist to below his knees, and wearing a collar round his neck.

A.—Inscription on Plinth (Pls. I,IV, VI):

"A boon which the king gives (to) Amen-Rēʿ, Lord of the Thrones of the Two Lands, who presides over Ipet-esut, and (to) Mont, the Lord of Wēse, that they may give an invocation-offering (consisting of) bread, beer, oxen and fowl to the *Ka* of the prophet of Amūn, the scribe of the god's book(s),[1] the divine treasurer, the superintendent of the *we-ʿēb*-priests of Sakhme in the House of Amūn, Pedeamūn-nebnesuttaui."

B.—Inscription on front of Wrap-Around (Pl. I, *A*):

"The prophet of Amūn, the scribe of the god's book(s), the superintendent of the priests of Sakhme, the King's relative, Pedeamūn-nebnesuttaui, the deceased."

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(1) For the plural form of the word "book" in such an expression, see Gardiner, A.H., *Ancient Egyptian Onomastica*, Oxford, 1947, Vol. I, 25, n. 2.

C.—INSCRIPTION ON FILL-IN BETWEEN LEFT LEG AND BACK PILLAR (Pl. I, *b*):

"The prophet-priest, the scribe of the god's book(s), Bentehḥor."[(1)]

D.—INSCRIPTION ON BACK PILLAR (Pls. V, VI):

—↓→ "[May the local deity of][(2)] the prophet of Amūn, the scribe of the god's book (s) [in] [(3)] the House of Amūn, the superintendent of the *weʿēb*-priests of Sakhme, the King's relative, Pedeamūn-nebnesuttaui, the deceased, son of Bentehḥor, [be put] [(4)] behind him and in front of him, whilst his (*i.e.*, the deceased's) *Ka* is in front of him, (because) he is the Hēliopolitan."[(5)]

COMMENTARY

The figure of a befeathered hierogrammat, whether engraved on tomb-or temple-walls or depicted in a papyrus-vignette, is sometimes met with, but very rarely does it appear in the round.[(6)]

---

(1) *Bn-th*ꜣ*-ḥr(w)*. See Ranke, *Personennamen*, II, 4/5, Lieferung, p. 277. 8.

(2) , *nṯr nw.tj. Wb.* II 212. 8;9.

(3) Read *m*. Cf. "scribe of the sacred book(s) in the House of Amūn" as principal title of Amenwaḥsu, from the reign of Ramessēs II, Tomb 111 at Thebes. It is significant that that functionary bore also the title of "scribe of the House of Life". Gardiner, *The House of Life*, in *JEA*, XXIV, 16 (9).

(4) *Wb.* II 212.9.

(5) I.e., Osiris.

(6) Conventionally, certain divinities like Mīn, Amūn and Māʿe wore special tall feathers; Osiris, however, assumed the feather-crown of ʿAndjti, and Horus had a feather-crown, too. Later the two feathers came to imply the Two Lands, i.e. Egypt of the deceased Pharaoh for whom the gods were invoked to "make prosperous his two plumes" attached to his double crown, *Pyr.* 1673c. See Speleers, L., *Comment faut-il lire les textes des Pyramides Egyptiennes?*, Bruxelles, 1934, pp. 95-6 = Mercer, S.A.B., *The Pyramid Texts*, London, 1952, Vol. III, p. 787. Cf. Moret, A., *Le rituel du culte divin journalier en Egypte* (*Ann. Mus. Guimet*, t. XIV), p. 240.

The significance of the rôle played by the feather in ancient Egyptian religion is chiefly due to its close connection with Truth, Justice and Order. Frankfort, H., *Kingship and the Gods*, Chicago, 1958, pp. 277-78.

For befeathered *ḥry-ḥb(t)* priests depicted in coffins, see Capart, J., *A propos du cercueil d'argent du roi Chechonq*, in *Chron. d'Eg.*, No. 36 - Juillet 1943, p. 191ff. figs. 26, 27, 28, 32. "Ce prêtre porte une coiffure curieuse avec un bandeau qui descend dans le dos et deux hautes plumes." *Ibid.*, 195.

The statue of Pedeamūn-nebnesuttaui, therefore, although of the Late Period, is unique. A vignette from a Berlin coffin 20132 from Dyn. XXII portrays a funerary boat with a πτεροφόρος lector-priest [*ḫry-ḥb(t)*] at the prow (see Fig. 1)[1)] His function is clearly ritualistic; he is reading from a papyrus-roll or is rather "reciting incantations" (*šdt s*ꜣ*ḫw*). He is the "scribe of the god's book (s)" (*sš md*ꜣ*t-nṯr*), which were generally written in the "House of Life" (*pr ʿnḫ*), a scriptorium where theology, philosophy, medicine and even sorcery were dealt with.[(2)]

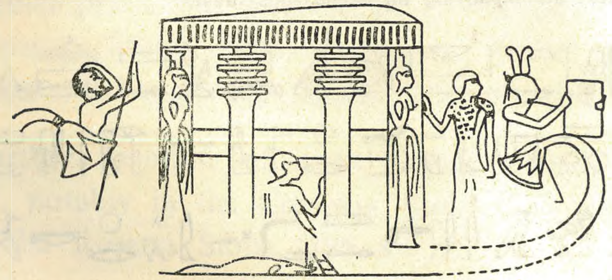


FIG. 1

In the Temple of Medînet Hâbû—from Dyn. XX—most of the lector-priests in the Procession of Mīn's Festival are bedecked with pairs of feathers on their heads[(3)]. The earliest 'pterophoros' known comes from Dyn. XX, but this by no means signifies that such representations did not occur prior to that Dynasty. Thoy,[(4)] a Ramesside royal dispatch writer, is pictured in his tomb No. 23 at

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(1) Möller, G., *Die beiden Totenpapyrus Rhind*, p. 79; Gressmann, *Tod und Aufstehung*, Fig. 3 in *Der alte Orient*, XXIII, pt. 3 = Gardiner, *Onom.* I, 57*.

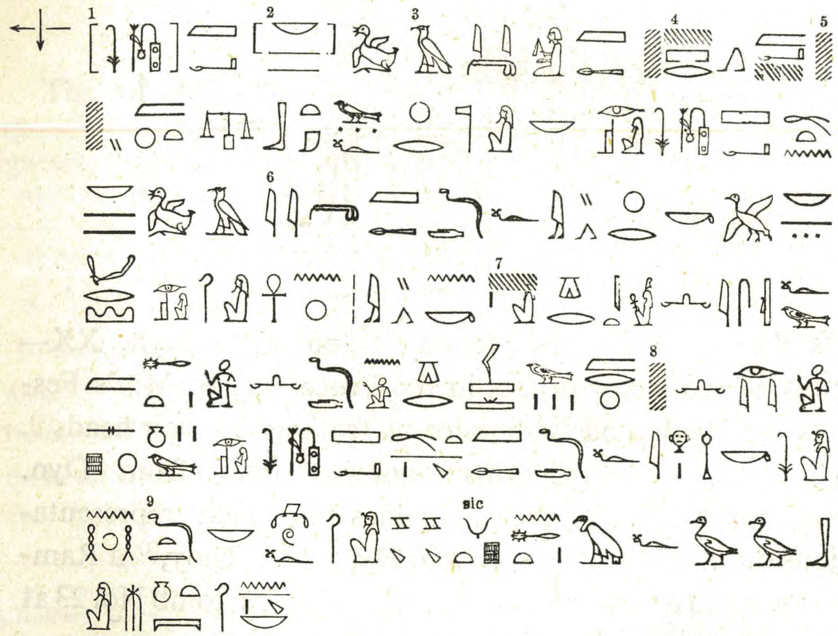
(2) Gardiner, in *JEA* XXIV, 175 ff.

(3) *Medinet Habu*, Vol. IV. ed. Chicago, 1940, Pl. 197, N. wall of the second court = Capart, J., *Thebes the Glory of a Great Past*, Brussels, 1926, fig. 63 (facing p. 106).

(4) Thoy , also called "To " from the time of Merenptaḥ (1224-1214 B.C.). See Porter, B. and Moss, R.L.B., *Topographical Bibliography... Theban Tombs*, No. 23.

Ḳurneh in the Theban Necropolis, accompanied by his wife being led by Horus into the presence of Osiris (Pls. VII, VIII).[1] Later, about the Second and Third Centuries B.C. the befeathered lector was still functioning even in a Graecized place such as Hermopolis Magna[2], where Egyptian ritual customs continued to be observed. In the sanctuary of House No. 21 at Tûna el-Djebel there is a picture of a standing lector-priest with a pair of feathers on his head and wearing a long sleeveless robe and sandals; he is reading from an open roll of papyrus held at eye level; incense is being burnt.[3] From the Ptolemaic Period,

(1) The text accompanying the scene runs thus:



"The [royal] dispatch [scribe] [of the lord of the] Two Lands, Thoy, the deceased [. . .] who hath come forth [. . .] for the weighing of his sins with any god, the Osiris, royal dispatch scribe of the lord of the Two Lands, Thoy, the deceased. He says: 'I have come to thee, O lord of the Necropolis, O Osiris, ruler of the living. I have come to thee [...] bearing Truth. There has been no falsehood in my body, I have not spoken any falsehood in my opinion. I have not done any bad affair.' The Osiris, royal dispatch scribe of the Land, the deceased, (he) says : 'Hail to thee, O King of eternity and everlasting, lord of his reverence, ruler of the Two Banks (*i.e.* Egypt), opener of his mother's body, son of Geb, born of Nut to be ruler of every land'."

(2) Gabra, S., in *Ann. Serv.* XXXIX, 487 and fig. 49.

(3) Daumas, F., *Les moyens d'expression du Grec et de l'Egyptien*, in *Ann. Serv., Cahier* 16 (1952), p. 184.

and particularly in the Temple of Dendereh, a similar 'pterophoros' is four times represented in the E. and W. staircases, as well as on the staircase of the Roman Mammisi.

Excavations at Alexandria have proved that the lector-priest continued to officiate until early in the Fourth Century A.D.[1] ; he appears in the Kôm el-Shuḳâfa Catacombs. On the *right wall* of the front recess is a befeathered priest wearing a long robe and panther skin and holding a lotus bud and a ewer. In front of him weeps a woman, a relative of the deceased. On the *left wall* a similar priest, but without the two feathers, is reading a funerary liturgy from a papyrus ; before him stands another relative, perhaps lighting incense with a torch.[2]

Further mention of such priests is made in Greek texts, notably in the Canōpus Stela (238 B.C.), line 4, and the Rosetta Stone (196 B.C.)[3]

The text of Pedeamūn-nebnesuttaui's statue describes him as a "scribe of the god's book(s)", and does not explicitly designate him as a *ḫry-ḥb(t)*; yet the latter title is implied. Πτεροφοραί were lector-priests, each with multiple functions : intellectual, theological and ritual.[4] In a Saite vignette[5] appear priests in front of the shrine of Amen-Rēʿ. The fifth figure wearing two feathers

(1) Rowe, A., *New Excavations at Kôm el-Shuḳafa* - Part II, in *Bull. soc. roy. arch.-Alex.* XXXV (1942), 10 ff.

(2) *Ibid.*, 21, 22-3, with figs. 7 and 8 and Pl. VII, figs. I and 2.

(3) Budge, E.A.W., *The Decrees of Memphis and Canopus*, III, 1904, pp. 157, 159; II, p. 102; Otto, W., *Priester und Tempel im Hellenistischen Aegypten*, II, 1908, p. 375. Bibliography in Rowe, A., *op. cit.*, p. 21 and n. 2.

(4) Gardiner, in *JEA* XXIV, 157; Daumas, *op. cit.* 183.

(5) Parker, R.A., *A Saite Oracle Papyrus from Thebes in the Brooklyn Museum* [*Papyrus Brooklyn* 47. 218.3], Providence, Rhode Island, 1962, Pl. I, *vignette* depicting the procession of Amen-Rēʿ in year 14 of Psammetichus I, on the fifth day of the first month of Shomu (October 4, 651 B.C.).

must be a lector-priest, a *ḫry-ḥb(t)*, although the latter title is not to be read in the vignette. The priest's name is Pedeamūn-nebnesuttaui, and his legible title inscribed above him is "*sš mḏ3t-nṯr*, "scribe of the god's book(s)". R. A. Parker says, "Though we have no fragment with the title *ḫry-ḥb(t)* we do have one with the titles *ḥm-nṯr* and *sš mḏ3t-nṯr* and we can associate fragment and figure with certainty." [1]

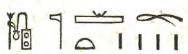
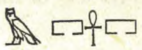
Junker clearly proves the existence of and connection between *sš mḏ3t nṯr* and *ḫry-ḥb(t)* in the Old Kingdom. [2]

In conclusion, a *sš mḏ3t nṯr* was a lector-priest, a *ḫryḥb(t)*, and he might or might not wear the two feathers of New-Kingdom representations. An important problem, however, remains to be solved by egyptologists : Did priests wear two feathers whilst officiating in both the Old and New Kingdoms ? And if they did, why are they depicted without them ?

Again, do the "scribes of the god's book(s)" belong to the " House of Life"? This is very likely, as can be inferred from the expression , although Gardiner seems doubtful about it. [3] He writes, "It seems clear from such epithets as 'scribe of the sacred books in the House of Amūn' that the administration of the House of Life was not wholly divorced from that of the temple, but since the former was apparently in the main only a workshop, it may usually have been localized

(1) *Ibid.*, p. 6.

(2) Junker, H., *Giza* I., Wien und Leipzig, 1939, fig. 59, p. 244, where he says : "Die beiden Titel gehören innerlich zusammen...." Cf. Junker, in *Ann. Serv.* XLIX, 208.

(3) Daumas, *op. cit.*, 185, n. 2; cf. Gardiner, *op. cit.*, 164 (22) :   ; cf. p. 168-169. Gardiner, *op. cit.*, 176, and *Onom.*, I, 26.

outside the temple precincts.[1]" It does not follow that the scribes were confined to that highly learned institution ; they might perform various occupations in and outside that 'college' : on the estates of certain gods and in temples. "The House of Life", Gardiner explains, "is well known as a place connected with the activities of the most learned scribes of Egypt ...[2] It is in the  that medical and religious boo s were written and there it was that all questions relating to such learned matters were settled."[3] Departments [4] containing 'medical instruments, perhaps even the whole pharmacopœia'[5] were available.

Pedeamūn-nebnesuttaui holds the title of "superintendent of the *we-ʿeb*-priests of Sakhme (*mr wʿbw Sḫmt*), which recently has been proved to possess both sacerdotal and medical connotations[6]. In Pap. Ebers[7] three classes of medical practitioners are mentioned, viz the "*swnw*", the "*we-ʿeb-priest of Sakhme*" and the "*s3w*" whom Maspero interprets as *médecin*, *exorciseur-rebouter* and *charmeur*, *sorcier*, respectively, and about whom he finally adds : "Ces trois termes marquent les trois échelons différents de la classe médicale en Egypte".[8]

(1) *Ibid.*, 177.

(2) Gardiner, *op. cit.*, 83; cf. 175-176.

(3) *Ibid.*, 159.

(4) *Ibid.*, 158.

(5) *Ibid.*, 160; cf.178; *Onom.*, I, 55*-6*.

(6) Lefebvre, G., *Prêtres de Sekhmet*, in *Archiv Orientâlni*, XX (1952), 57.

Generally, a *we-ʿeb*-priest follows the prophet and the god's father, and precedes the lector-priest and the other temple priests. A prophet might also be chief lector-priest a [*ḫry-ḥb(t) ḥry tp*]. Parker, *op cit.* 6. A *we-ʿeb* priest was in charge of the daily service in the temple, which he performed after he had purified himself in the river. *Ibid.* 9.

(7) Pl. XCIX, 1. 2, 3.

(8) Maspero, G., *Notes au jour le jour-III*, in *Proc. Soc. Bibl. Arch.* XIII (June 2, 1891), 496-503 = Tresson, P., *La stèle de Naples*, in *Bull. Inst. fr. arch.* XXX, p. 387, n.1;=Gardiner, A.H., *Egypt of the Pharaohs*, Oxford, 1961, p. 379.

See Docteur Frans Jonckheere, *A la recherche du Chirurgien Egyptien*, in *Chron. d'Eg.*, No. 51, Janv. 1951, pp. 28-45.

In fact Sakhme's *we-ʿeb*-priests as early as the Old Kingdom formed a well-disciplined body; there were ordinary priests, their local "superintendent" (*mr*) and a "superintendent" (*mr*) of the whole class of the South as well as of the North (*n śmʿw mḥw*). Practically all of them practised medicine, treating both animals and human beings; in other words, they were physicians (*swnw*) and veterinaries (*wʿbw Śḫmt*) without any sharp differentiation or particular specialisation.

They might also under certain circumstances take up magic, persumably to heal certain diseases, so that a *mr wʿbw Śḫmt* might at the same time be a *mr ḥkȝw* and *wr swnw(w) n nsw*.(1)

Pedeamūn-nebnesuttaui apparently belonged to a large and well-known family of the Saite Period that produced several important priests all of the same name. Both Pedeamūn-nebnesuttaui of our statue and his father hold similar titles and are—according to the family's genealogy-among the last descendants(2) of whom we have knowledge.

As for the so-called "Saite formula", the earliest text so far known is an XVIIIth Dyn. one inscribed on an *ushabti*-figure of the "overseer of the two granaries, Amenemḥeb",(3) while the latest belongs at least to Dyn. XXX.(4). The formula basically runs thus :

nṯr niwty N. *di.tw ḥȝ.f ḫft.f kȝ.f m bȝḥ. f iwny pw*. It has been translated by the *Wb* (III 8.14) thus :

"O, Local God ! Place thyself . . . ! " Yet Anthes, having investigated the aforementioned Eighteenth-Dynasty text, has rejected the translation on the ground that

(1) Lefebvre, *op. cit.*, 60 ; cf. 59 and 62.
(2) Parker, *op. cit.*, 23, fig. 5.
(3) Lefebvre, *op. cit.*, 60; cf. 59 and 62.
(4) Parker, *op. cit.*, 23, Fig. 5.

di.tw is a *sḏm.tw.f*- form with the suffix-pronoun *.f* understood, (1) referring to the owner of the statue. He rightly thinks that the formula can be grasped in the following manner :

nṯr ntj.f- dj.tw NN *ḥȝ.f* . . . and
nṯr ntj n NN *dj.tw ḥȝ.f* . . .

Furthermore, he holds that the first three third-person, singular suffix-pronouns (⸺) refer to the local god: "Es möge hinter den Gott und vor ihn gestellt werden, wenn sein Ka täglich vor ihm steht". The Saite formula could be put, according to Anthes, thus : " N. may be placed behind his local god (and) before his (the god's) ka, who stands in front of him (of the god). He (the deceased) is the *iwnj*."

In translating the text of Pedeamūn-nebnesuttaui we have had to follow Anthes's theory as propounded above, although further data that may in due course come to light will help in settling the difference between Anthes and the *Wörterbuch*.

Dr H.S.K. Bakry

(1) Anthes, R., *Der Berliner Hocker des Petamonophis*, in *ZÄS*, LXXIII (1937), 26. ff.



A



B



A



B

Pl. III



Pl. IV



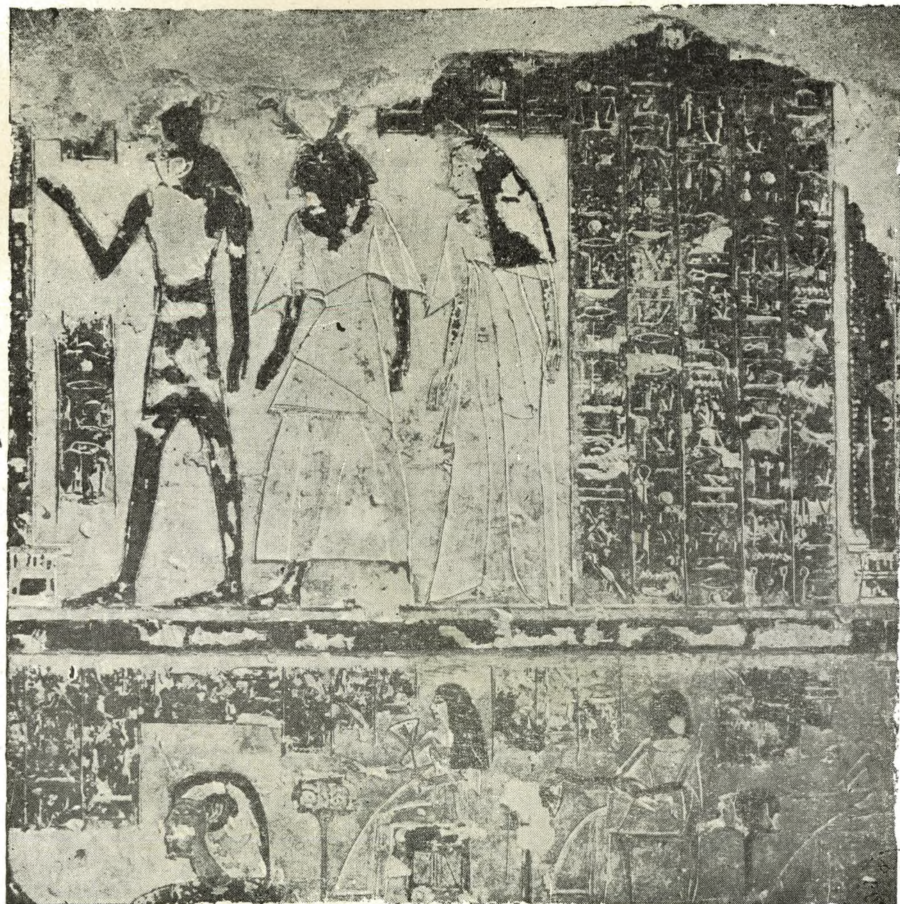
Pl. V







Pl. VIII



A PTOLEMAIC STELA FROM LOWER NUBIA

BY

Dr H. S. K. BAKRY

Material.—Sandstone.

Dimensions.—3 ft 4 ins high.
I.5 ft wide.

Excavator's No.—Stela 3 : 5 and 57.

State of Preservation.—Broken in two; slightly scratched in places.

Inventory No.—1037, Aswân Museum.

In the first decade of the present century Dr G. Reisner directed excavations on the Island of El-Heiseh, south of the Aswân Dam, while the archaeological survey of Nubia was being carried out.(1) A cemetery(2) of rock tombs of the priests of Philae was discovered on the Island. Among the finds was the stela with which we are dealing. (Pl. I ; Pls. II *A*, *B*; III *C*)(3).

This stela is round-topped; from the winged sundisk on its upper part hang two *uraei*-serpents surmounted by solar disks, and flanked by the figures of the recumbent jackals of Anubis. Between the serpents are inscribed the words :



(1) See *The Archaeological Survey of Nubia*, *Report for* 1907-1908.

(2) Cemetery 3.

(3) *The Archaeological Survey of Nubia*, *Report for* 1907-1908 (Plate Volume), Pl. 15 g. Stela 3 : 5 and 57.

Below are two superposed, incised scenes, the upper one of which represents the soul, or the human-headed bird, *Ba*, of the deceased, perched in front of the celestial solar boat, which also has the figure of five seated deities aboard. The lower scene shows the deceased kneeling in adoration before six seated deities : Osiris, Horus, Isis, Nephthys, Sēth and Anubis (Pls. I, II *A*). Then follow eight vertical lines of incised inscription (Pl. III *D*).

TRANSLATION

1 A boon that the King gives to Osiris, who presides over the West, the great god, the lord of Abaton *iꜣt wʿb.t*), (to) Isis the Great, the mother of the god, the lady of Philae, 2 (to) Amūn, Khnūm, Horus who defends his father, the son of Osiris, (to) Ḥatḥōr, Anubis who is upon his mountain in Bigge, (*Snm.t.* Senmūt), Anubis the lord of the Necropolis, (to) 3 all the gods and goddesses who are in Abaton and Philae, that they may give an invocation-offering (consisting) of bread, beer, oxen, fowl, wine, milk, incense, 4 cloth, offerings and provisions, to the soul of Osiris, *Wṯś-Rʿ*, *ʿkj*, Petosiris, son of Pe-Khnūm, deceased, 5 engendered by the mistress of the house, *Ỉst-wr.(t)*, deceased. For recitation : ʿO ye souls which cut ... O ye gods, 6 living (souls)! Come, and bring the soul (*Ba*) of Osiris, *Wṯś-Rʿ*, *ʿkj*, Petosiris, deceased, 7 the son of Pe-Khnūm, deceased. Unite for him with his body ; his heart rejoices when his soul comes for him to 8 his body. His body embraces his soul ! The gods bring it for him in the *Hw.t-bnbn* in Hēliopolis, at the side of Shu, the son of Atūm.'

COMMENTARY

The divinities represented in the scenes at the top of the stela were worshipped on the Island of Philae, far

from their cult-centres, and are referred to on the monuments as follows :

(a) *Osiris* : "Osiris the great god, lord of Philae, august soul, who fills the left eye. *Abaton.*

(b) *Isis* : "Isis the mistress of Philae and Abaton". *Ibid.*, 36.

(c) *Amūn* : "Amen-Rēʿ, who is in the midst of Abaton, King of the Gods". *Ibid.*, <Phot. 50>, p. 61 ; cf. p. 60 ; and "Amen-Rēʿ .... the great god, the lord of Abaton". *Abaton*, 61 <Phot 44>.

(d) *Khnūm* : "Lord of *Ḳbḥ.t* (the water-area, *i.e.* the First Cataract), lord of Senmūt (*i.e.* Bigge),[1] Chief of Abaton". Blackman, A.M., *The Temple of Bîgeh*, Cairo, 1915, p. 61.

(e) *Horus* : "Who came forth from Isis, the one who defends his father (Harendōtes) in Abaton". *Ibid.*, p.60.

(f) *Ḥatḥōr* : "Lady of Senmūt". *Ibid.*, p. 59.

(g) *Nephthys* : "Nephthys, the sister of the gods, the lady of Philae". *Abaton*, 60.

Other deities were adored there :

(a) *Ḥaʿpy* : "The Upper Egyptian Nile, the father of the gods in Senmūt". *Abaton*, 61, <Phot. 1152>.

(b) *Nut* : "Chief of Bigge (Senmūt), lady of Abaton". Blackman, *op. cit.*, 61.

(c) *Harpocrates* : "Lord of Bigge (Senmūt)". *Ibid.*, 59.

(d) *Rēʿ - Ḥarakhte* : "Chief (lit. 'who is in the midst') of Abaton." *Ibid.*, 62.

The scribe, lest he should forget the other deities worshipped there, added (1.3) "and all gods and goddesses who are in Abaton and Philae", meaning in our modern speech, the term "etc., etc.".

[1] Where the ancients supposed the sources of the Nile to be. See Badawi, A.M., *Der Gott Chnum*, 1937, pp. 26, 27, 29, 30, 31.

L.I. The prepostion *n* after *ḥtp dỉ nsw* may be replaced by *ḥr* to express the dative. Lefebvre, G., *Grammaire de l'égyptien classique*, Le Caire, 1940, § 494 ; 4 (5).

Ỉ3t-wʿb.t : Lit. 'the pure (or sacred) mound', was the name of the tomb of Osiris on one of the islands of the First Cataract, namely Bigge, Senmūt (*Senmw.t*, *Αβατον*). Gauthier, *Dict. géogr.*, I, 23 ; Montet, P., *Géographie de l'Égypte ancienne*, Paris, 1961, 2ème partie, p. 19.

L. 3. *Dỉ. śn* : The 3rd person pl. suffix is sometimes alternated into or . Lefebvre, *op. cit.*, § 77. Such writings without are not uncommon in Middle Kingdom texts from Edfu. Gunn, B., *A Middle Kingdom Stela from Edfu*, in *Ann. Serv.* XXIX, 5 - 6. *See* also Erman, *Neuäg. Gramm.* § 9,3.

L. 4 *wtś-Rʿ*. The names of the priests of Philae are usually preceded by this Ptolemaic priestly title, which also occurs before the names of the priests of Elephantine, Edfu and Denderah. See *Wb.* I 384.13. This reminds one of the *rmn.w nṯr*, "the bearers of the god" (*Edfu* I 536 ; 414=*Wb.* II 420.3). According to H.W.Fairman, a *wṯś-Rʿ* " is obviously a priest at Edfu and Denderah who carried one of the portable shrines at the New Year's Feast, but it is curious that in the Edfu Nome List he is specially stated to perform the ritual."

The Island of Elephantine was called *wṯs-Rʿ* " the Seat of Rēʿ ", and that name was adopted by its High-priest as one of his titles. See Barguet, P., *Stèle de la Famine*, 7 = Montet, P., *op. cit*, p.24.

ʿḳ; cf. *ʿḳj* in *Wb.* I 232. 12. "The *ʿḳ*-priest is the priest who has the right to enter the temple to perform the rites. The *ʿḳ*-priest is, in a way, very similar to the *wʿb*-priest. Both titles indicate the right to enter and the purity which are vital to any priest.

It is very significant that the king when carrying these titles (*i.e.* either *ʿḳ-rdwy* or *wʿb*), never carries either of these alone ; he must have another priestly title (sometimes titles) which originally concerns the act and the scene. See Moḥiy El-Dîn ʿAbd El-Laṭîf Ibrâhîm, *Aspects of Egyptian Kingship according to the Inscriptions of the Temple of Edfu*, Liverpool, Dec. 1966 (Ph. D. Thesis), p. 229.

" There is a special group of priests called *wʿbw* and *ʿḳyw*, but all that I mean is that the King carries these titles to prove his right to enter the temple, and to perform the rites. *Wʿb* and *ʿḳ* are priestly titles and their meanings indicate their functions." *Ibid.*, p. 230.

L. 5. *ỉr(w) n* : Masculine perfective form with reference to the past. Lefebvre, *op. cit.* §482 ; *Wb.* I 3. 16 - 19 ; fem. *ỉr.t n*, 'engendered by', or masculine passive participle translatable as a 'who' clause ; here, 'who was engendered by', Gard. *Gr.* §§ 361,376,379. 3; cf. *mś n* 'born to', *ibid.*

Ỉ is an introductory interjection used mainly in religious and semi-religious texts for 'O', *Gr.* § 87. It may be followed by a demonstrative adjective, here *n3w* in the plural, which gives the substantive the value of a vocative. The demonstrative was regularly used, in late Egyptian and onwards, as the definite article, *Gr.* §§ 110-112, *e.g.* " the houses of the Egyptians ", *Cairo stela* $\frac{3}{24}\Big|\frac{12}{2}$ = Barguet, P., *Le temple d'Amon-Rê à Karnak*, Le Caire, 1962, p. 37.

ś w.wt (?), shadows. Cf. *Pyr.* 413 a-e :

"Behold, their soul (*bꜣ* of the gods) is in the belly of N., their spirits (3ḫw) are with N., as his soup *'à la nṯr.w'*, cooked for N. from their (the gods') bones.

Behold, their soul is with N., their shadows are taken away from the hand of those to whom they belong." See Marcer, S., *The Pyramid Texts*, London, 1952, Vol. 1,95. This means that the shadows of the gods are taken away from those (gods) to whom they belong ; their souls are with N. as well. *Ibid.* 11, 192.

L.6. *ἰpw* demonstr. adj. m. pl. 'these', *Gr.* § 110 ; it gives the demonstrative it follows a vocative value. Lefebvre, *op. cit.* § 101.

mj. n Come ! It usually replaces the rare imperative *ἰw*, 'come !' Lefebvre, *op. cit.*, 359, 2. Coptic: B ⲁⲙⲱⲓⲛⲓ : F ⲁⲙⲟⲓⲛⲉ : A ⲁⲙⲏⲓⲛⲉ (?). Exx. :

Pi'ankhy 34;

Edfu I 42 = *Wb.* II 35. 17

Ḫnm, 'join, unite with'. Faulkner, *A Concise Dictionary of Middle Egyptian.*

nḏm-ἰb, 'to be happy, pleased, glad ; to rejoice'. *Wb.* II 380. 7; cf ——.6.

nḏm ἰb.k "(O, N.,) thou art happy!" *Pyr.* 2024 a;

Edfu I 215; cf. *Dend. Mar.* IV 63 b;

Philae <1441> Phot. 939.

"and he (*i.e.* Osiris) is happy with the sweet libation". *Abaton*, 24.

"Isis the Great, the god's mother, was happy". *Abaton*, 57, etc., etc.

According to the ancient Egyptians the *bꜣ* and *ḏ.t* (imperishable body) are two of the elements that form a human being; they are closely connected with each other. The *bꜣ* is a bird-shaped being having a human head, and sometimes, human arms, as is shown in the lower scene on this stela. According to the funerary cult, it perches on trees, and partakes of the deceased's offerings and libations, as is shown in the painted mural scenes of the Theban tombs. (See Junker, *Abaton*, p. 68.) It survives after the death of the body. It is a deceased person's manifestation, his spiritual, vital life, his power to assume various shapes, to move at will in and out of the grave. In the Late Period the *bꜣ* was represented descending the tomb-shaft and entering the burial-chamber, in order to unite with the mummy and animate it. Hence the urgent need for the preservation of the corpse (*Pyrr.* 738-39). According to *Pyr.* 854 the *bꜣ* is born with man, it is "in the blood". It is also responsible to the gods for any injustices committed by a person on earth (*Pyr.* 1098 ; cf. *Pyr.* 63 = Pirenne, J., *Âme et vie d'outre-tombe chez les Egyptiens de l'ancien Empire*, in *Chronique d'Egypte*, t. XXXIV, No. 68-Juillet, 1959, p. 210-11). In a New Kingdom papyrus the deceased expresses his wish that his *bꜣ* should not separate from his corpse forever. (After Kees, *Totenglauben*, p. 62.) Moreover, the "Man Weary of Life" in his "Dialogue", persuades his *bꜣ* to stay with him in death. (Frankfort, H.,

Kingship and the Gods, Chicago, 1948, pp. 97-8). Cf. *Todtenbuch* (Naville) 69 : "Spruch, durch den man die Seelen mit dem Leib verbindet". See also Frankfort, *op. cit.*, pp. 16, 64, 159.

The word *bꜣ* is simply rendered by the word "soul", although some Egyptologists prefer to translate it as "spirit", or "ghost" (Frankfort, *op. cit.* p. 64). The deceased Pharaoh was called a *bꜣ* (*Pyrr.* 457 c; 1943 b+1), and until recently certain Egyptologists (Jacobsohn, *Die Bewustwerdung des Menschen in den aegyptischen Religion*, Hildsheim, 1951) have presumed that only from the New Kingdom onwards, the common man was thought to have a *bꜣ*. (Ranke, in *Z. Ä. S.* LXXV, 1939, 133.) The common people, however, seem to have *had* a *bꜣ* as one reads of the *bꜣ* of a non-royal personage on the stela of Stuttgart (Sethe, *Lesestücke*, 1928, p. 88 = Pirenne, *op. cit.*, p. 208-13). The souls of the dead kings of Hēliopolis (Sethe, *Urgeschichte*, §§ 127, 165-6, 170, 172-5, 186, 191) escort the King to his *bꜣ* (*Pyr.* 1143) :

"They (*i.e.* the gods) take thee to heaven in thy (capacity as) soul (*bꜣ*); thou art a soul *bꜣ* (mighty) among them." *Pyr.* 799 c. That is why the deceased likes to be always accompanied by his *bꜣ*.

"To say : O.N., thy soul (*bꜣ*) is with thee." *Pyr.* 2201 a.

And

"It goes well with N. because of his *ba.*" *Pyr.* 1782 d.

sḫnw, śḏm.t passive. Lefebvre, *op. cit.* §§ 294,295 : The ending - *w* helps to identify the passive *śḏm.f* form ; it usually appears before a nominal subject, but disappears before a suffix one. Also cf. *Gr.* §§ 419,420.

Ịn s(w) n.f nṯrw, "that the gods may bring it (lit. him, *i.e.* the *ba*) to him". The direct object - here as a dependent suffix pronoun-precedes both the indirect object and the subject of the sentence, here a substantive. *Gr.* § 66.

Ḥw.t bnbn.t m Ḥrwy : Bnbn is normally masculine. See *Wb.* I 459.10. It is 'Das Obeliskenhaus', the name of the great temple of the sun-god Rēʿ or Atūm, and especially the name of the Holy of Holies of this temple. (Gauthier, *op. cit.* IV, 68.)

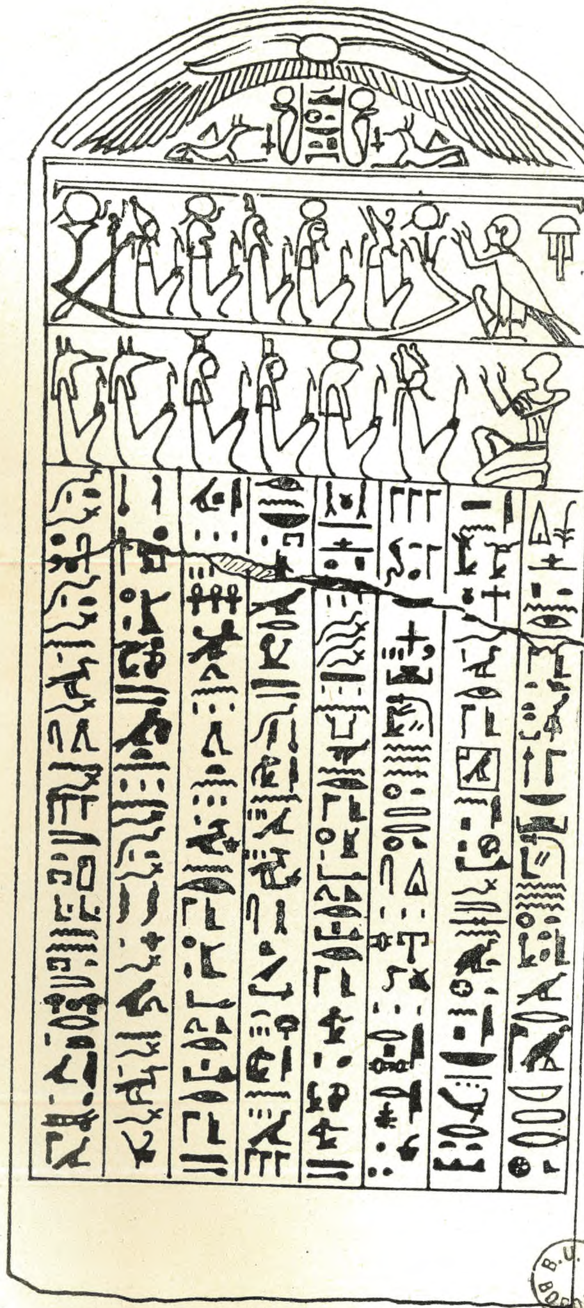
Ḥrwy, Hēliopolis. It was first identified with Denderah by Daressy. (Gauthier, *op. cit.* IV, 36-7.) It might be replaced by *Iwnw*. (*Ibid.* IV, 68.)

R-gś, 'in the presence of'. Cf. Lefebvre, *op. cit.* §§ 299, 528, 400.

Šw : The atmosphere-god, Shu, is referred to as the son of Atūm, in several places in both the Pyramid Texts and the Coffin Texts.

DR H. S. K. BAKRY

Pl. I



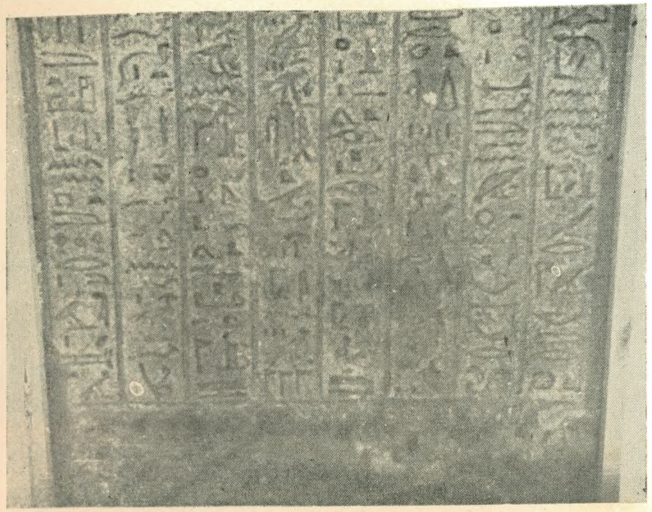
Pl. II



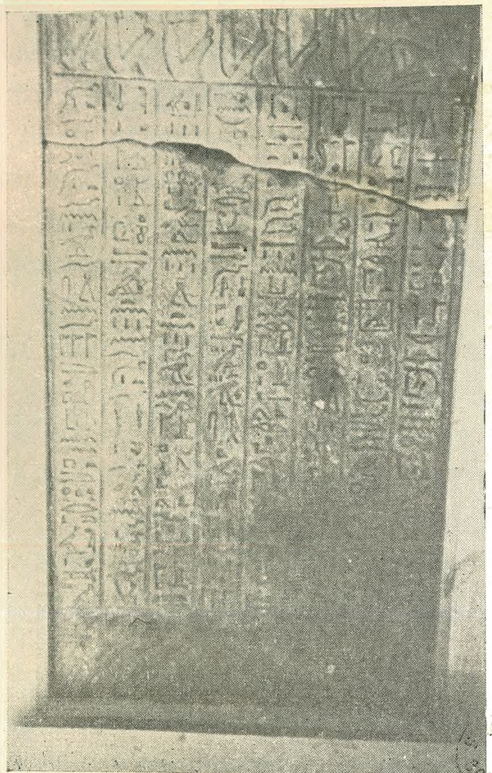
A



B



C



D

AṢFÛNUL-MAṬÂ'NEH SONDAGES

BY

Dr H. S. K. BAKRY

I

(December 1963)

On Saturday Dec. 7, 1963 soundings were made at Aṣfûn el-Maṭâ'neh, N.-W. of Esnâ (*see* map), and continued till December 26, 1963 (fig. 1).

Site A :

At the beginning nothing was found, and so work had to be shifted a little to the north, where there were heaps of sand scattered here and there. The site lies some 132 yd S.-E. of Sheikh el-Sharkâwy Cemetery. When sand was removed there appeared the muddy layer with almost rectangular outlines clearly marked on the surface. Digging here revealed a mummified corpse lying on its right side, with the head turned to the west, and the feet to the east (fig. 2). Nothing was found with it. Another fifteen rectangular pits were dug in the muddy earth to a depth of 3 ft 3 ins and 4 ft ; each contained only a complete skeleton lying on its right side and facing southwards (fig. 3). One of the skeletons was that of a child lying on its back. Again the head was turned west and the feet east. With it were found a number of glass beads, shells and a little corroded bell of bronze (fig. 4).

Site B :

To the S.-E. lies our next site which was levelled by the bulldozers of the Italconsult Co. carrying out there a major land reclamation project for the U.A.R. Ministry

of Agrarian Land Reform. The site was covered with numerous fragments of pottery. Here excavations lasted about a week, with the following results :

1. A pottery slipper-coffin at a depth of 1 ft (fig. 5).

2. Two pottery coffins of a man and a woman (fig. 6).

3. A pottery coffin with two pots at the head (fig. 7 *a,b*).

4. Two pottery coffins—without their lids—found in a large pit at a depth of 3 ft 2 ins.

5. A pottery coffin painted white, with two pots placed at the head (fig. 8 *a, b*).

6. Two pottery coffins painted white, with two pots at the head of each (fig. 9 *a, b*), and an anklet found round one of the legs of the skeleton (fig. 10). Between the coffins was found a red-ware fragment of a lid representing a face, and painted white (fig. 11).

7. A pottery coffin of a lady, and a pot (fig. 12 *a, b*).

8. A rectangular amulet of greenish stone, four shells and two small beads in a pit without coffin (fig. 13 *a, b*).

9. A pottery coffin 4 ft 5 ins long, with a pot placed at the head (fig. 14 *a, b*).

10. A pottery coffin with a fragment of its lid.

11. A pottery coffin 9 ft 6 ins away from No. 10 to the east, with a fragment of the lid representing the face but lacking the mouth (fig. 15).

12. A pottery coffin — the best preserved —, 6 ft 6 ins long, with two pots at the head, found in the sand (fig. 16 *a, b*). It is of interest to remark that the ten toes are marked on this anthropoid lid.

And in the same site, but a little southwards, were found the following objects :

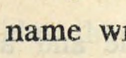
13. Two scarabs among the scattered bones of a child (fig. 17 *a, b*).

14. A mummified corpse in a muddy pit, about 3 ft 3 ins deep, lying on the back, with the head turned W. and the feet E., with a pair of pots at the head, and another at the feet (fig. 18 *a, b, c*). It is interesting to note that the faces on the pots bear incised lines on the cheeks presumably to represent tribal tattoo markings (?), and that the dead body was wrapped in coarse stuff.

15. A human skeleton lying on the back, with the head towards the west, the feet towards the east (fig. 19). Nothing was found with it.

16. An amulet of befeathered Horus, small beads of different colours and shapes and a shell (fig. 20).

17. A corroded bracelet or anklet, in the form of a broken ring with pointed ends (fig. 21).

18. A painted gesso-surfaced fragment of a wooden coffin, showing the figure of Anubis recumbent on a mat, with his name written above him thus  (fig. 22).

Site C :

The next, or third, site is separated from the previous one by a paved road orientated E./W. Besides a few beads which were found there (*see* fig. 23) the following discoveries were made :

1. Mud-brick buildings used for burial, consisting of three rooms ;

(a) *A small room* : Its upright walls rise to 6 ft 6 ins high, just below the earth levelled by the bulldozers.

Its floor measures 7 ft 5 ins in length and 5 ft 6 ins in width (fig. 24). There is an arched recess in its W. wall. It contained nothing but sand.

(b) *A second room* : It is 9 ft 6 ins in length, and 8 ft 5 ins in width ; its walls appeared low and its roof (now destroyed) was vaulted. The floor was paved with bricks. It contained a large number of bones and skulls, the colour of which was almost black, as well as some bovine bones. In this room were found ball-shaped beads in the shape of *udjat-eyes* (fig. 25), an offering table of rough workmanship (fig. 26) and a red-ware bowl (fig. 27). In its W. wall there is a door leading to . . .

(c) *A third room* : It is 11 ft 10 ins long and 9 ft 5 ins wide ; its maximum height is 7 ft. It had a vaulted roof most of which had disappeared. In the sand of this room were found bones and skulls and two amulets (fig. 28).

2. In one of the soundings were found some *udjat*-eyes and shells buried in the sand (fig. 29).

3. Two rectangular pits dug in the muddy earth (fig. 30) :

(*a*) One is 6 ft 6 ins long, 3 ft wide and about 4 ft deep ; under its W. wall there is a recess containing broken skeletons buried in the sand.

(*b*) The other is 8 ft long, 4 ft 3 ins wide and nearly 4 ft deep, also with a recess in its W. wall, containing bones scattered in the sand. Two red-ware jars were placed side by side at the S.-E. corner of the pit, containing pieces of rough material (fig. 31). Cylindrical as well as ball-shaped beads were found in the recess, mixed up with the bones and sand (fig. 32 *a*, *b*).

4. Several pits were discovered in the muddy earth, with recesses in their W. walls, containing human bones in the sand (fig. 33). In the recess of one of the pits the bones were found wrapped in coarse linen. A fragment of gesso, in a poor state of preservation, was also found there, bearing vertical lines of inscriptions (fig. 34). A red-ware pot was among the finds.

5. Three jars were found in front of the recess made, as usual, in the W. wall of a pit. The jars contained only sand, and they were buried in the sand of the pit (fig. 35).

6. In another pit there was found a wooden face (fig. 36) and a fragment of plastered wood inscribed with the *ḥotpe-di-nesu*-formula (fig. 37) ; in the recess in the W. wall was found a red-ware jar (fig. 38).

7. A jar and human bones were found in the recess of a pit, under its W. wall (fig. 39).

8. A pottery coffin was found almost complete, although smashed (fig. 40).

9. Besides the scattered bones in another pit were found fragments of painted and inscribed gesso (fig. 41 *a*, *b*, *c*, *d*), as well as a similar fragment showing two standing persons holding each other's hand (fig. 42).

10. In a shallow pit there were found bovine bones (fig. 43) [1] .

---

(1) Of modern plagued cattle.

CONCLUSIONS

1. The three excavated sites lie roughly to the S.-W. of the village of Aṣfûn el-Matâʿneh W. of Nagʿ el-Zenêḳeh and S.-E. of Sheikh el-Sharḳâwy Cemetery. The burials had been disturbed there and the pottery coffins smashed.

2. The burial pits are almost rectangular in shape, with a depth ranging between 1 ft 7 ins and 4 ft ; they were dug in the thick muddy layer of the soil.

3. Only one mud-brick building was excavated, containing human bones and skulls.

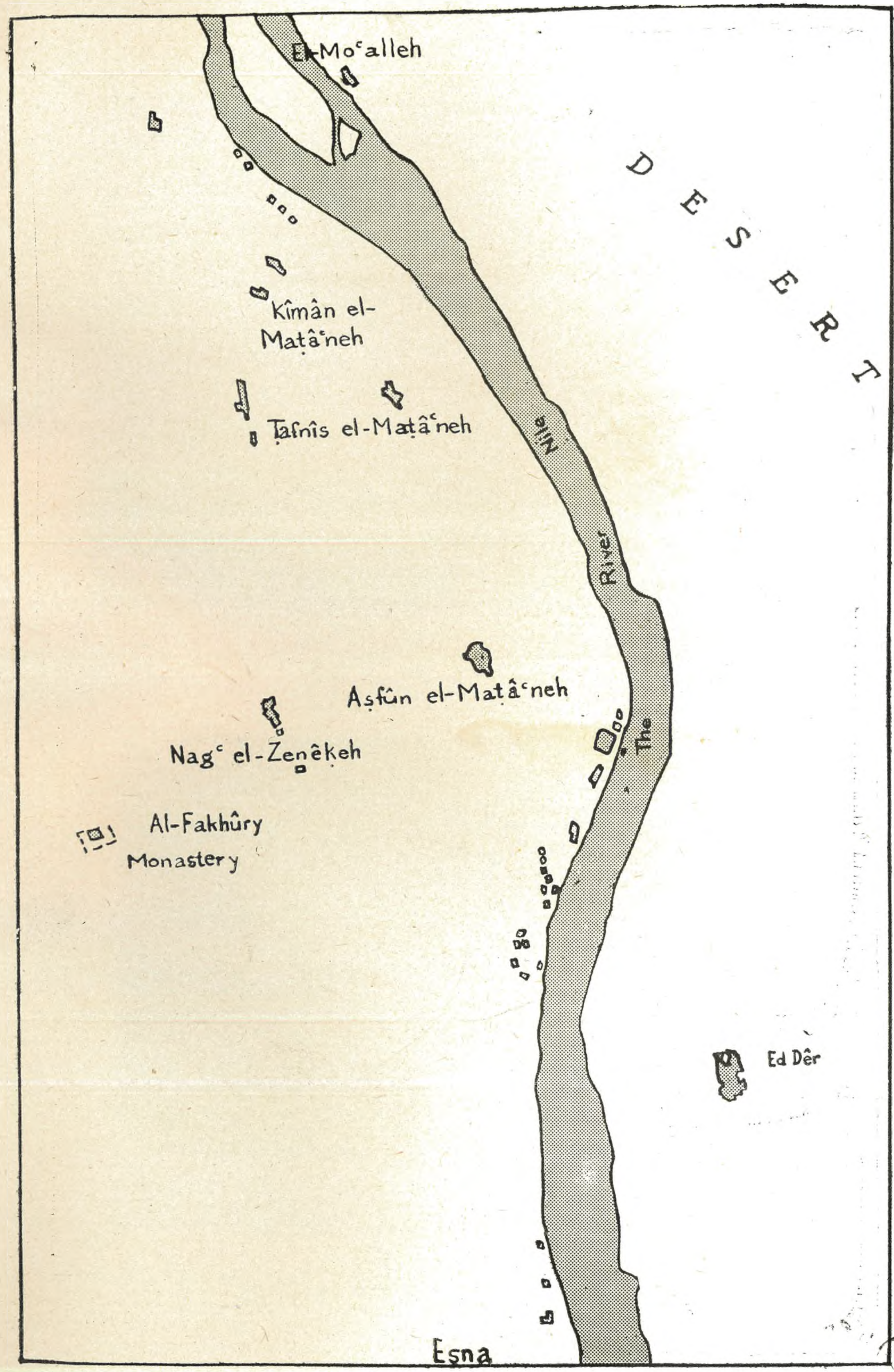
4. Some corpses were buried in pits ; others were placed in pottery slipper-coffins after they had been mummified.

5. The dead body lay on its back, with the face to the W. and the feet to the E.

6. Some pits had recesses under their W. wall, used for burial.

7. Pots were placed with the corpse either at the head or at the feet, and rarely at both head and feet.

8. Among the finds are beads, amulets and inscribed gessos.



Pl. I *b*



Fig. 1. The site before excavation.

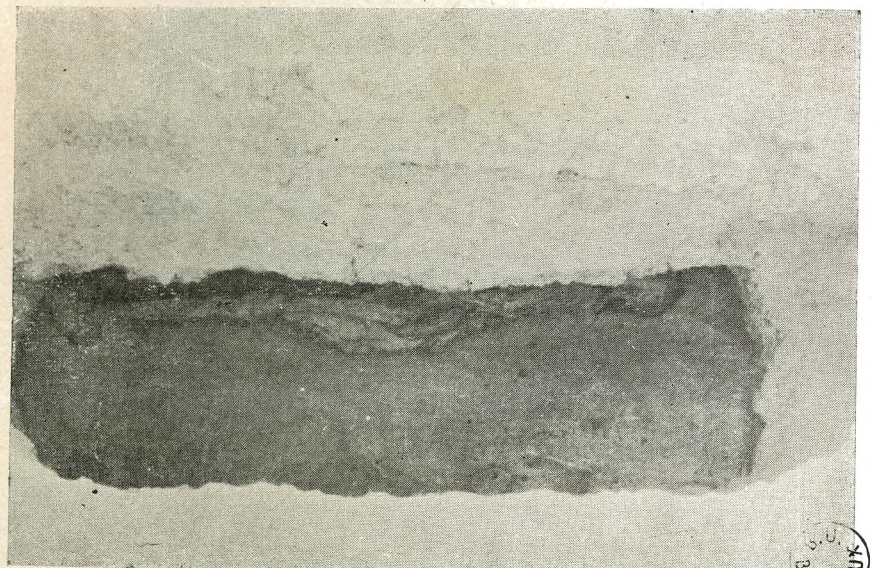


Fig. 2. The corpse in the tomb, with the head turned westwards and the feet eastwards.



Fig. 3. The fifteen rectangular pits containing nothing but corpses.

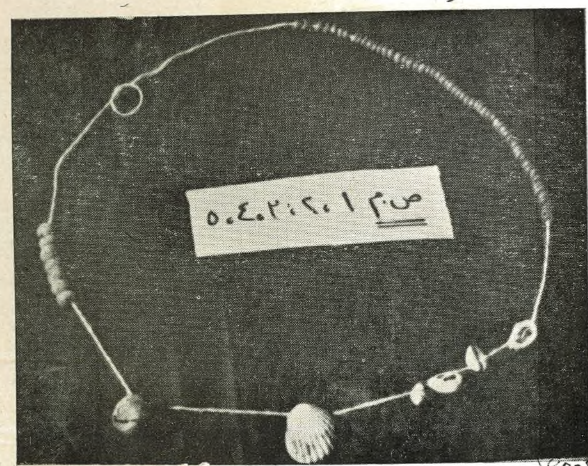


Fig. 4. The belongings of a little child : beads, a small bell and shells.

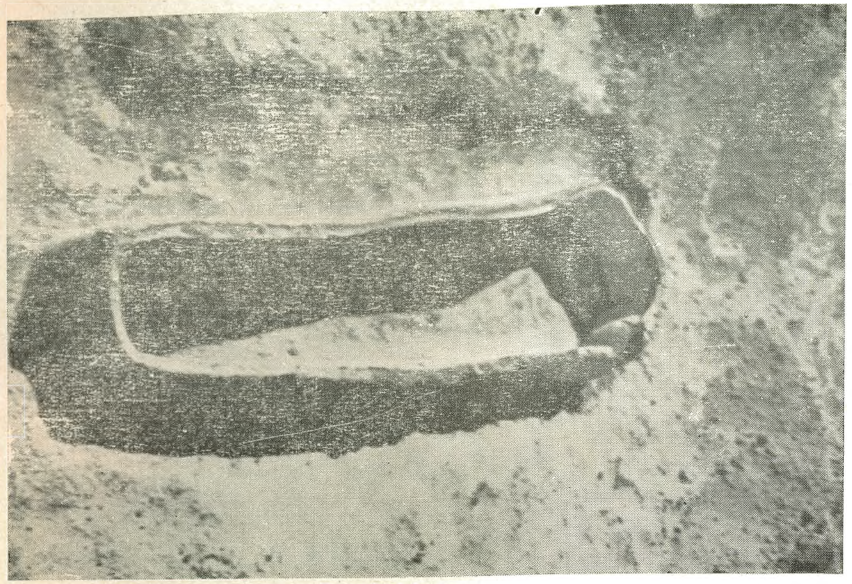


FIG. 5. A pottery slipper coffin lacking the lid.



FIG. 6. Two pottery coffins of a man and a woman.

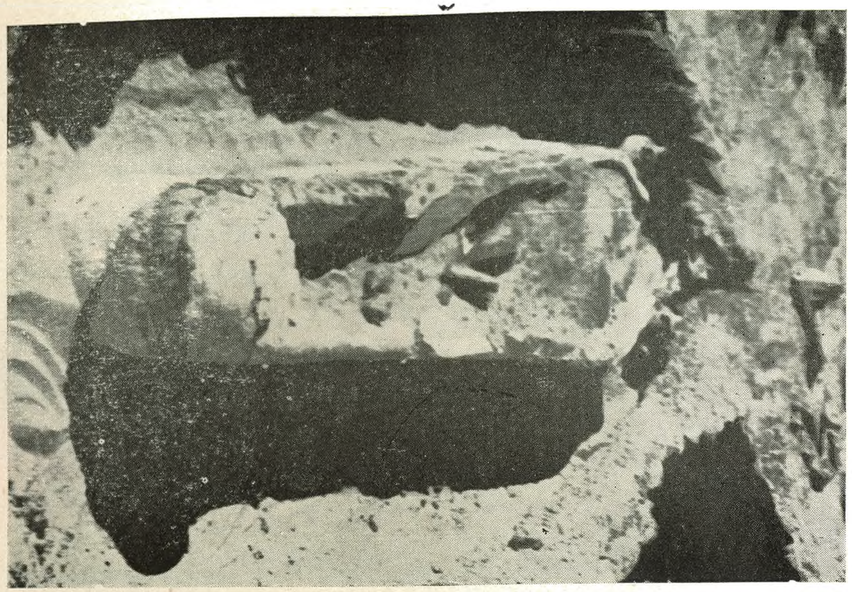


FIG. 7 (*a*). A pottery coffin with two pots found at the head.

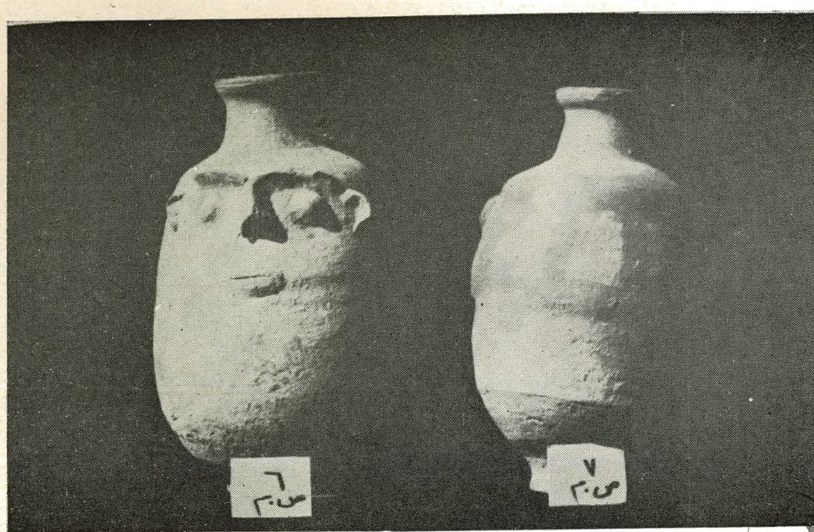


FIG. 7 (*b*). The two pots found with the coffin.

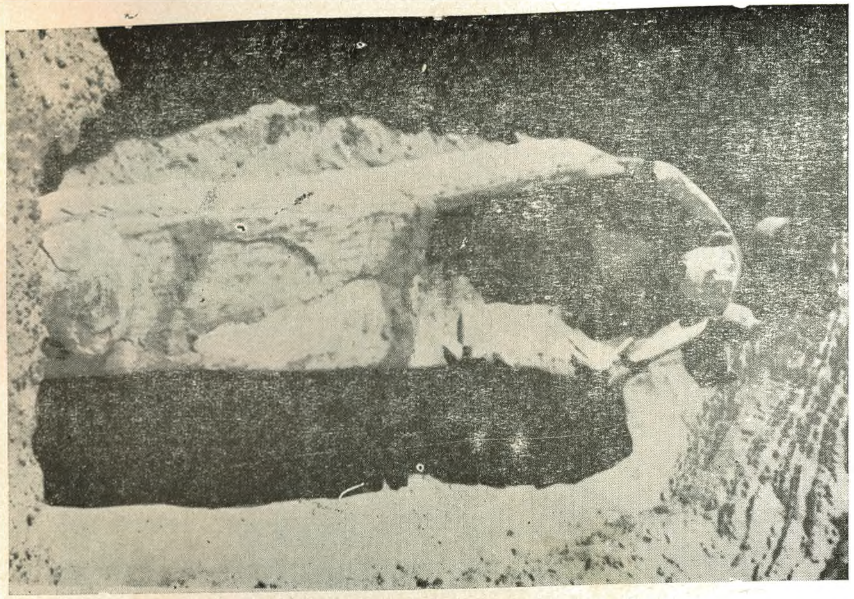


FIG. 8 (*a*). A pottery coffin, with the face smashed at the nose and chin.

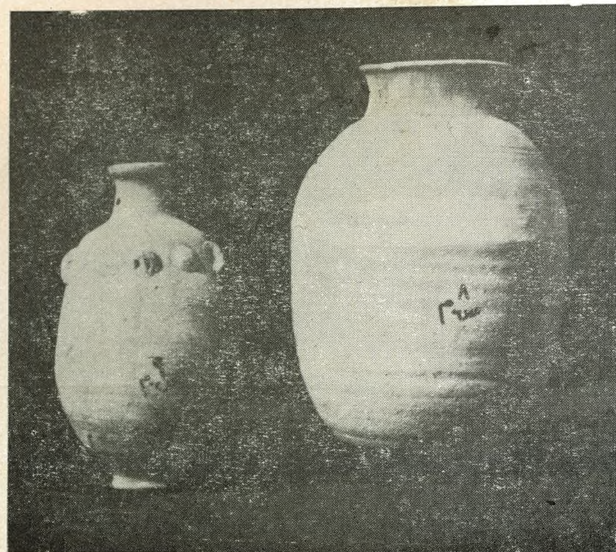


FIG. 8 (*b*). The two pots found with the coffin.

Pl. VI

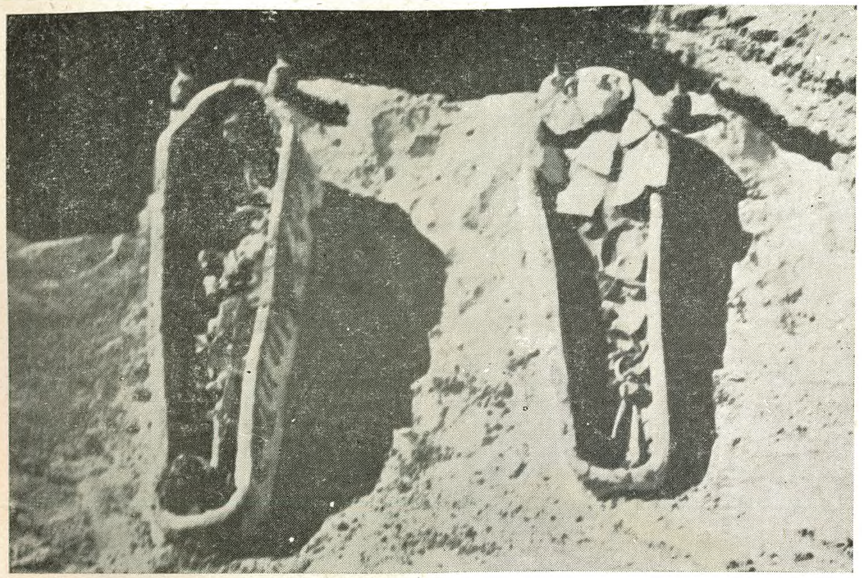


Fig. 9 (*a*). Two pottery coffins, one of which has lost its lid.

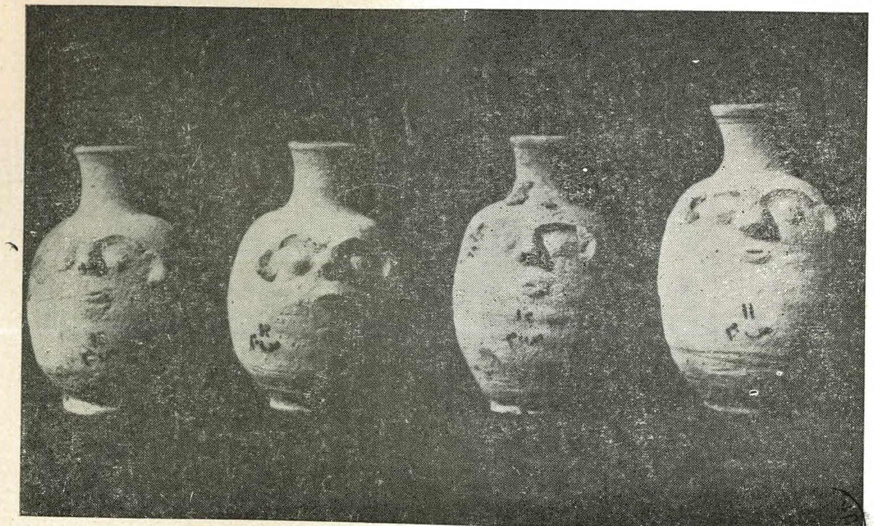


Fig. 9 (*b*). The four pots found with the two coffins.

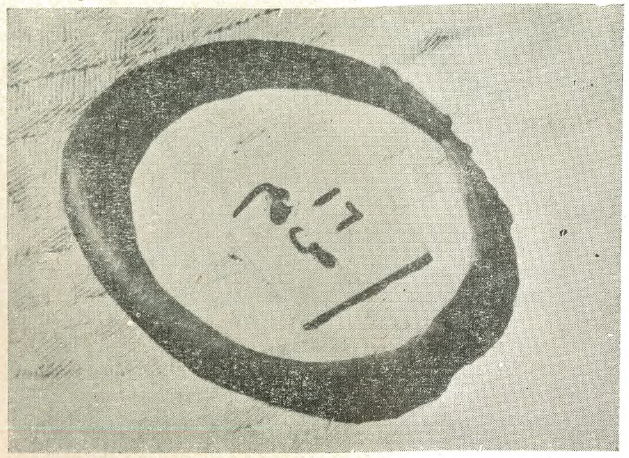


Fig. 10. The anklet found on the leg of the skeleton.



Fig. 11. A red-ware face.



FIG. 12 (*a*). A pottery coffin with a pot at the feet.

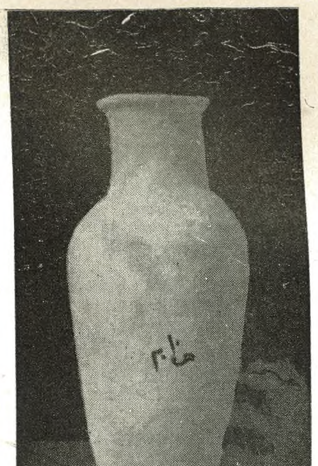


FIG. 12 (*b*). The pot at the feet.

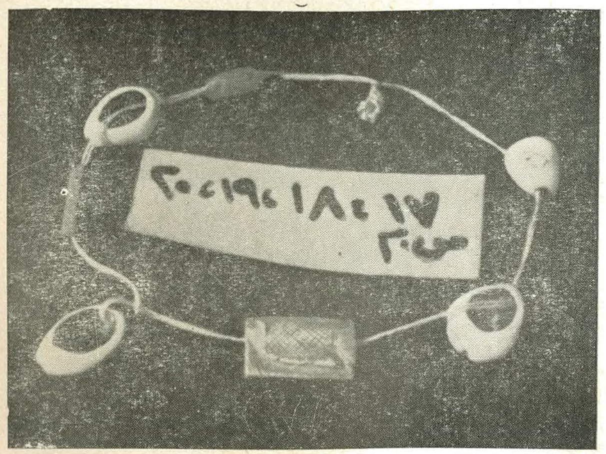


FIG. 13 (*a*). The belongings of a lost burial : amulet, four shells and two small beads.

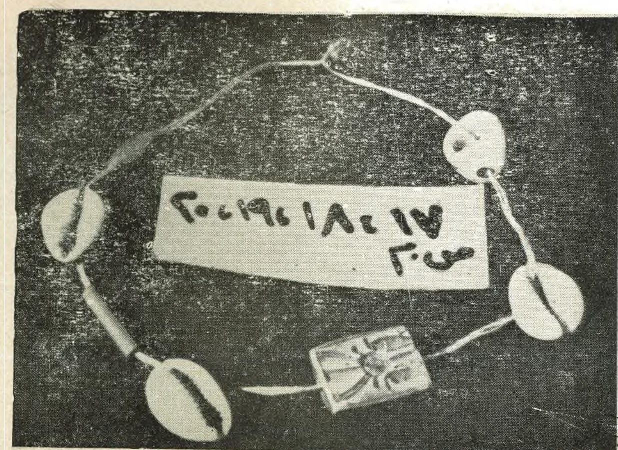


FIG. 13 (*b*). The same.

Pl. X



Fig. 14 (*a*). Pottery coffin 4 ft 5 ins long.

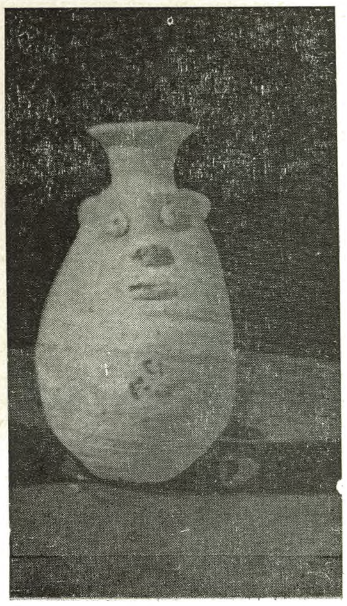


Fig. 14 (*b*). The pot.

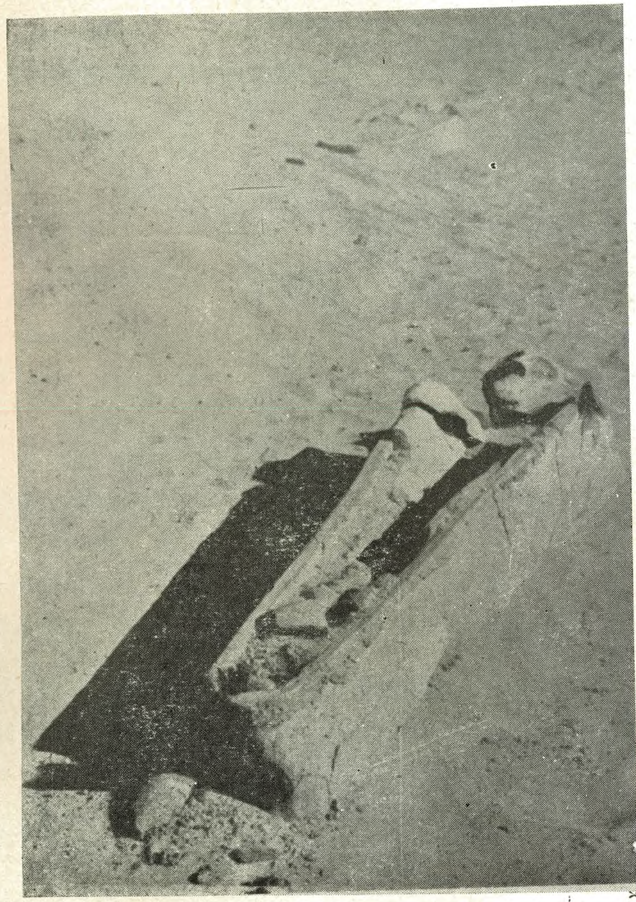


FIG. 15. A pottery coffin with a fragment of the lid showing the face.



FIG. 16 (*a*). Pottery coffin, the best preserved.

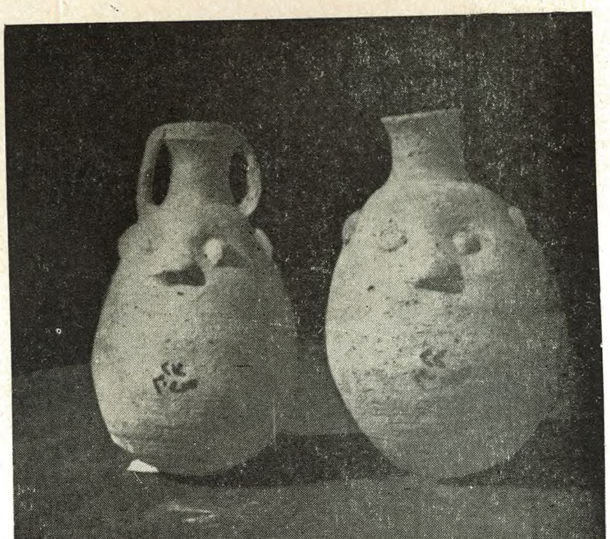


FIG. 16 (*b*). The two pots.

PL. XII

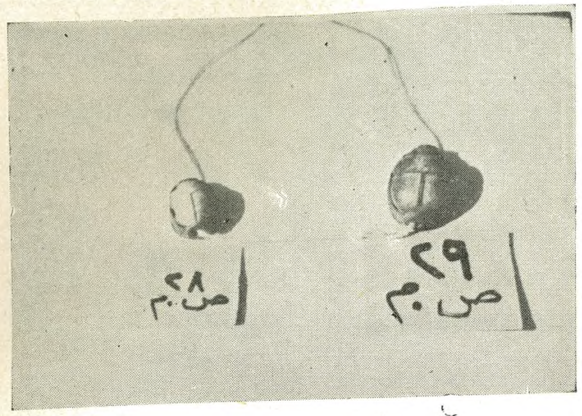


Fig. 17 (*a*). The two scarabs found with the bones of a child.

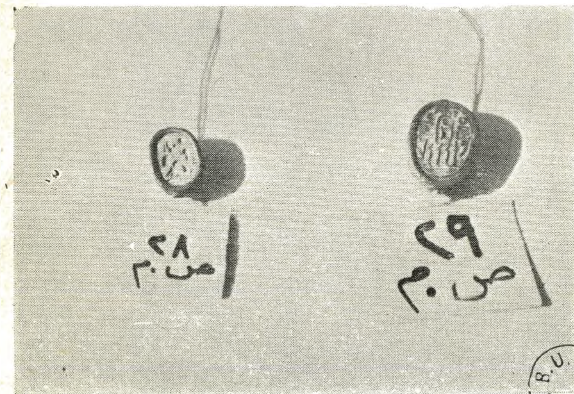


Fig. 17 (*b*). The same.

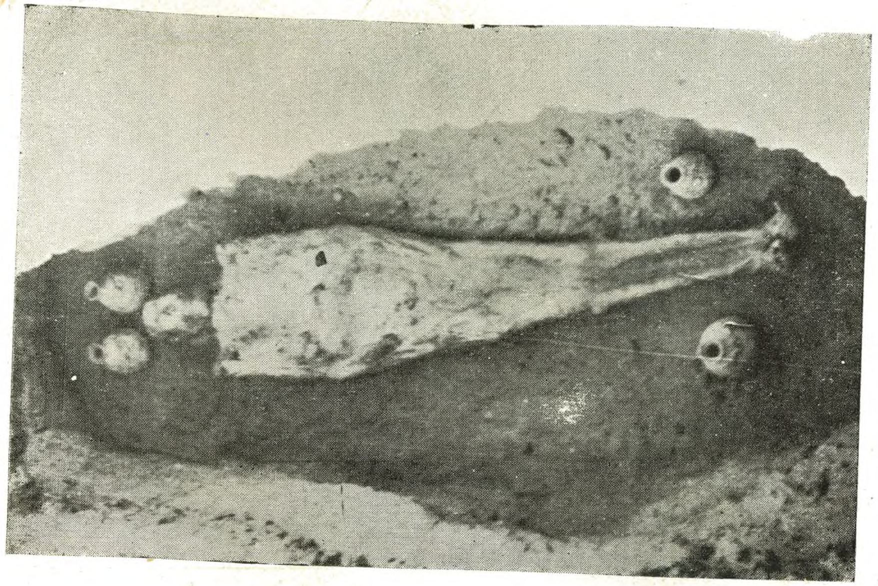


FIG. 18 (*a*). A corpse in a muddy pit with pottery at head and feet.

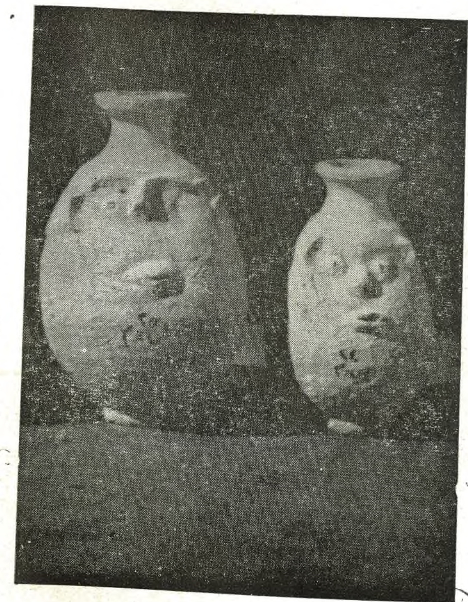


FIG. 18 (*b*). The two pots at the feet.

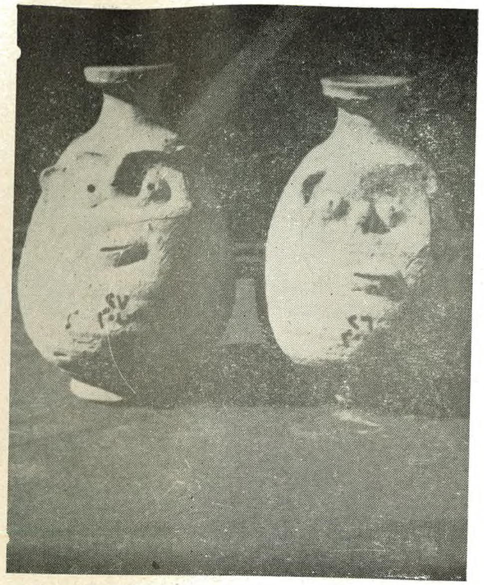


Fig. 18 (c). The pots at the head.

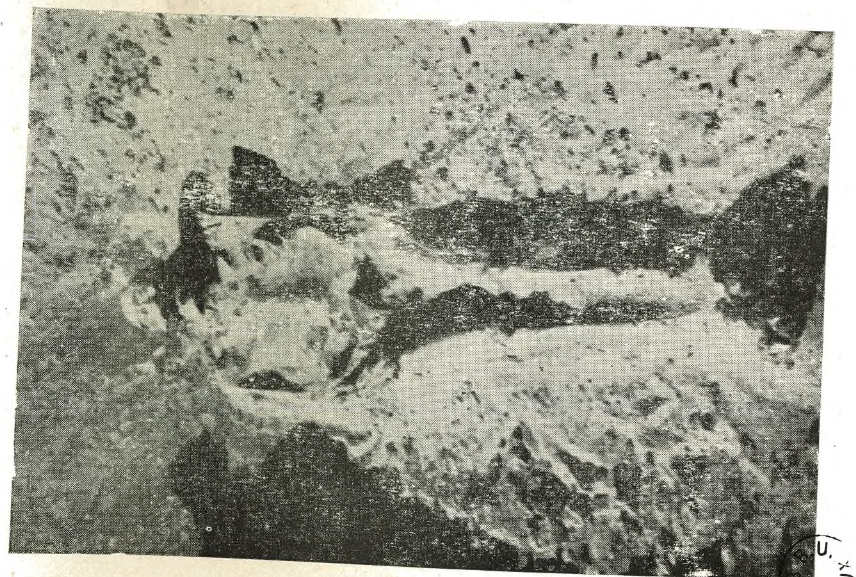


Fig. 19. A human skeleton.

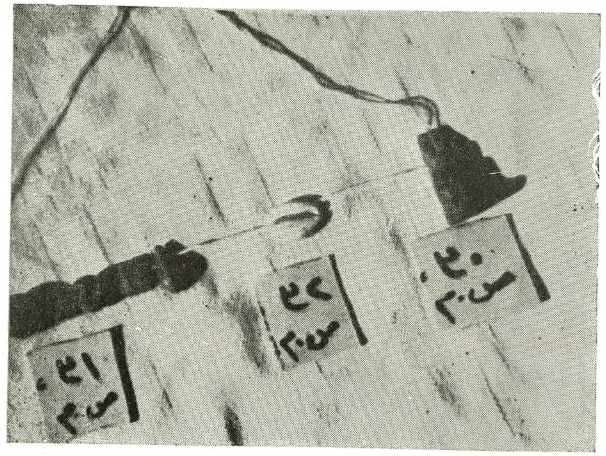


Fig. 20. The belongings of a lost burial : an amulet, beads and a shell.



Fig. 21. A ring used as a bracelet or anklet.

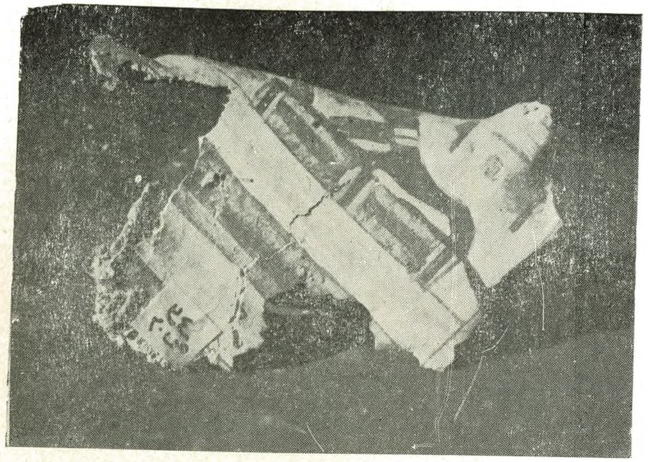


Fig. 22. A plastered fragment of a wooden coffin showing the god Anubis.



Fig. 23. Beads found in *Site C.*

Pl. XVIII



Fig. 24. A mud-brick building of three rooms.



Fig. 25. Beads found in the second room of the grave.



Fig. 26. An offering-table.

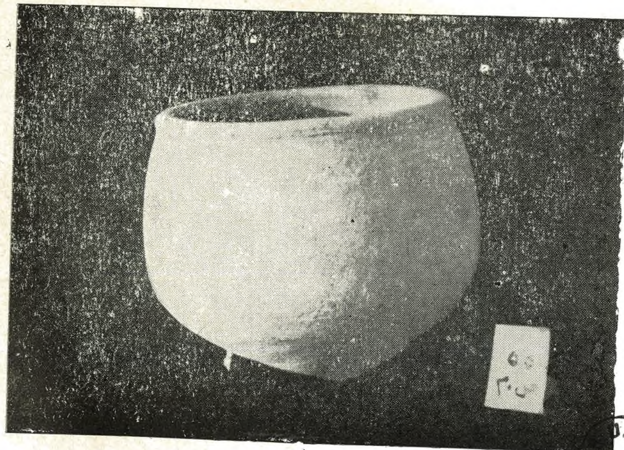


Fig. 27. A bowl.

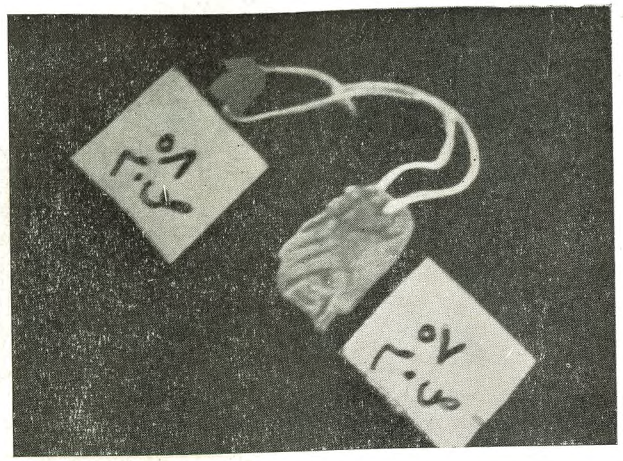


Fig. 28. Two amulets found in the third room.

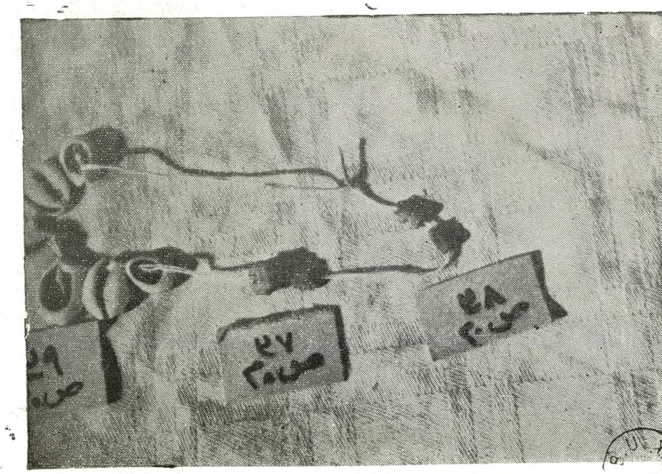


Fig. 29. *Udjat*-eyes and shells.



FIG. 30. Two rectangular pits.

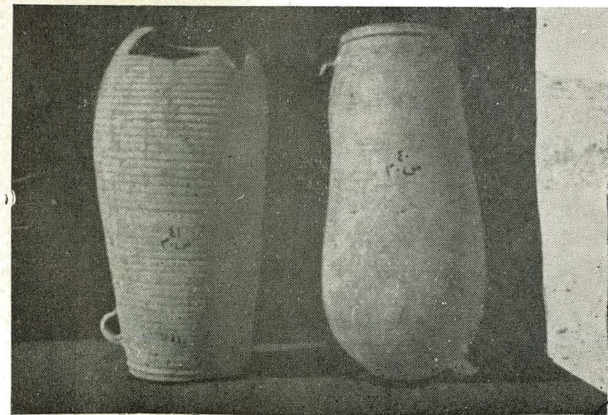


FIG. 31. The two jars found in the pit, one having lost its bottom.



Fig. 32 (*a*). Cylindrical beads found in the pit.



Fig. 32 (*b*). Ball-shaped beads found in the pit.



Fig. 33. Pits dug in the muddy earth and used as graves.

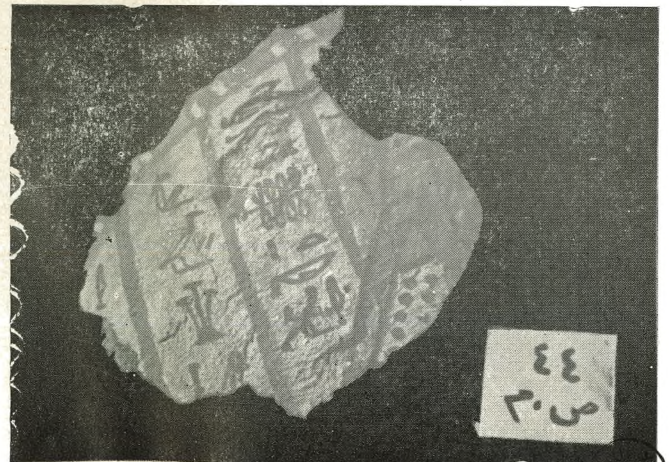


Fig. 34. A fragment of gesso with vertical inscription.



Fig. 35. Three jars found in a pit.

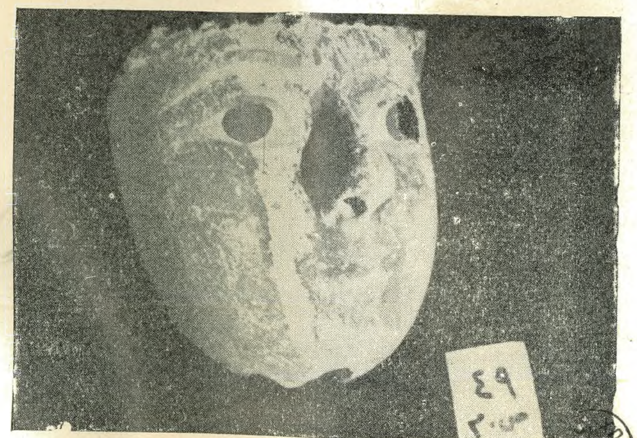


Fig. 36. A wooden face found in a pit.

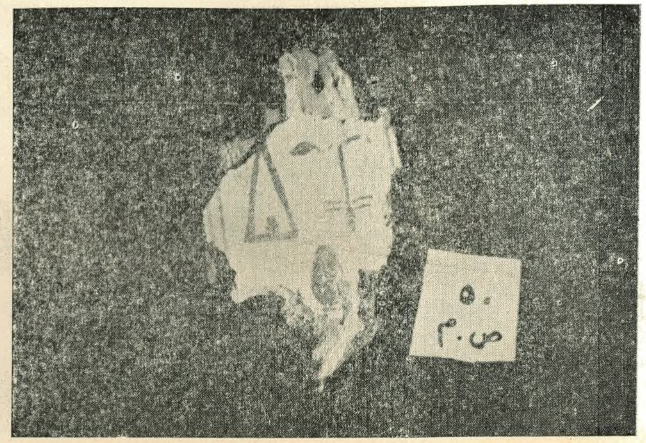


Fig. 37. A fragment of plastered wood inscribed with the *ḥotpe-di-nesu*-formula.

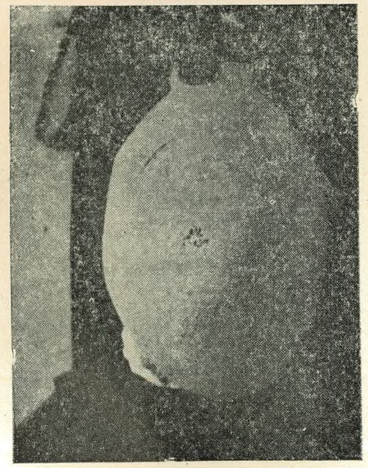


Fig. 38. A jar found in the recess of a pit.



Fig. 39. A jar found in the recess of a pit.

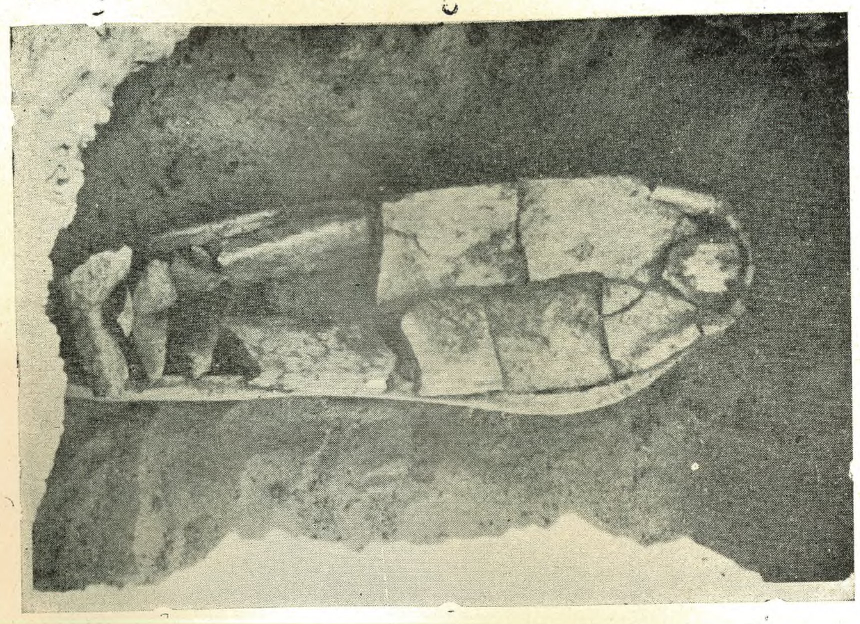


Fig. 40. A pottery coffin.

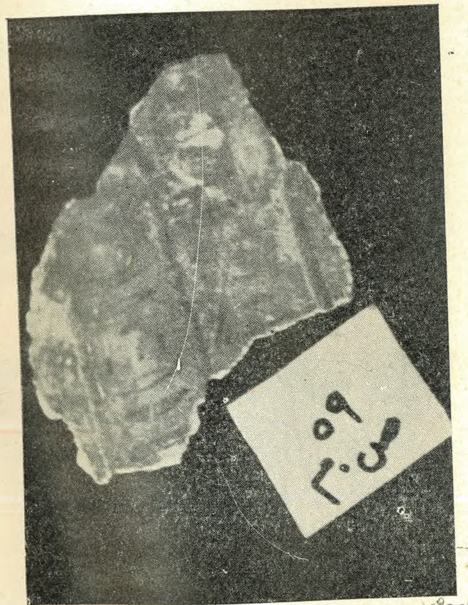


Fig. 41 (*a*). Inscribed gessos.

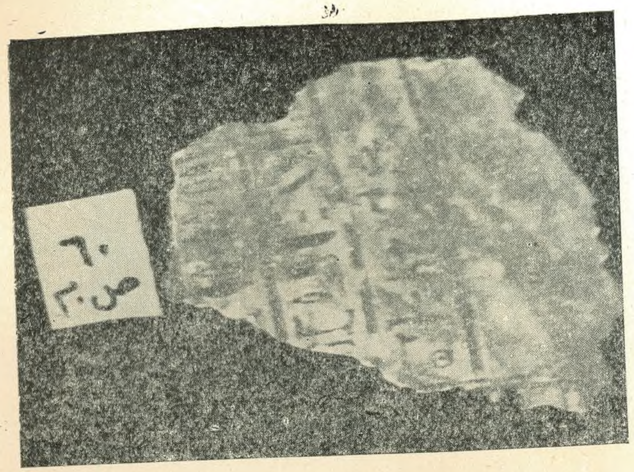


FIG. 41 (*b*).

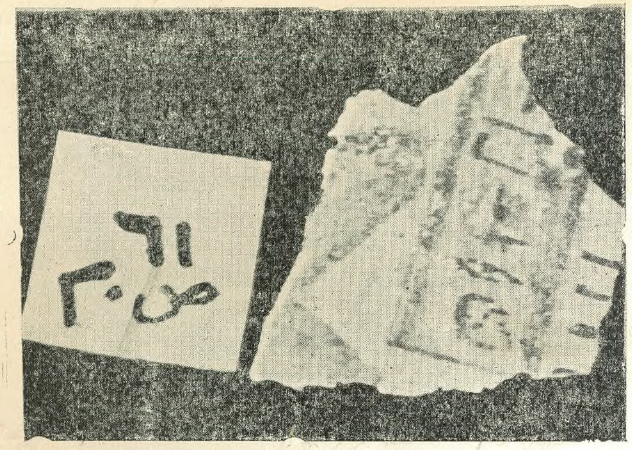


FIG. 41 (*c*).

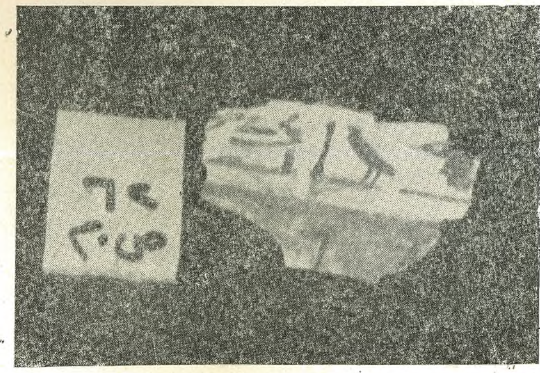


FIG. 41 (*d*).

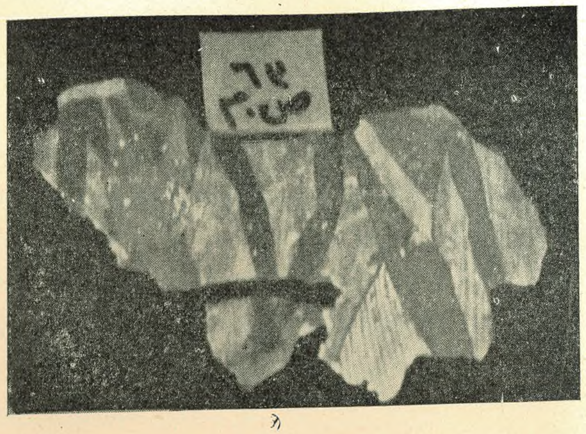


Fig. 42. A gesso showing two persons.

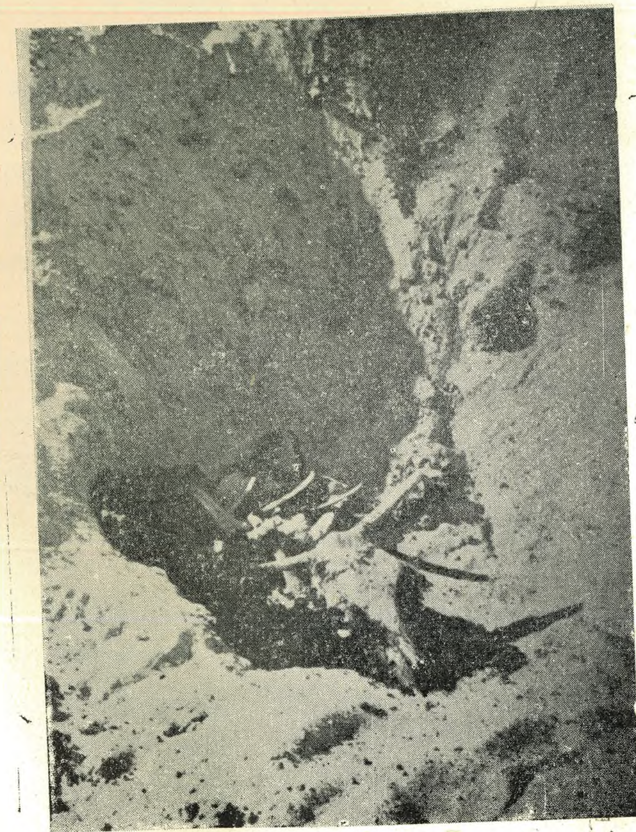
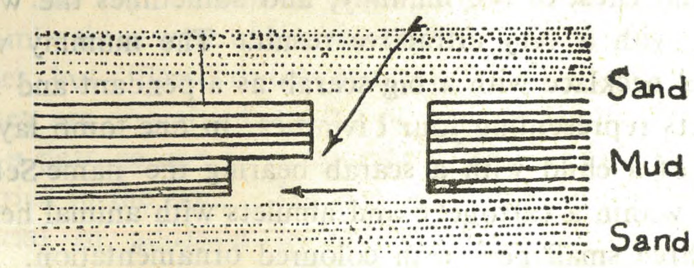


Fig. 43. Bovine bones.

II

(February 2 - March 9, 1965)

A. The necropolis of Aṣfûn lies on the W. side of the Nile, with the little village of Zenêḳeh and the Libyan desert to the W. It is a part of a large area reclaimed by the Ministry of Agrarian Land Reform. The area has been levelled by bulldozers, and canals were dug through it. A paved road, 20 ft wide runs through the middle of the necropolis from S. to N., and another road was made from E. to W. There is a Coptic cemetery E. of the necropolis and close to the arable land of the village (figs. 1, 2). A section of the soil reveals three geological layers : a sand layer 12—20 ins, a muddy layer 3 ft 4 ins—4 ft 4 ins thick and a bed of very fine sand. In the last layer the deceased was buried in a rectangular pit (approx. 6 ft 8 ins × 3 ft 4 ins) dug in the muddy section, thereafter filled with sand or covered with mud-bricks serving at the same time as a roof of the tomb.



The lamentable state of the necropolis is due mainly to (1) the destructive action of the bulldozers, (2) the action of the moisture of the mud badly affecting the wooden coffins, (3) plundering of the tombs, and (4) the re-using of the necropolis at later periods for burials.

Generally, tombs range in depth from 3 ft 4 ins to 4 ft 4 ins. On the W. side there is usually a recess with a low roof cut in the mud layer, its floor naturally sandy, used as a burial-chamber (fig. 3 *a*, *b*).

After an interment this recess was closed by a wall of mud bricks.

As a rule the mummified corpse was enclosed in an anthropoid pottery coffin known as a "slipper-coffin"; the deceased is represented on the lid : the face and the chest. This was sometimes placed within a wooden coffin of a similar anthropoid shape, plastered and painted with the conventional religious scenes (fig. 4 *a*, *b*). At other times it was inserted into a whitewashed mud coffin decorated with coloured scenes (figs. 5—9). These coffins were found in a bad state of preservation ; the bodies, however, were mummified and wrapped in coarse bandage. With the mummies were found large quantities of beads, amulets, small canōpic jars and pottery. It is of interest to note that the beads were in certain cases strung to cover the face and chest of the mummy, and sometimes the whole body, with a very attractive result. The mummy wore a bead necklace with a big scarab as a pendant and four amulets representing four divinities. In one tomb lay the body of a child with a scarab bearing the name Sebek-ḥotpe within a cartouche and amulets with animal heads, and three small pots with coloured ornamentation.

To the E. lies a Coptic cemetery, in which the tombs are built of almost square bricks, with vaulted roofs. In one of them were found red-ware pots with decorations typical of the Coptic civilisation and a sandstone monument with five lines of Coptic inscription (figs. 10, 11 *a*, *b*).

B. When work was resumed on March 24, 1965 *area* (*a*) was first excavated for one whole day. A number of tombs came to light, about two feet below the surface, bulldozers having already removed a layer of sand and mud at least two feet thick. Each tomb is a rectangular pit with sides strengthened by mud-brick walls. The mummy was sometimes placed in a coffin and sometimes buried without one. Coffins are of pottery, of that kind called "slipper-coffins" white-washed and adorned with floral designs. Small blue beads were found scattered over the entombed mummies, and amulets appeared in one tomb (fig. 12 *a*, *b*).

Thirty three tombs were excavated in three days. It is noteworthy that the mummy was laid in the grave, with the head turned to the west, the face southwards; generally the arms were crossed on the chest or, in the case of women, placed over the pudenda; sometimes they were held at the sides. The mummy was bedecked with a beautiful net of beads resembling the dresses seen on females, (as for instance Queen Nofretary-meryen-Mūt), in the tombs since the Old Kingdom.

Site (*b*) is about a mile to the north of *site* (*a*). Tombs there were of the same type as the afore-mentioned ones, but differed in that each held more than one burial. They are dug about 4.5 ft. deep in the mud and consist of a passage and three lateral recesses to house the bodies buried in the sand. The passage was sometimes used for burial in addition to the recesses.

Excavations were shifted to the west of the cemetery, to an *area* (*d*) of about ten acres, with the paved road running through its middle (*see* sketch-plan[1] and figs. 1,2). Thirty tombs were opened and they were in better condition. Again the tombs are rectangular and dug in the thick

(1) *Infra*, Pl. LXXXIII.

mud; they measure 4 ft 4 ins × 5 ft and 3 ft 4 ins × 5 ft deep. On the west side of each tomb there is a recess with a square entrance 2 ft 8 ins × 2 ft 8 ins closed by mud-bricks ; it was used as a burial-chamber, as has been mentioned before. In it is placed the mummy in its coffin of pottery or of wood, or without any coffin (fig. 4 *a*, *b*), usually wearing a necklace with a large scarab, beads and amulets (fig. 13 *a-g*).

Wooden coffins were in a bad state of preservation ; they are decorated with religious scenes and texts (fig. 4 *a*,*b*). Fragments of painted gesso belonging to wooden coffins bear Egyptian texts (fig. 14 *a*, *b*,*c*, *d*). With the bones of a child buried in the sand were three vessels—two of red-ware and one of faïance (figs. 15 *a*,*b*, 16, 17)—, some amulets, shells (figs. 18, 19), a small scarab inscribed with Sebek-hotpe in a cartouche.

To the east of the cemetery *sondages* were made in the sand (*e*) bordering on the cultivated land. Two Coptic tombs were dug. One consists of three small square rooms 6 ft 8 ins high, with the sides lined with square bricks and mud-bricks. The second tomb has one chamber 3 ½ ft long, and 6 ft 8 ins high, with a vaulted roof ; it contained bones and smashed pottery decorated with geometrical and floral designs. In both tombs there were more than one burial. In the second tomb was a Coptic stela (fig. 11).



Fig. 1. A vast area waiting for excavation, with concrete constructions for drainage at right lower corner.



Fig. 2. A part of the site excavated, looking east.

Pl. XXX

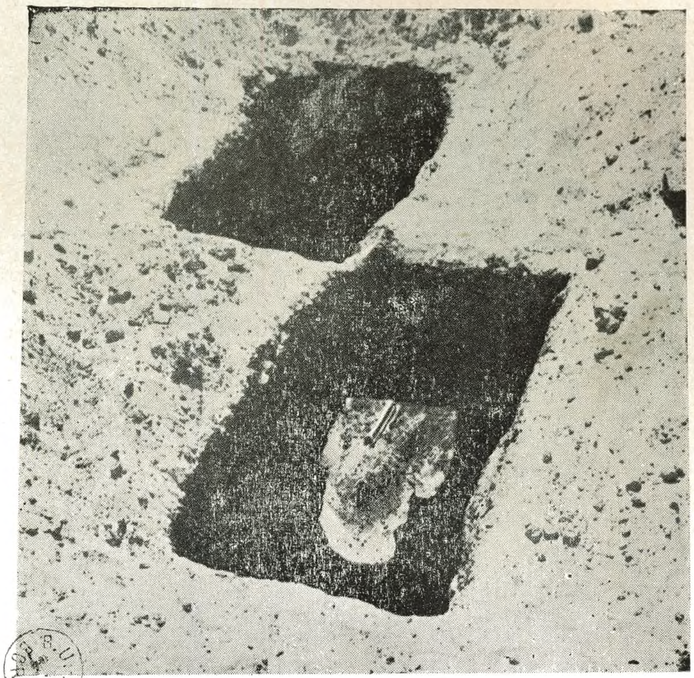


Fig. 3 (*a*). Two tombs dug in the muddy layer; in one are seen the remains of a mummy.

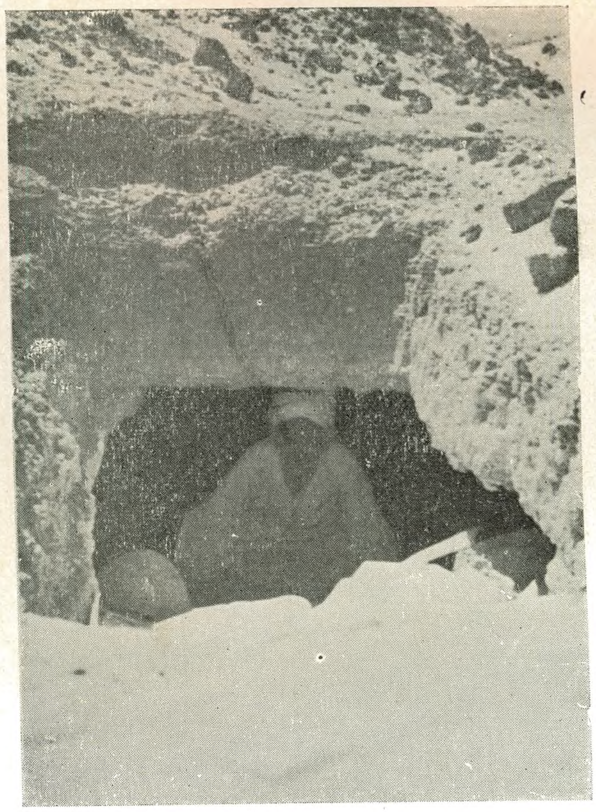


Fig. 3 (*b*). A tomb of the same type.



FIG. 4 (*a*). The mummy and its anthropoid coffin (in very bad condition) decorated and inscribed in red and black. The head of the mummy was turned to W. and the feet to E. and the face upwards; the arms were crossed on the chest.

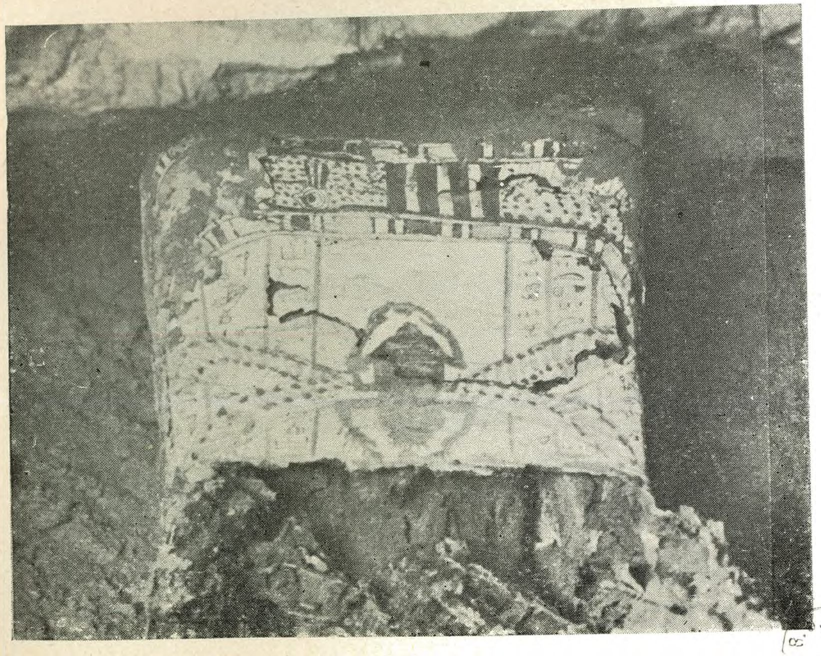


FIG. 4 (*b*). The lowest part of the coffin, larger.



FIG. 5. A mummy in its tomb.

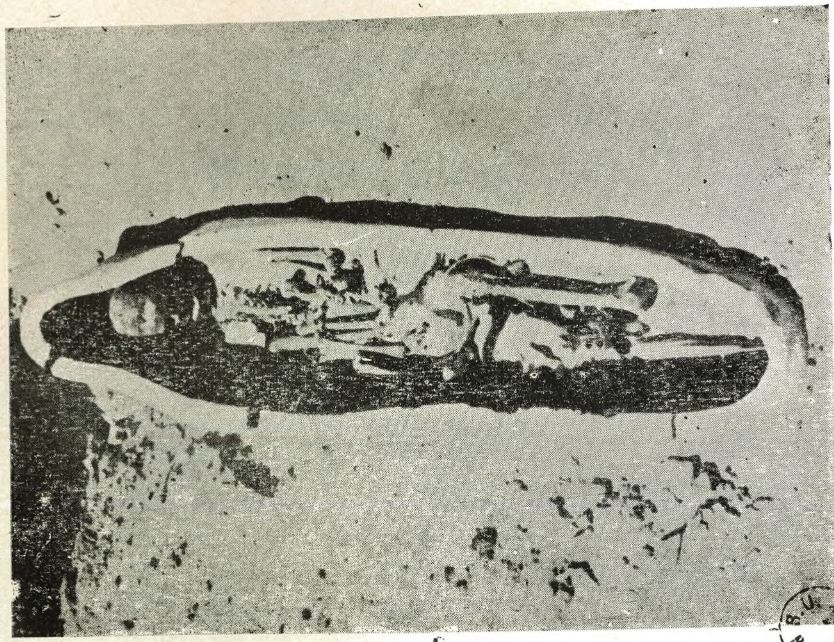


FIG. 6. The deceased in a pottery anthropoid coffin.

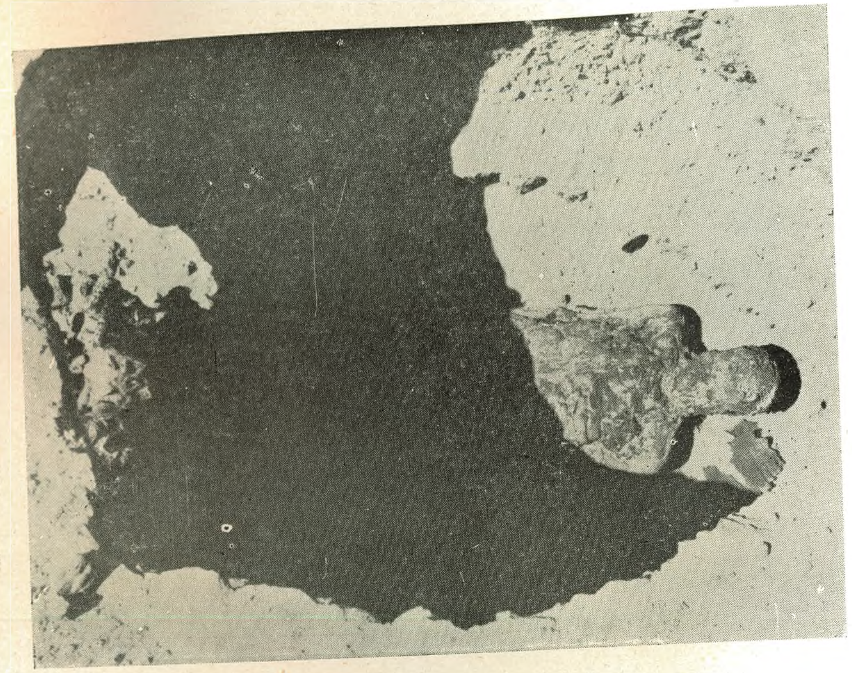


Fig. 7. A mummy in its grave.

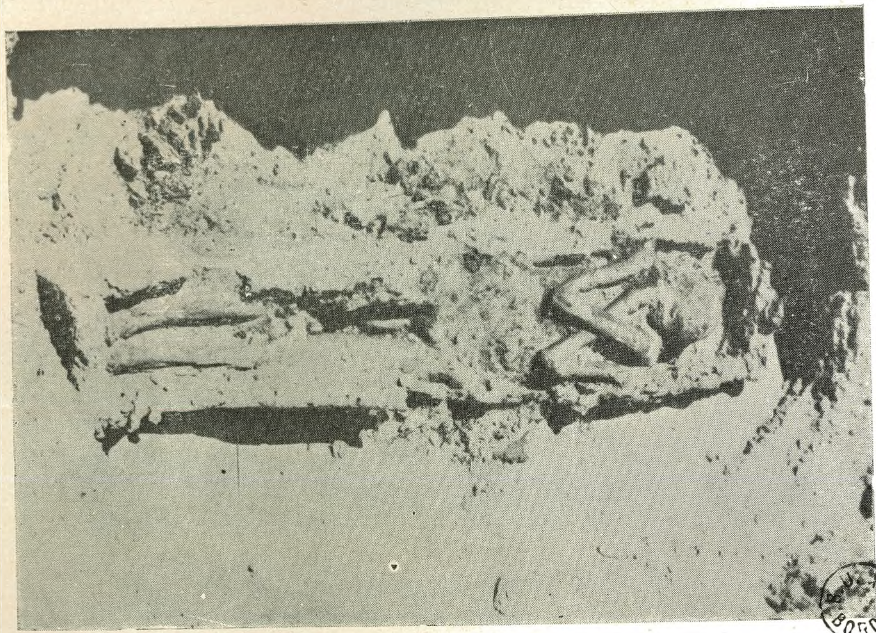


Fig. 8. A mummy in a wooden coffin, both in a very bad condition of preservation.

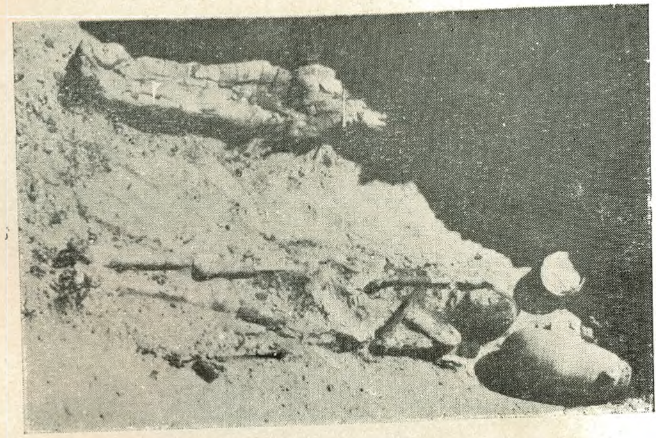


Fig. 9. Two mummies in one grave, with their pottery.



Fig. 10. A Christian tomb, 2.5 yd deep, with a valuted roof ; therein was found a Coptic stela.



Fig. 11. (*a*). The Coptic stela.



Fig. 11 (*b*).

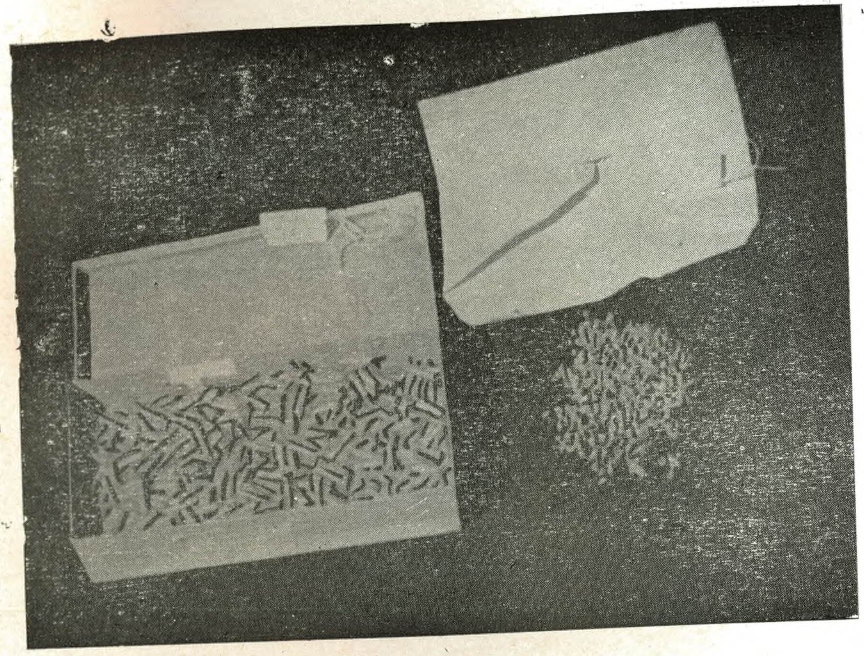


FIG. 12 (*a*). Beads.

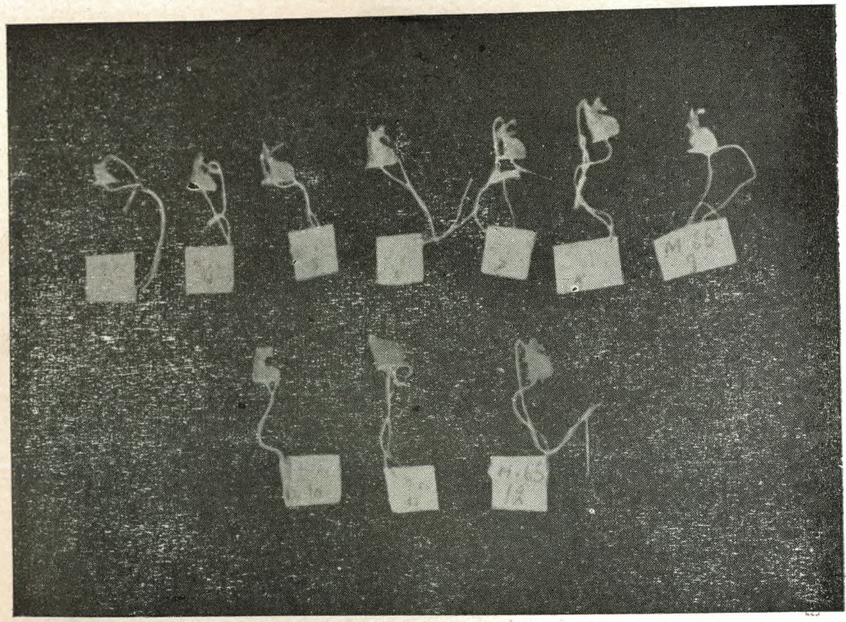


FIG. 12 (*b*). Ten small *Udjat*-eyes of blue faïence.

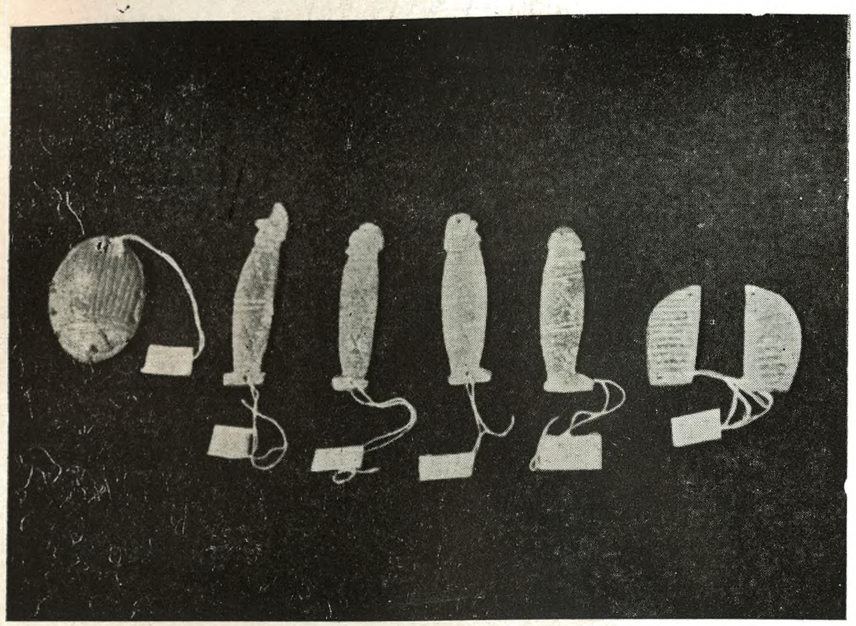


FIG. 13 (*a*). A group of scarab, four amulets and two wings, of faïence, and perforated for suspension; the group, as usual, was found on the chest of a mummy.

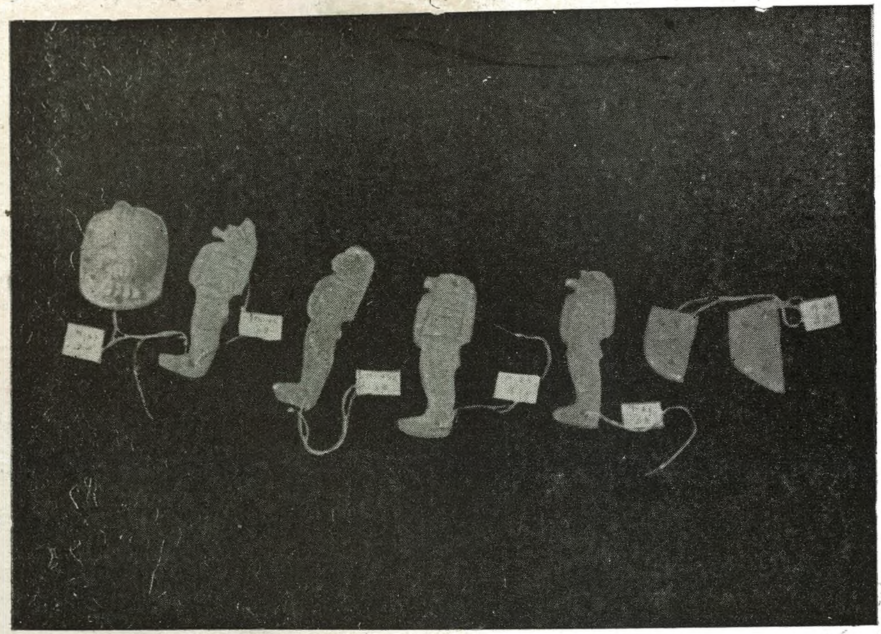


FIG. 13 (*b*). A scarab, four amulets and two wings, all of blue faïence, and perforated for suspension.

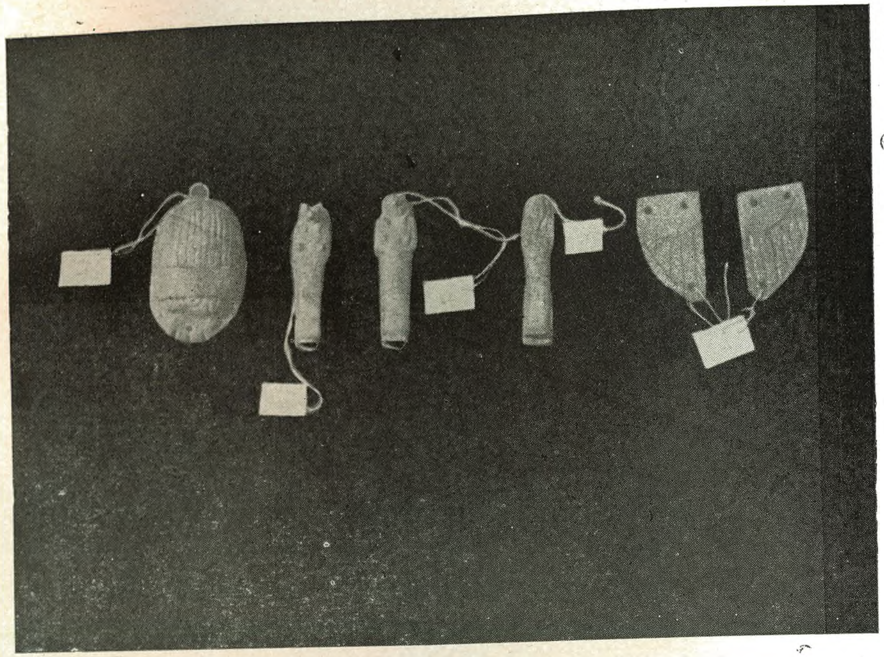


Fig. 13 (*c*). A scarab of bluish faïence, 1.5 ins long; a jackal-headed amulet of blue faïence, 1.5 ins long; a hawk-headed amulet of blue faïence, 1.5 ins; a human-headed amulet of faïence, 1.5 ins; two wings (of a scarab) of faïence—all perforated for suspension.

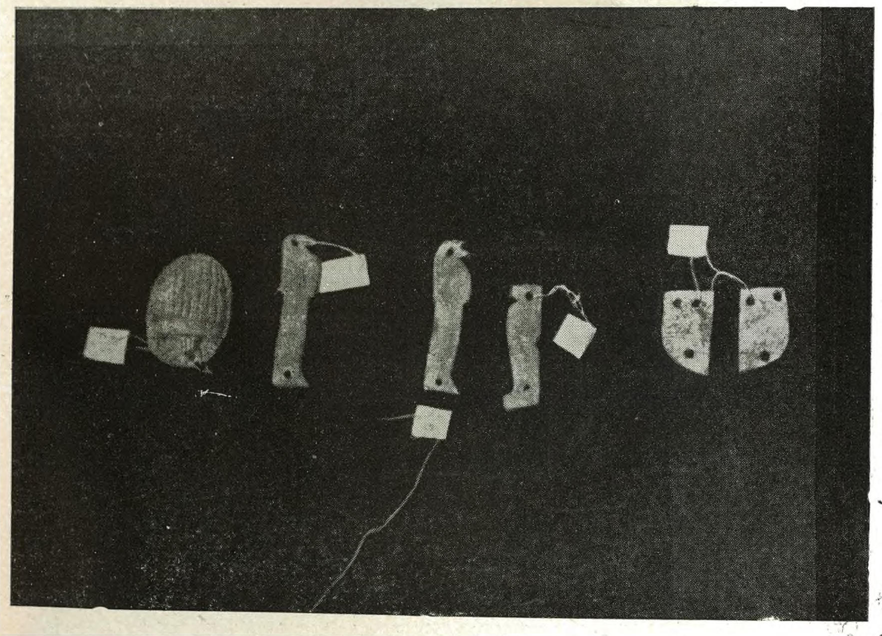


Fig. 13 (*d*). The same group (with an amulet missing), of faïence.

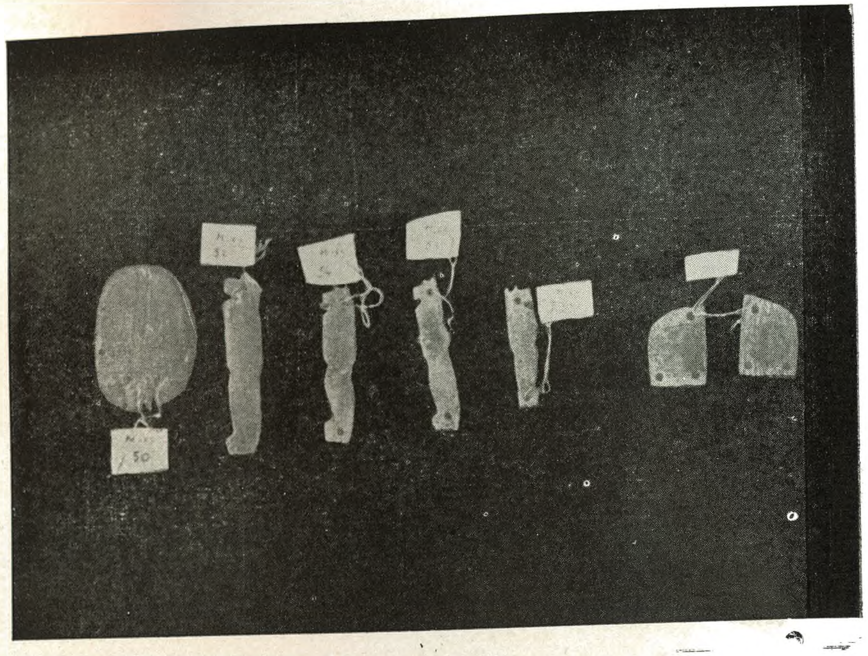


FIG. 13 (*e*). A group of scarab, four amulets and a pair of wings—all of faïence, and perforated for suspension, found on the chest of a mummy.

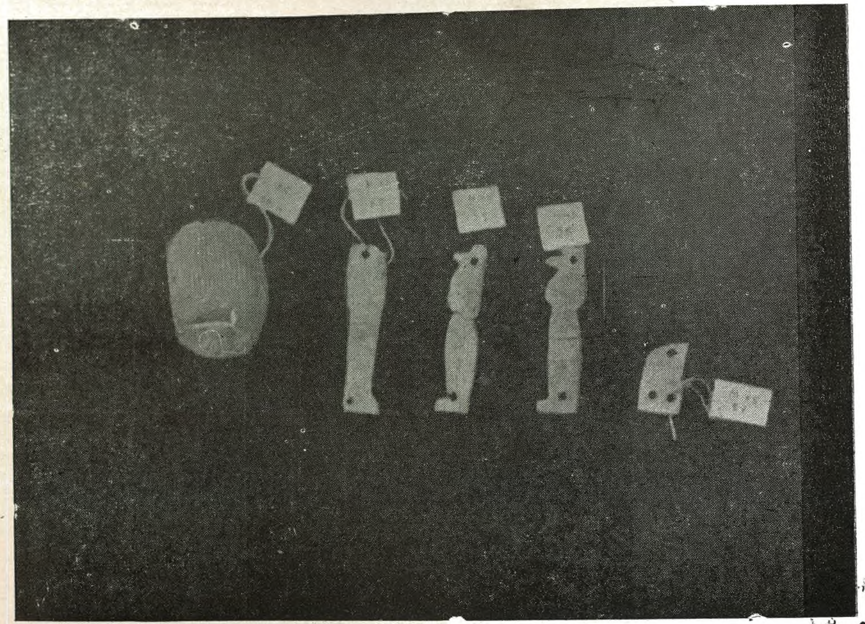


FIG. 13 (*f*). A group of faïence scarab, three amulets (a fourth missing) and one wing (a second missing)—of faïence, and perforated for suspension.

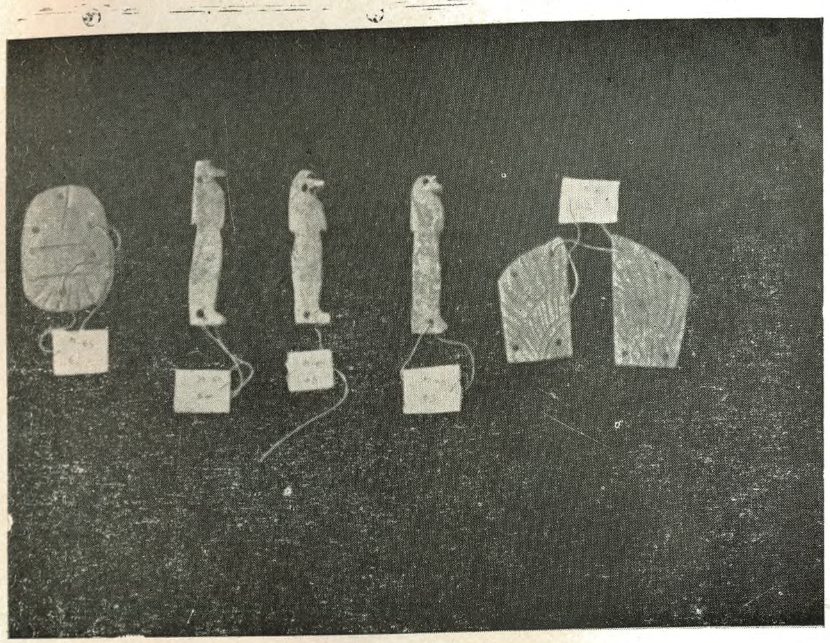


FIG. 13 (*g*). A group of scarab, three amulets (a fourth missing) and a pair of wings—all of blue faïence, and perforated for suspension.

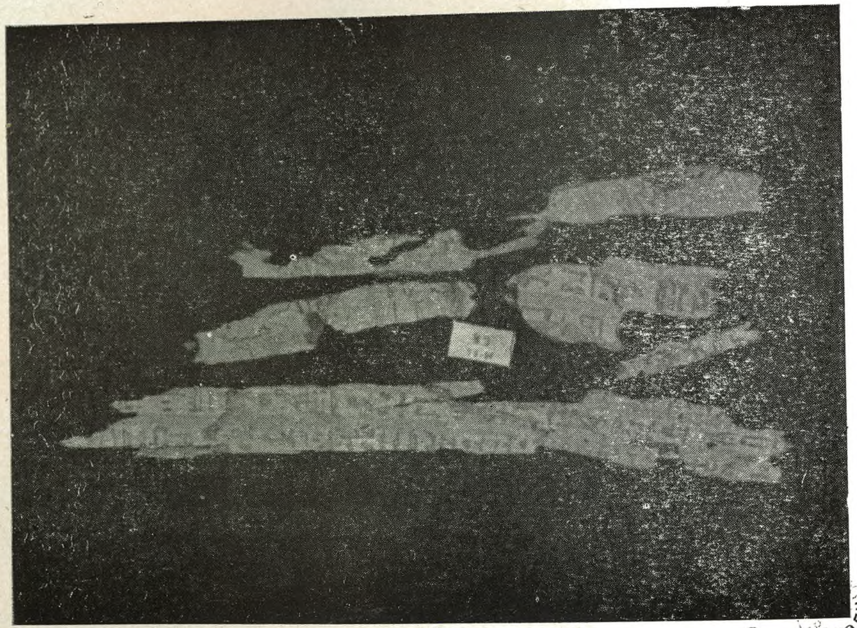


FIG. 14 (*a*). Fragments of inscribed gesso from a wooden coffin.



FIG. 14 (*b*). Fragments of inscribed gesso from a wooden coffin.

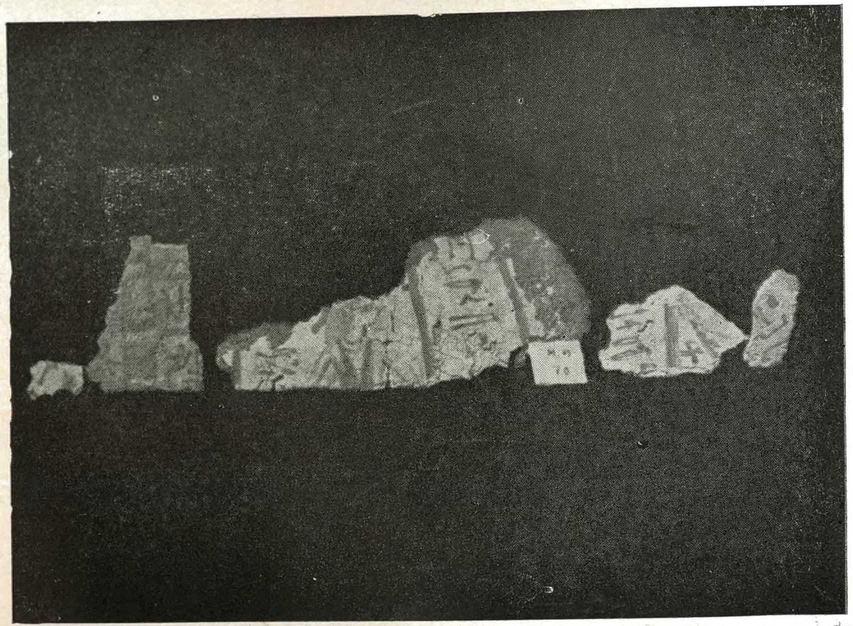


FIG. 14 (*c*). Fragments of inscribed gesso from a wooden coffin.

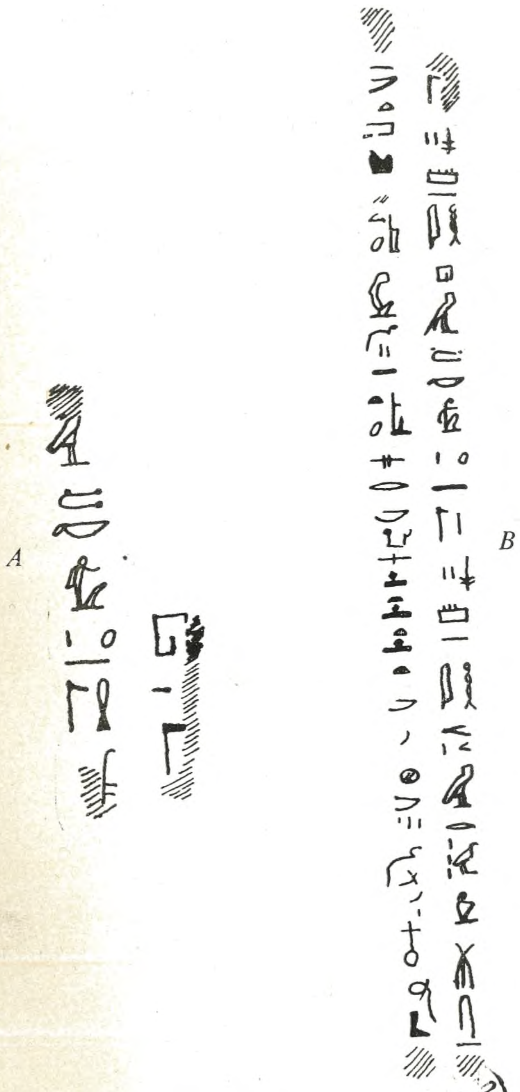


FIG. 14 (*a*) Inscriptions of two of the gessos (*A*, *B*)

Pl. XLII

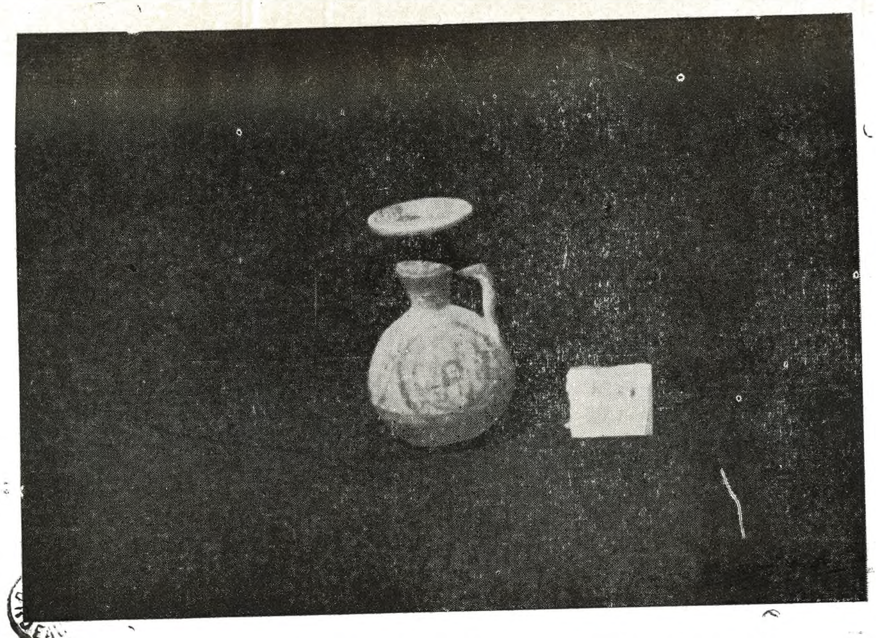


Fig. 15 (*a*). A red-ware pot with one handle, the surface decorated with red circles. Height 2.5 ins.



Fig. 15 (*b*). The same (drawing).

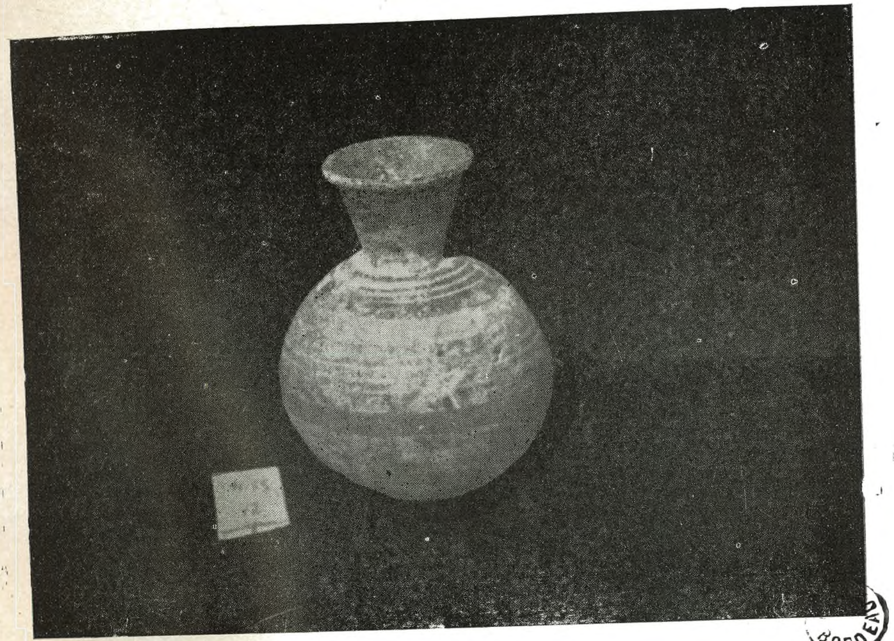


FIG. 16. A red-ware pot with a low foot; the surface decorated with yellow, red and green parallel circles. Height *ca.* 4 ins.



FIG. 17. A red-ware pot with a bluish glazed surface (now corroded). Heigh 4 ins.



Fig. 18. Three small *udjat*-eyes of blue faïence, perforated for suspension.



Fig. 19. Five shells and ball-shaped beads.

III

(February, 1966)

The excavation area lies three miles N. of the Ministry of Agrarian Land Reclamation Camp, about half a mile W. of Nagʿ el-Zinêḳeh and the same distance from the Muslim Cemetery. It is traversed by a road to the new villages which extend about six miles northwards and westwards. The Coptic Cemetery which has been excavated, lies N.-W. of the Mausoleum of Sheikh Moḥammad el-Amîr on the edge of the cultivated land.

Work started in *area (A)*, W. of the site dug last season, and 6480 sq. yd yielding twenty-five tombs, were excavated (Pl. XLVI; cf. Pl. LXXXIII). *The first tomb* consists of two rooms : one measures 7 ft × 7 ft : the other 9ft × 7ft. The latter contained two wooden coffins, badly preserved, each inscribed with funerary texts in black ink, and both their sides are decorated with figures of divinities. On the outside surface of one of the coffins are scenes of ploughing, cultivation, harvesting and storage of grain in granaries (Pl. XLVII, fig. 1 *a,b*; Pl. XLVIII). The two coffins were laid in the tomb side by side : one in the north, the other in the south. In the upper part of one of the lids is represented the sun-disc in the middle, flanked by two serpents wearing the crowns of Upper and Lower Egypt, beneath the word *Bḥd.t* (Pl. XLIX, fig. 2; Pl. L). The first coffin is 6 ft long and 16 ins wide (at chest). The head of its mummy turned to the W., the face upwards, and the two hands placed on the pudenda. It was the mummy of a lady. When the mummy was unwrapped the head was found severed from the body (Pl. XLIX, fig. 3). As to

the second mummy in the second coffin, it was lying on the back, the head oriented W., the face turned upwards and the hands were placed on the pudenda. It was 5 ft long, and was the mummy of a young girl. At the foot of the coffin is a scene of Nephthys outspreading her wings (Pl. LI 4 *a*,). The scenes and the inscriptions are painted red, yellow and blue (Pls. LII, LIII).

The second tomb is approached through a rectangular entrance dug in the ground, 5 ft long and 2½ ft wide, with a chamber at the W., 7 ft long and 5 ft wide, containing an inscribed but smashed wooden coffin. In it was the mummy of a woman lying on its back, the head missing and the hands over the pudenda (Pl. LIV fig. 5). The mummy measures 5 ft long, its width at chest is 11 ins. The coffin contained nothing but the mummy.

The third tomb is similar to the preceding one. It contained two smashed wooden coffins. In the S. coffin was a female mummy lying on its back, the face upwards and the two arms crossed on the chest, the right one placed over the left. It is 5 ft long and 1 ft wide (at chest). In the N. coffin a male mummy lay on its back, the head turned S., the face upwards, and the two arms at the sides. The mummy is 5 ft long and 1 ft wide (at chest) (Pl. LV, fig. 6 *a*, *b*).

The fourth tomb is 14 ft long and 7 ft wide. The sides had collapsed. Inside were three inscribed coffins, completely smashed, containing three female skeletons. The coffins were placed beside one another pointing W. The N. skeleton is 3 ft 4 ins long, and 12 ins wide (at chest). It lay on its back, the face turned upwards, the head westwards and the two hands over the pudenda. The second skeleton — in the middle—incomplete, is 3 ft long and 12 ins wide (at chest), the face upturned. The third skeleton had the head and the legs smashed. Nothing was found with them. (Pl. LVI, fig. 7 *a*, *b*.)

The fifth tomb is a burial-chamber measuring 7 ft long and 3 ft 6 ins wide. It contained an uninscribed pottery coffin. This is 5 ft 9 ins in length, 1 ft 7 ins in width (at chest), 1 ft wide (at feet), 10 ins in height and 2 ins in thickness (Pl. LVII, fig. 8 *a*, *b*). The upper part of the lid is in the shape of a human face and shoulders. The lid was broken. In the coffin was a mummy placed on its back, the face upturned and the head westwards ; the two arms are placed on the chest, with the right hand on the left. The mummy is 5 ft long, 1 ft wide (at chest) (Pl. LVIII, fig. 9). Nothing was found with it.

The sixth tomb is rectangular in shape, measuring 5 ft in length, 2 ft in width and one ft 10 ins in depth. Within was an uninscribed pottery coffin without a lid, containing human bones. The latter coffin is 5 ft long and one ft 10 ins wide (at chest) and one ft 2 ins (at feet) (Pl. LVIII, fig. 10).

The seventh tomb was a family grave. Its entrance is dug in the mud, measuring 5 ft in length, 2 ft 4 ins in width and 3 ft 4 ins in depth. It leads to a burial-chamber in the west, 10 ft long and 6 ft 8 ins wide, containing five wooden coffins completely smashed. In them were female mummies lying on their backs; the hands were placed over the pudenda (Pl. LIX, fig. 11).

The eighth tomb measures 6 ft long, 3½ ft wide. It contained the mummy of a woman, 4 ft 8 ins in length; the head was found severed from the body (Pl. LIX, fig. 12). The mummy was surrounded by bricks.

The ninth tomb has a room dug in the mud 6 ft 8 ins long, 3 ft 4 ins wide, and 5 ft deep, leading on the W. to two burial-chambers : one in the S.-W., the other in the

N.-W. (Pl. LX, fig. 13 *a,b.*, Pl. LXI, fig. 13 *c*). The S. burial-chamber was completely empty. In tbe N.-W. chamber were two uninscribed pottery coffins placed side by side, the lids of which were broken; the upper end of each lid bears the shape of a human face. The coffin in the S.-W. measures 6 ft 3 ins long and one ft 6 ins wide (at chest), one ft wide (at feet). Both coffins contained mummies (Pl. LXII, fig. 14 *a,b*; Pl. LXIII, fig. 14 *c,d*), that in the S.-W. coffin was covered by a bead net and had four amulets representing the four sons of Horus : Ḥapy, Imseti, Ḳebeḥsenwef and Duamūtf, and a faïence scarab and its two wings were found on the right breast (Pl. LXIV, fig. 15 *a,b*). The amulets were perforated so as to permit their attachment to the bead net covering the whole body. The mummy is 5 ft 4 ins long, one ft wide (at chest); it lay on its back, the face turned upwards. The two arms were put on the chest, the right hand over the left. This is the mummy of a man. The other mummy is 5 ft 2 ins long and one ft 2 ins wide (at chest). Nothing was found with it.

Tombs Nos. 10-24 are similar, and simple in architectural style, in the sense that each is a rectangular pit without a chamber. Nothing was found therein (Pl. LXV, figs. 16,17).

Tomb No. 25 (Pls. LXXXIII, LXVI, fig. 18 *a,b*, LXVII, fig. 18 *c, d*, LXVIII, fig. 18 *e*, LIII) is built of mud brick, measuring 27 ft 8 ins long and 22 ft wide. Its entrance is in the east, and measures 6 ft 8 ins in length, with three steps leading to an entrance doorway also constructed of mud brick, 3 ft 4 ins high and 3 ft wide. The doorway leads to a small hall 8 ft 4 ins long and 10 ft wide. In its N. wall is an entrance to a burial-chamber (A) measuring 22 ft long and 7 ft 10 ins wide and 6 ft 8 ins high. In its S. wall are two entrances leading to two other burial-chambers : one (B) is 10 ft long, 5 ft 8 ins wide and 6 ft 8 ins

high, the other (C) 10 ft long, 5 ft 8 ins wide, and 6 ft 8ins high. In the S. wall of the burial-chamber (B) is an entrance to another burial-chamber (D), 11 ft in length, 6 ft 4 ins in width and 6 ft 8 ins in height. Burial-chamber (E) has its entrance in the S. wall of the hall ; it is 11 ft in length, 9 ft 8 ins in width and 6 ft 8 ins in height. Here were found fragments of a wooden coffin and a pottery coffin as well as faïence *ushabti*-figurines and wooden dolls (Pl. LXIX, fig. 19). In chamber (C) was an uninscribed pottery coffin, the lid missing (Pl. LXIX, fig. 20). This coffin is 5 ft 8 ins long. Burial-chamber (E) yielded a wooden coffin very badly preserved, measuring 6 ft 8 ins long and 2 ft 8 ins wide (Pl. LXX, fig. 21). Very fragile fragments of its lid bear funerary formulae and scenes of divinities such as Anubis, executed in black ink on a gesso surface (Pl. LXX, fig. 22 *a-c*).

Excavations were then shifted to the north of the road to the migration villages in the west.

An area (*B*) of 4320 sq. yd was excavated, but only one simple tomb (No. 26) was uncovered, not far from the previously excavated site (Pl. XLVI). It is a rectangular pit measuring 6 ft 8 ins in length and 2 ft 4 ins in width and contained three smashed mummies (Pl. LXXI fig. 23). Nothing was found with them.

The Coptic Cemetery (Pl. LXXII)

On Feb. 17, 1966 work was shifted to the N.-E. near the Mausoleum of Sheikh Moḥammad el-Amîr and the cultivated land. An area of 72 sq. yd was excavated, and a Coptic cemetery revealed (Pls. LXXIII, LXXIV, fig. 24 *a-d*). Many fragments of Coptic pottery were found, with various Coptic decorations (Pls. LXXV, fig. 25 *a-c*, LXXVI). The cemetery is surrounded by a mud-brick wall of which only 13 yd 1 ft were

uncovered. In its middle is another wall oriented N./S., measuring 20 yd. Forty-two brick monuments were found near-by daubed with lime and to the east of the wall thirty-five more monuments. Underneath each monument lie two pits, each housing a body. The E. of the cemetery was reserved for children, and the W. for men. It is noteworthy that the heads had been severed from all the bodies. The upper part of the back of each corpse leant against the W. side of the pit.

Description of Some Monuments

1. The first tomb-stone is a large monument made of brick and daubed with lime, measuring 5 ft 4 ins in length and 2 ft 8 ins in width. Its eastern side shews an unidentified saint standing between two crosses and touching them with his hands (Pl. LXXVII fig. 26). Its S. side shews a garment with two legs appearing from it (Pl. LXXVIII, fig. 27). When this monument was raised, two pits were found under it, in which were buried two children, without shrouds. Nothing was found with them (Pl. LXXVIII, fig. 28).

2. The second tomb-stone is a large one. Under it was a small pit containing the skeleton of a child with nothing deposited with it.

3. The third tomb-stone is also a large one of brick and mud brick, 6 ft 8 ins long and 6 ft 8 ins wide, too. Under it were two pits : one in the north, the other in the S. (Pl. LXXIX, fig. 29); they contained human skeletons and a skull, to the W. of which is a damaged stela of sandstone with a part missing. What is left measures 1 ft 3 ins in length, 1 ft 2 ins in width and 2.3 ins in thickness.

On it is inscribed the Cross (Pl. LXXIX, fig. 30). In the *débris* were found some pots (Pl. LXXX, fig. 31 *a*, *b*), a bracelet of brown glass (Pl. LXXI, fig. 32), a decorated head of a horse (Pl. LXXXI, fig. 33), apparently part of a missing vessel and pot bottoms decorated with crosses.

The remaining tomb-stones are similar, nothing was found with them.

CONCLUSIONS

1. The excavations of 1966 are regarded as the continuation of those of previous seasons (Pl. LXXXII).

2. Some tombs were dug in the mud layer as far down as the sand ; others were pits with their sides lined with mud brick and with vaulted roofs.

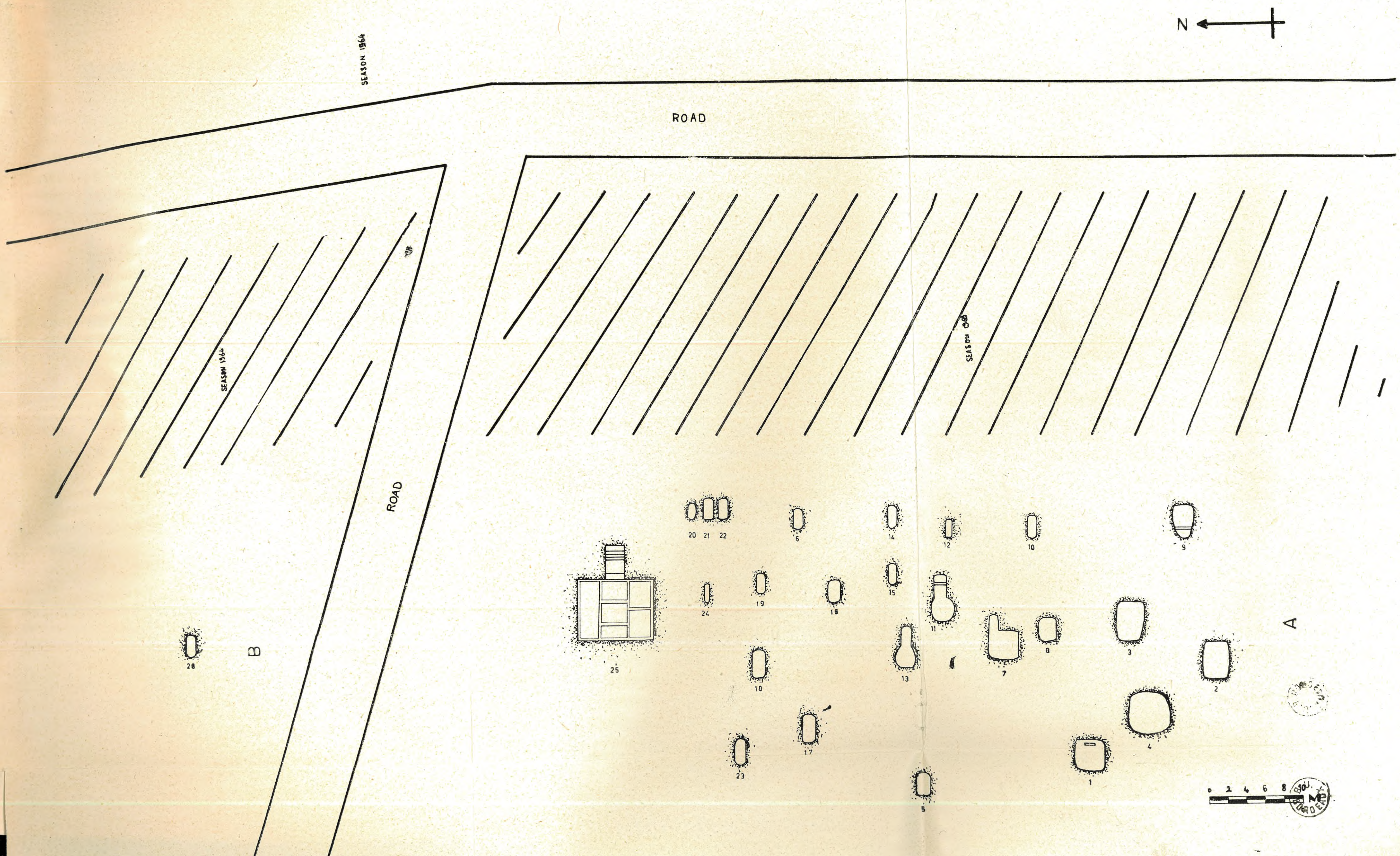
3. Some tombs had one single burial ; others more than one.

4. Some mummies were put in pottery coffins ; others in inscribed wooden coffins, which very likely point to the Late Period. Both kinds of coffins were found smashed in many cases, owing to the action of bulldozers.

5. The poor quality of mummification proves that it was a vast popular and middle class cemetery for men and women.

6. As far as the Coptic Cemetery is concerned, a Coptic tomb consisted of a brick tomb-stone, sometimes painted, covering a single pit or a double pit with burials.

Dr H. S. K. Bakry



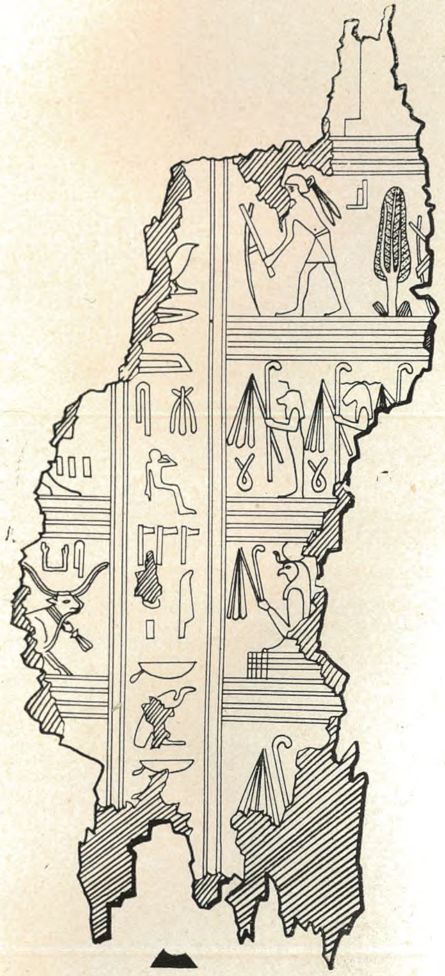
AREAS *A* AND *B* EXCAVATED IN 1966

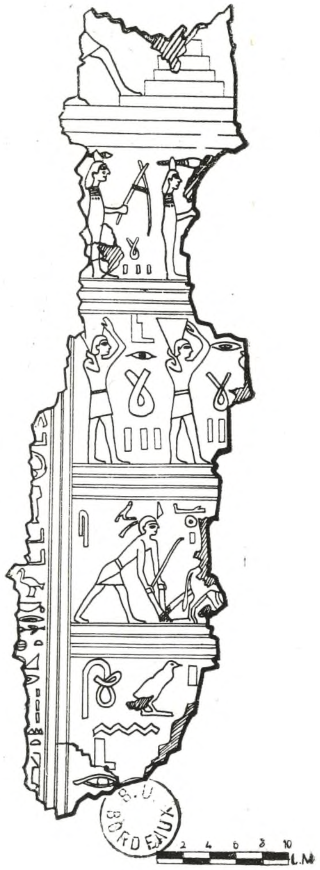


Fig. 1 (*a*)



Fig. 1 (*b*)





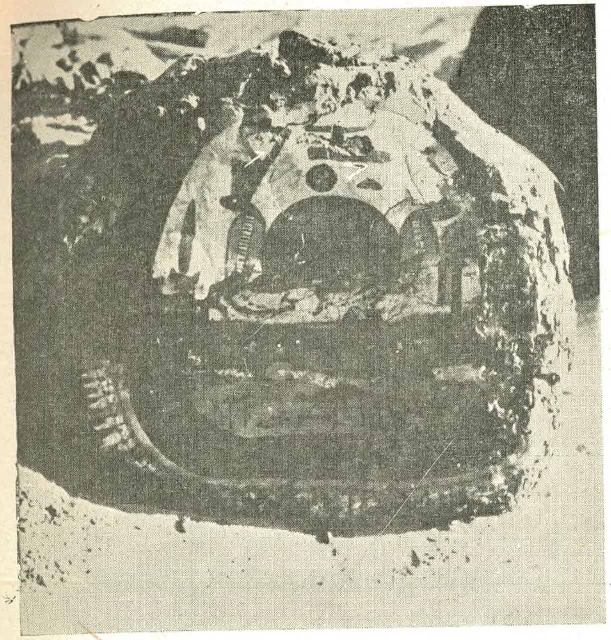
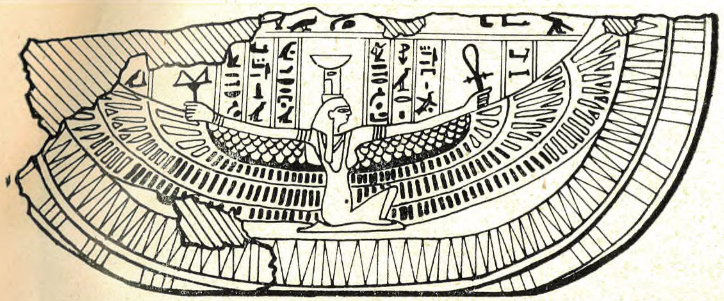
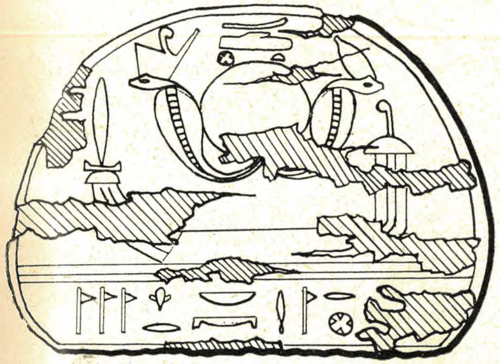


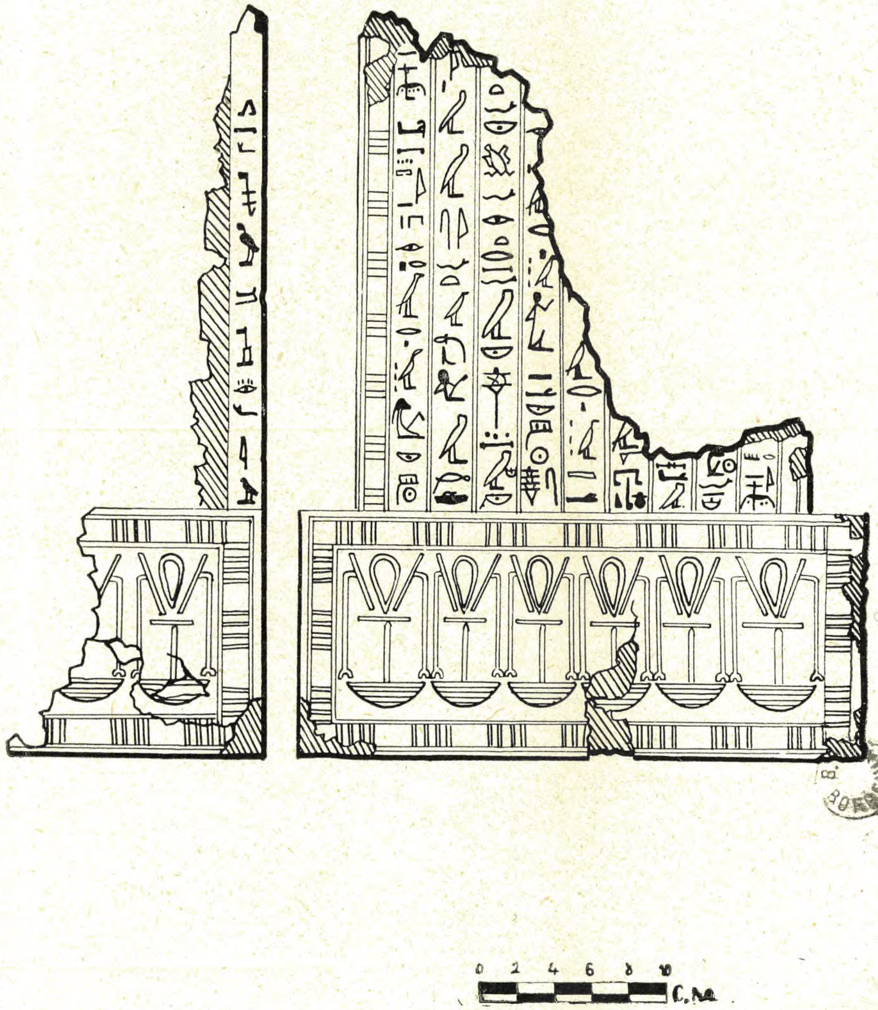
Fig. 2



Fig. 3







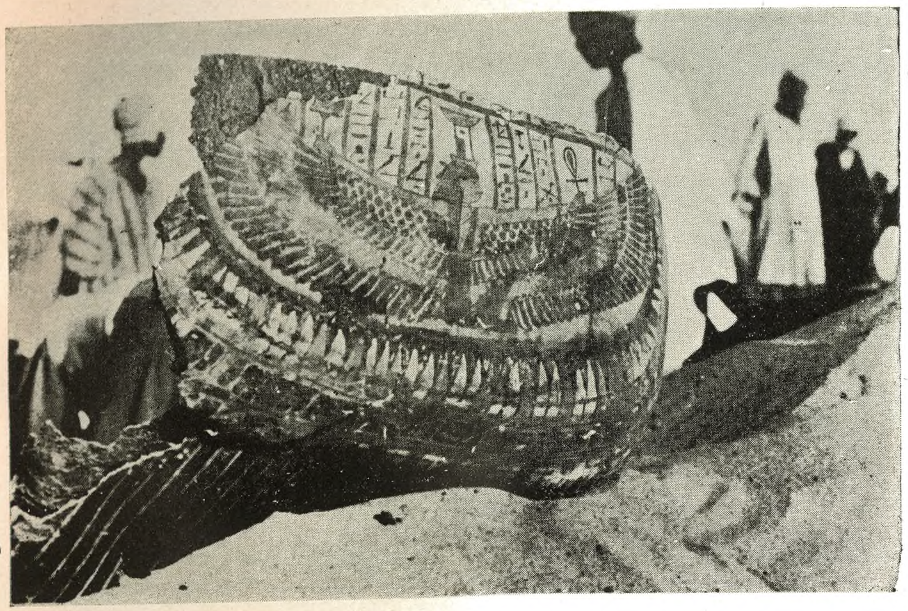


Fig. 4 (*a*)

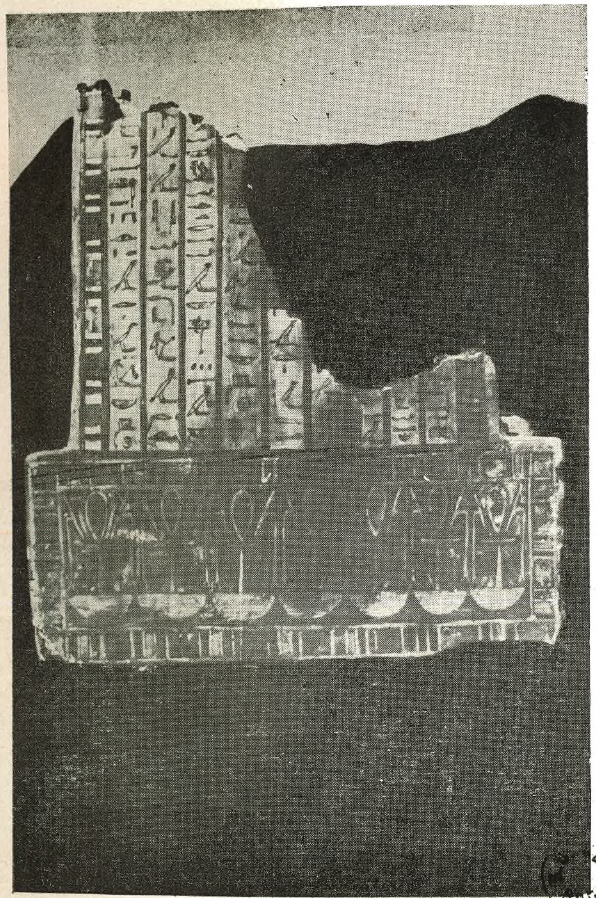
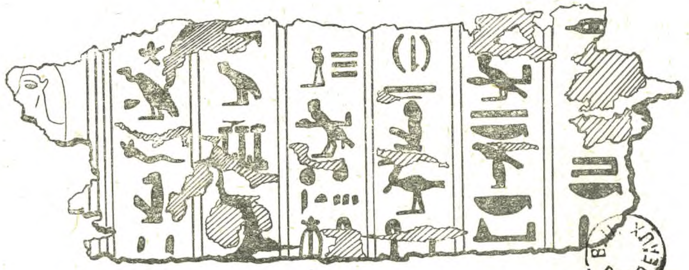
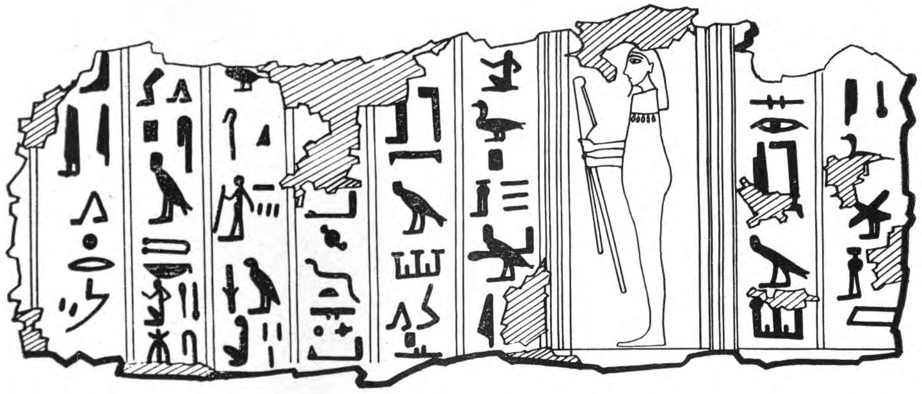
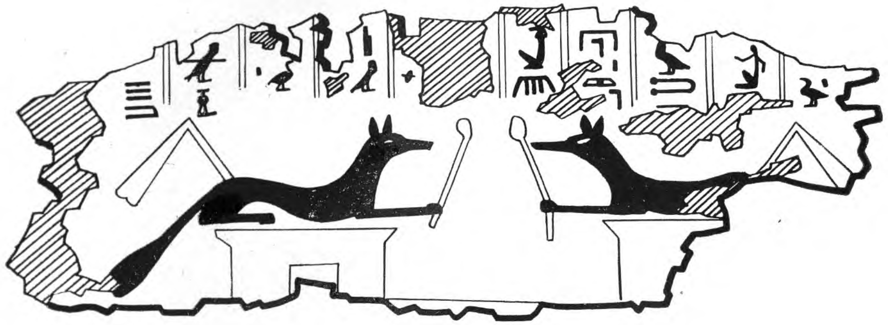


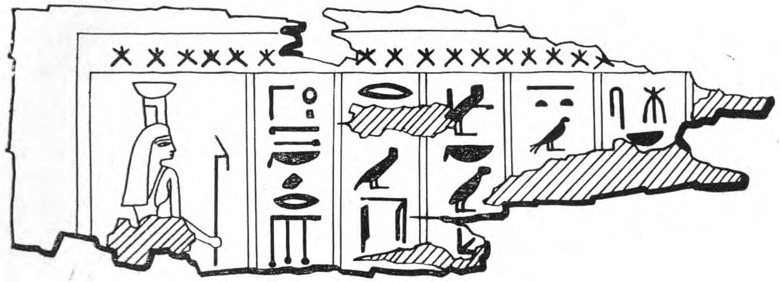
Fig. 4 (*b*)

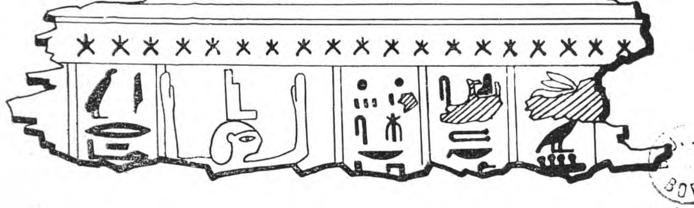












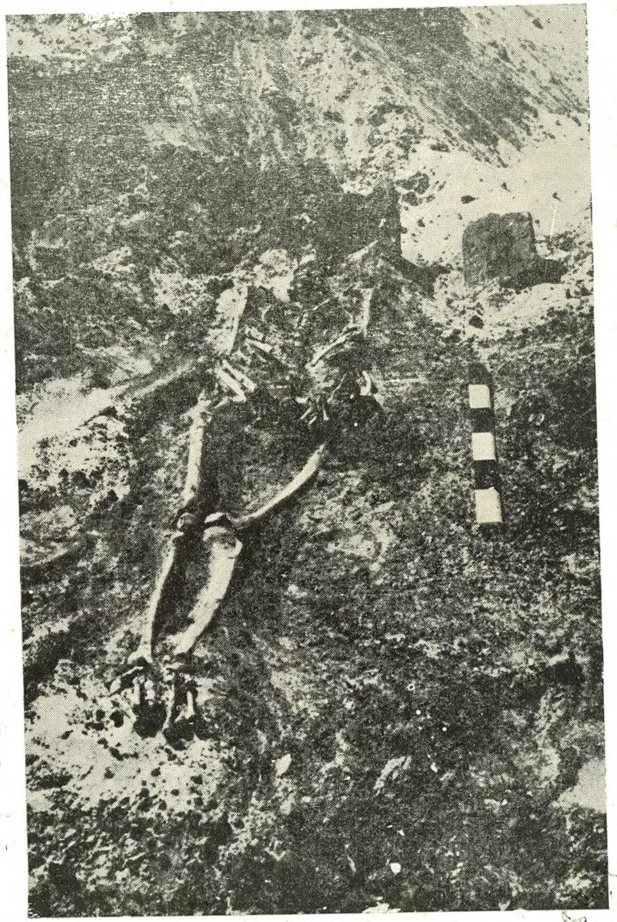


Fig. 5

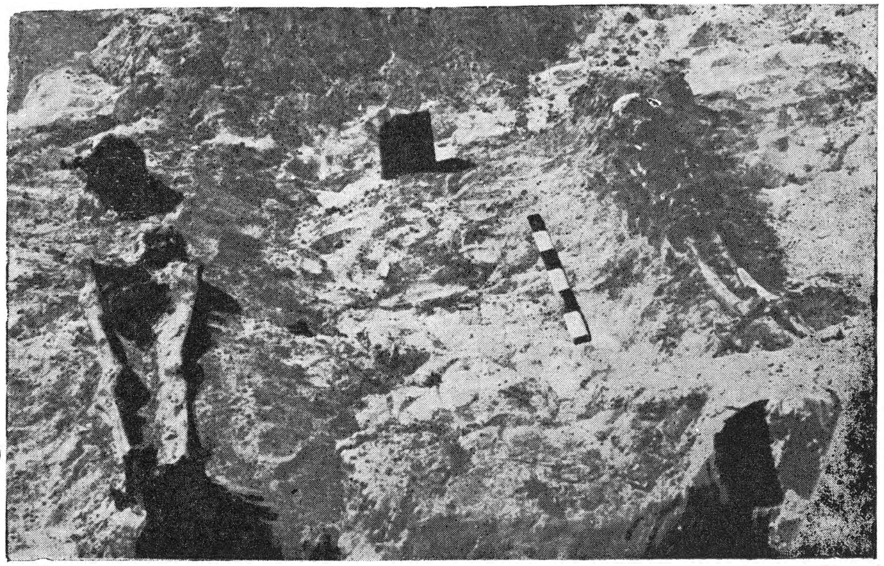


Fig. 6 (*a*)

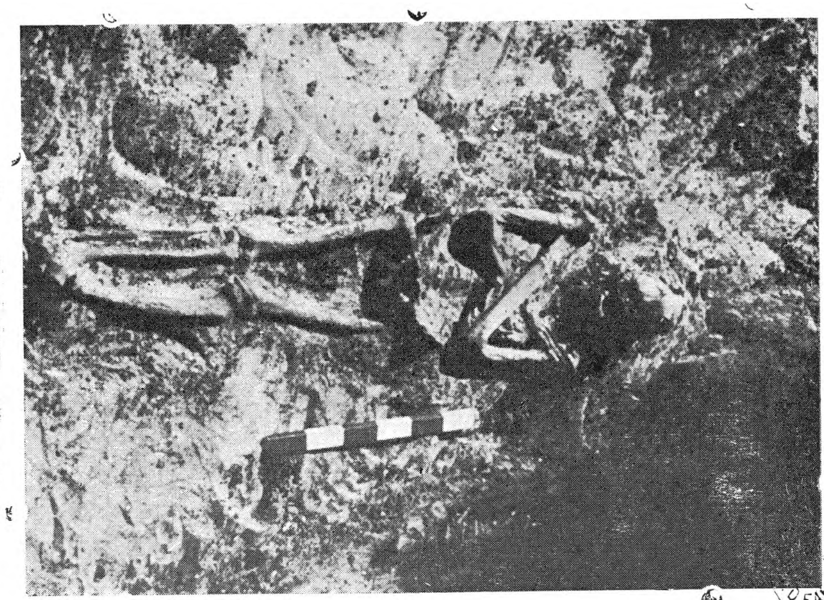


Fig. 6 (*b*)

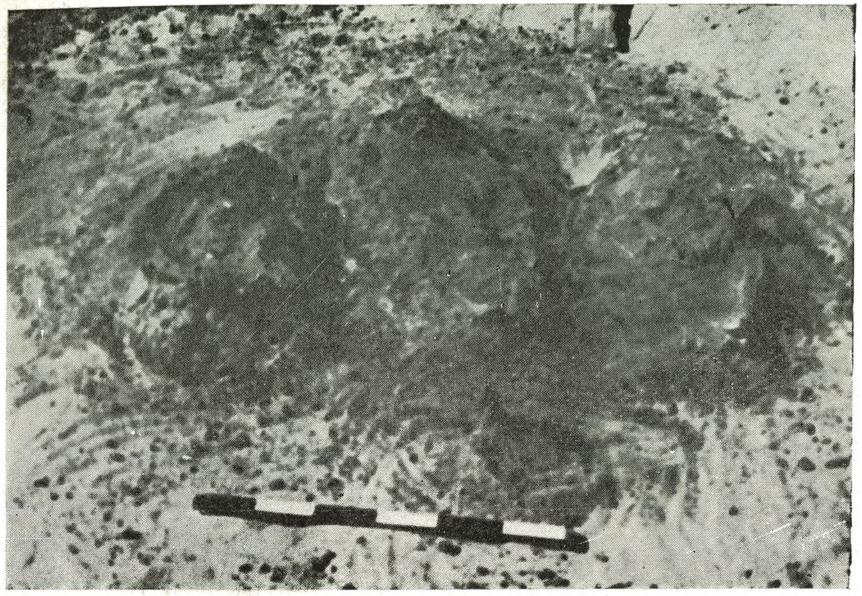


Fig. 7 (*a*)

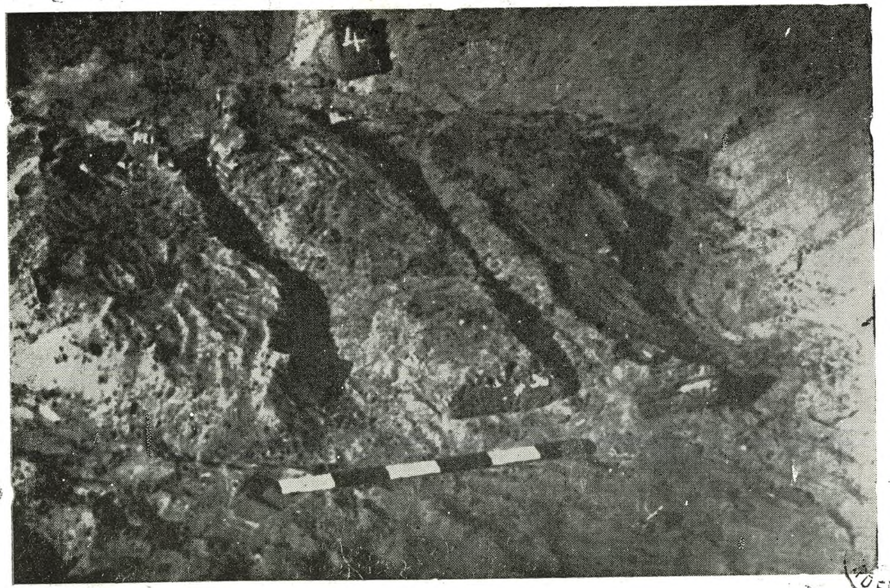


Fig. 7 (*b*)

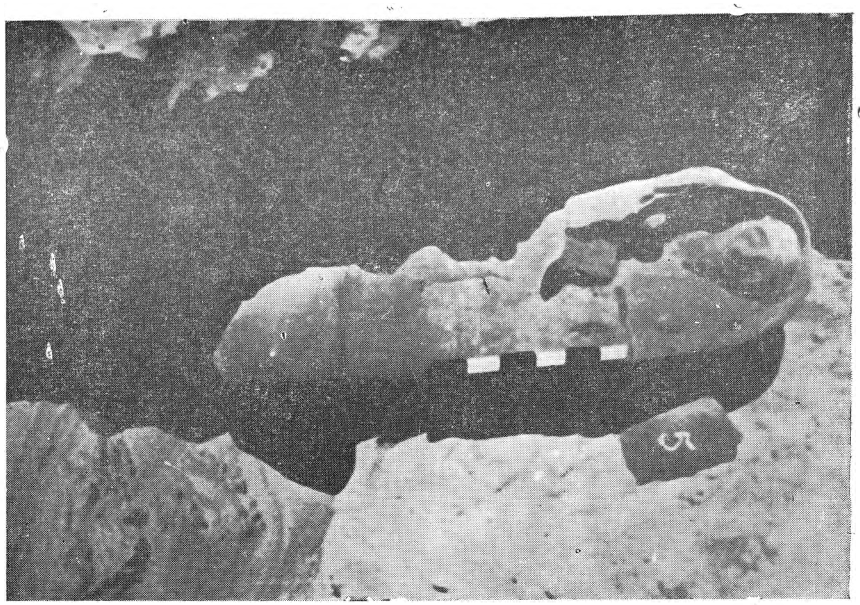


Fig. 8 (*a*)

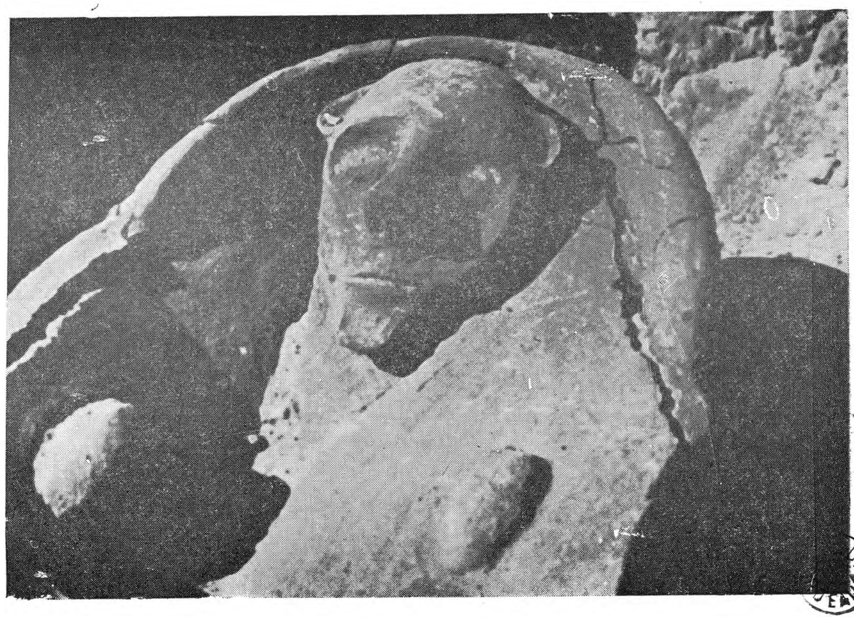


Fig. 8 (*b*)

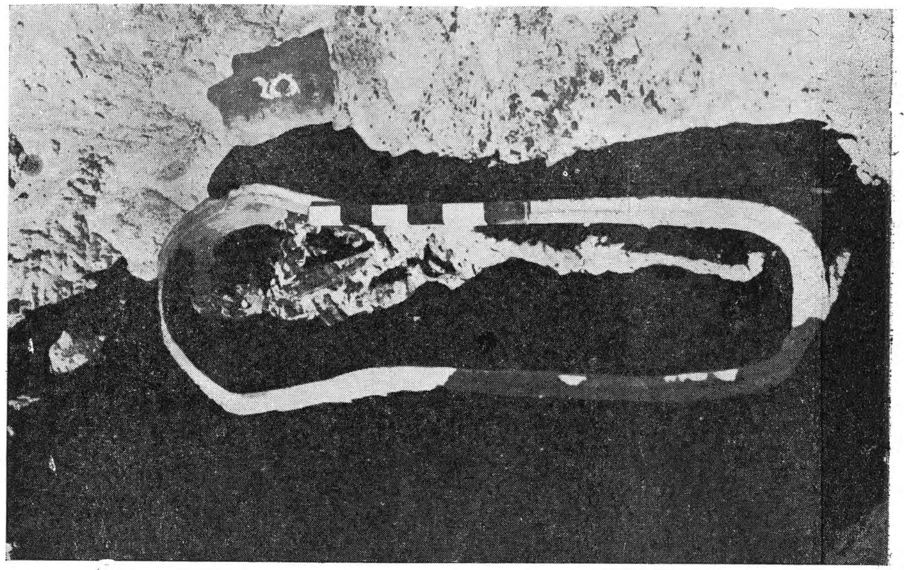


Fig. 9

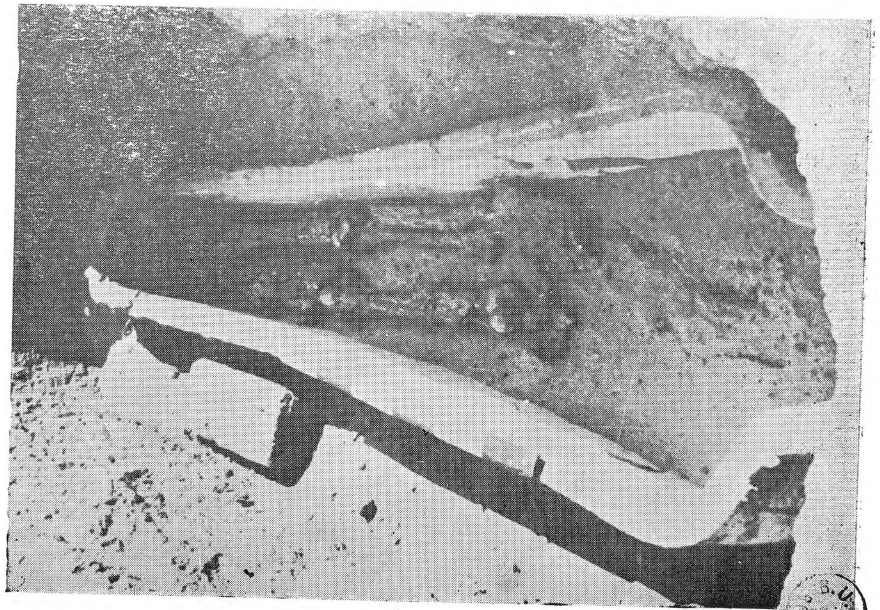


Fig. 10



Fig. 11



Fig. 12

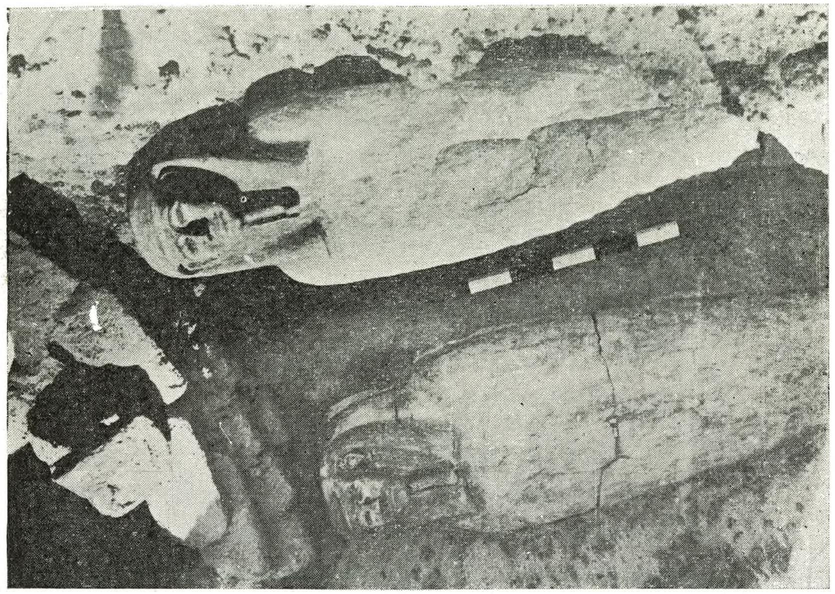


Fig. 13 (*a*)



Fig. 13 (*b*)



Fig. 13 (*c*)

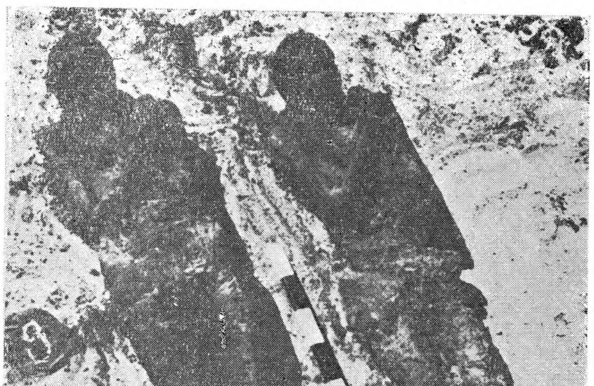


Fig. 14 (*a*)



Fig. 14 (*b*)

Pl. LXII

Pl. LXIII

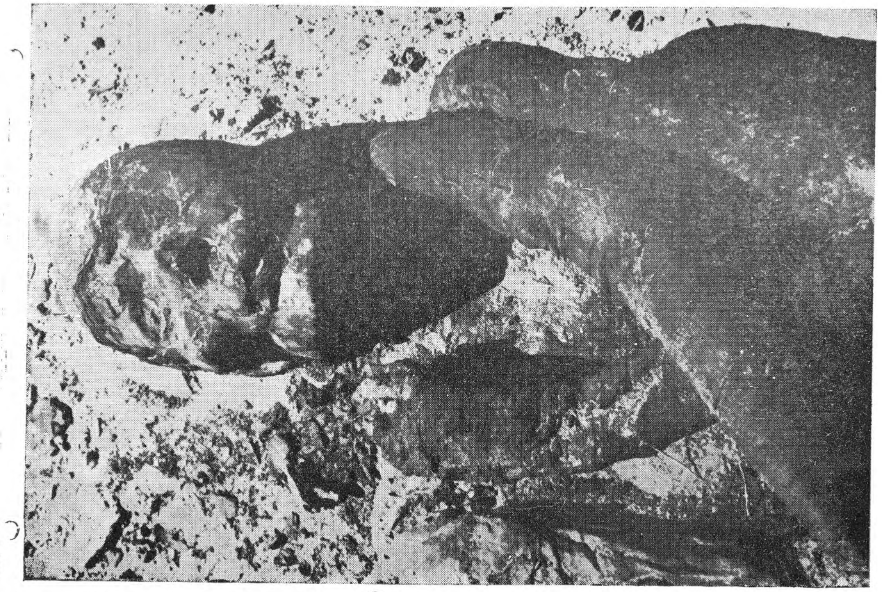


Fig. 14 (*c*)

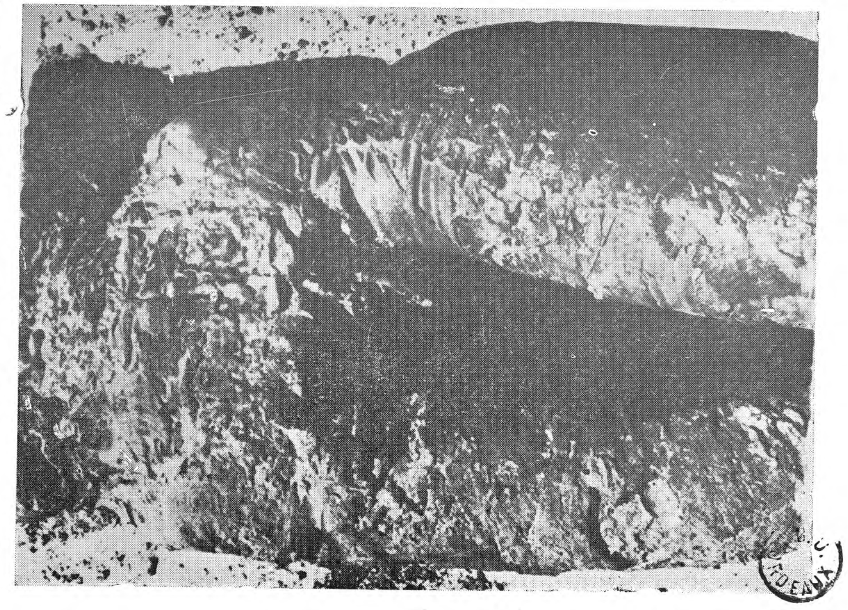


Fig. 14 (*d*)

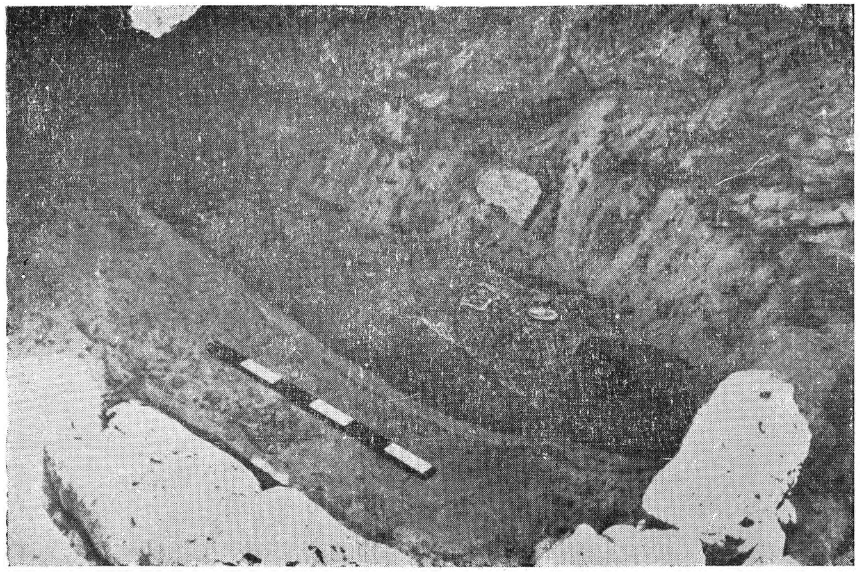


Fig. 15 (*a*)

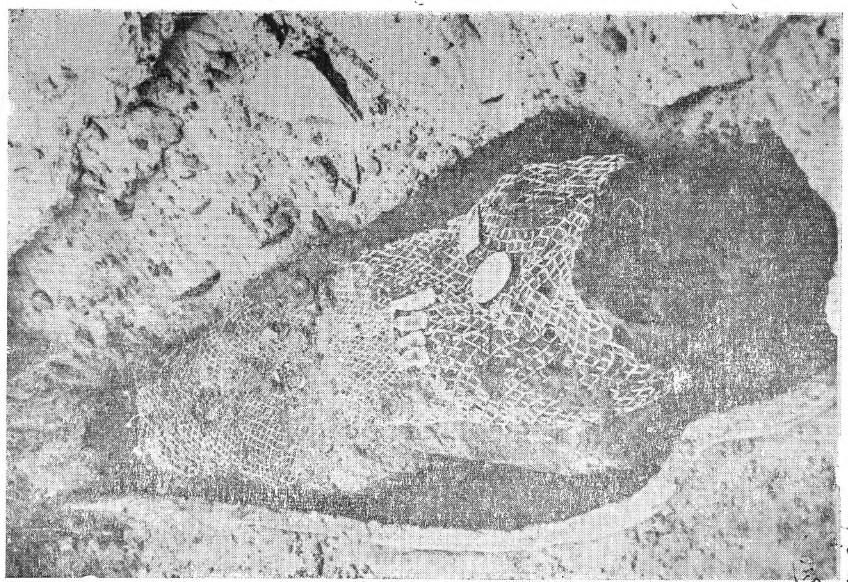


Fig. 15 (*b*)

Pl. LXV

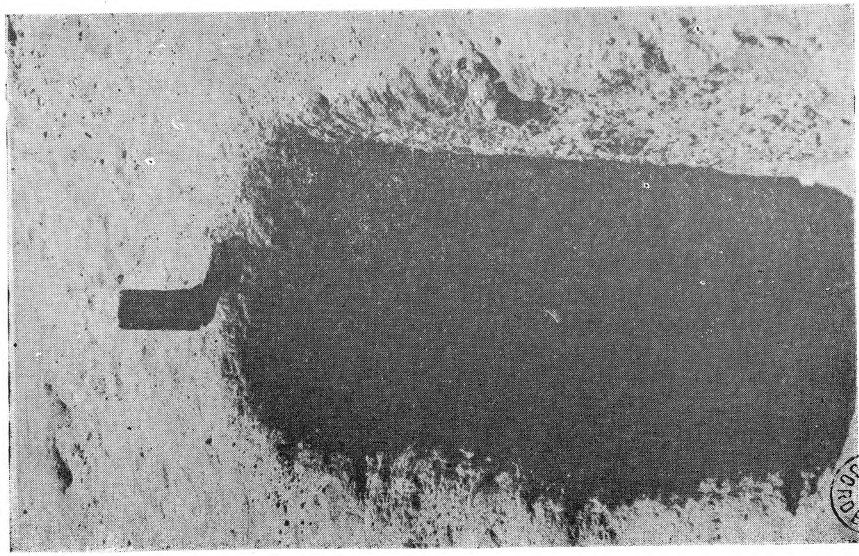


Fig. 16

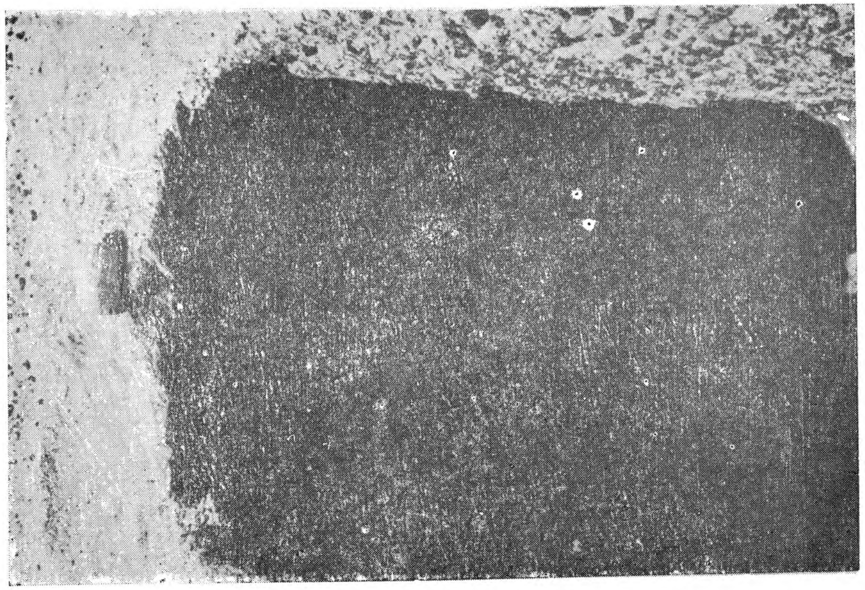


Fig. 17

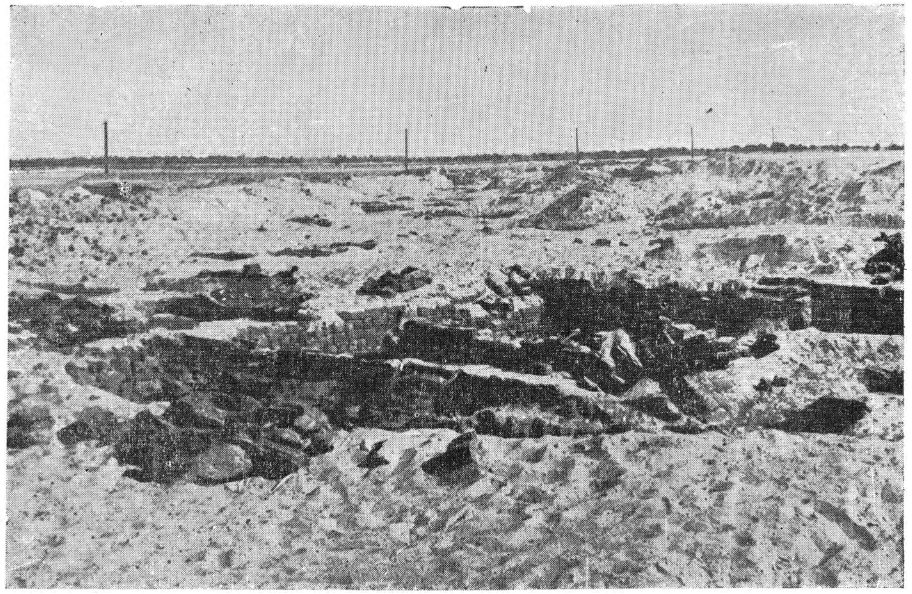


Fig. 18 (*a*)



Fig. 18 (*b*)

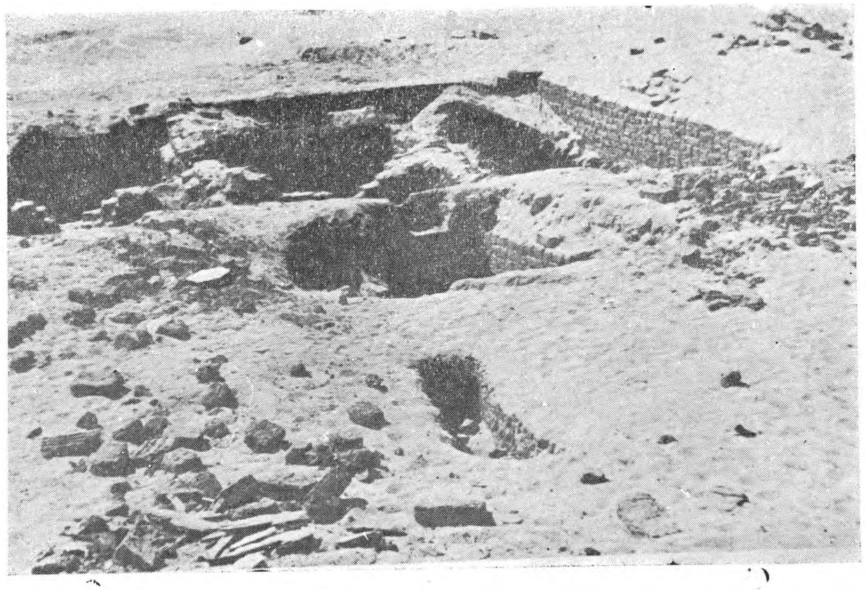


Fig. 18 (*c*)

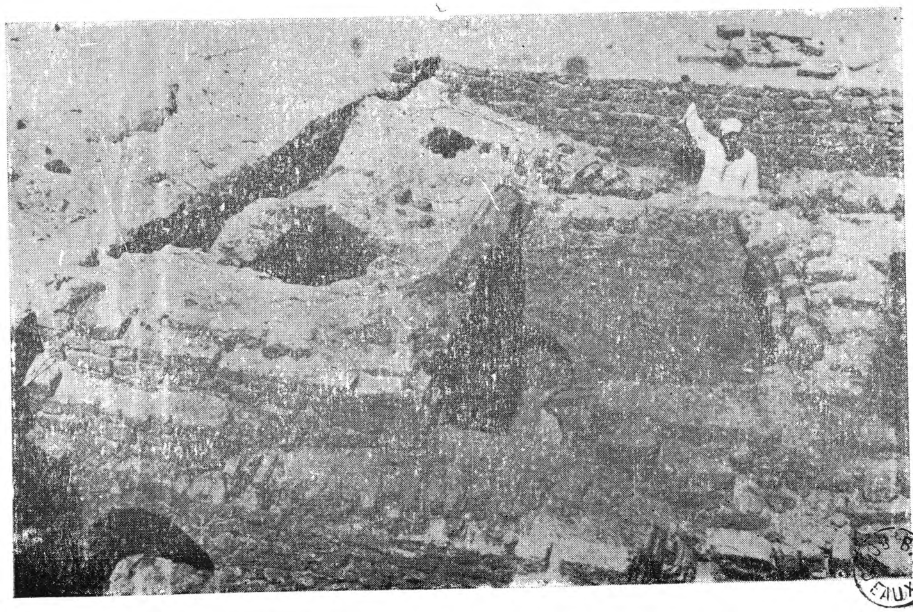


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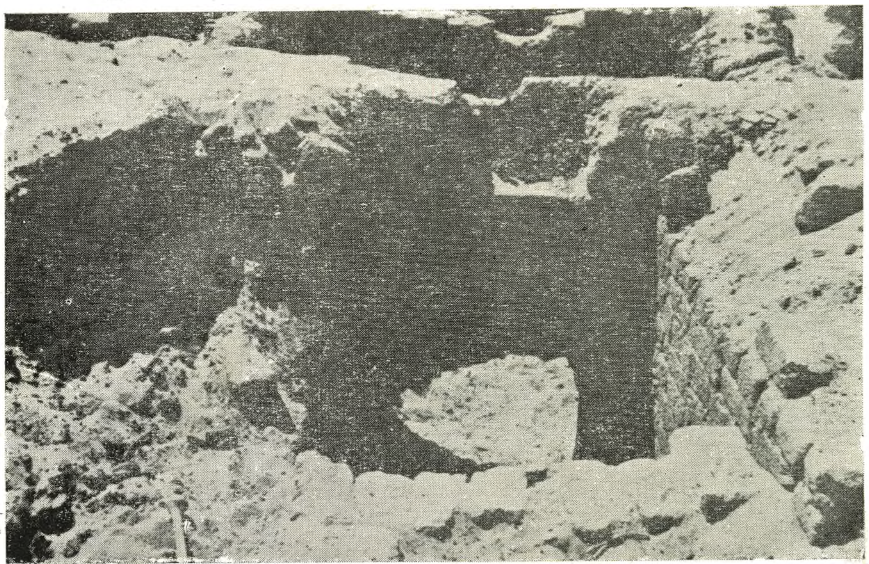


Fig. 18 (*e*)

Pl. LXVIII

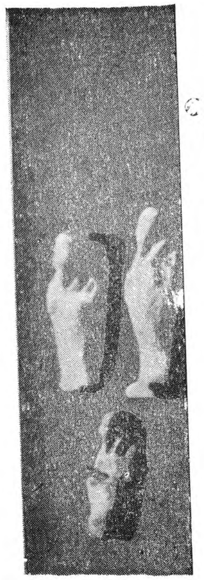


Fig. 19

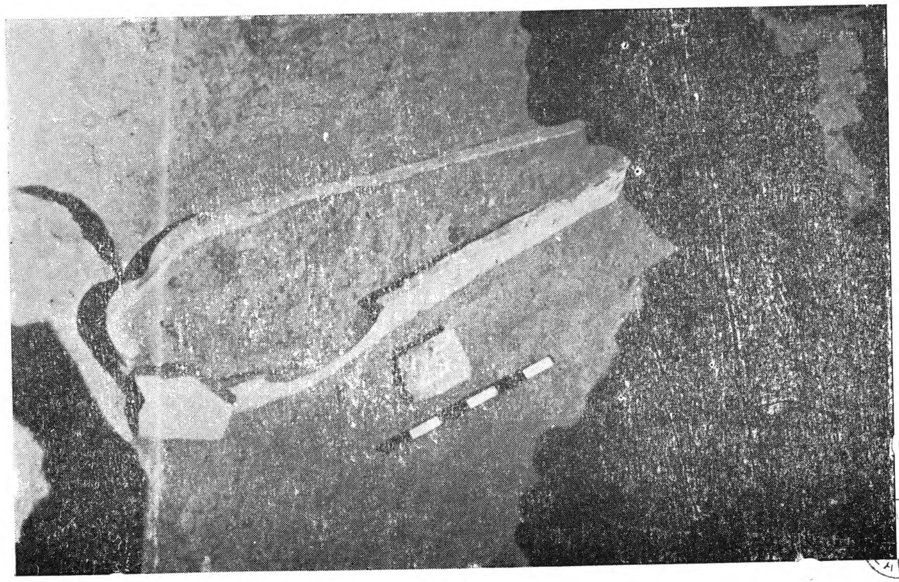


Fig. 20

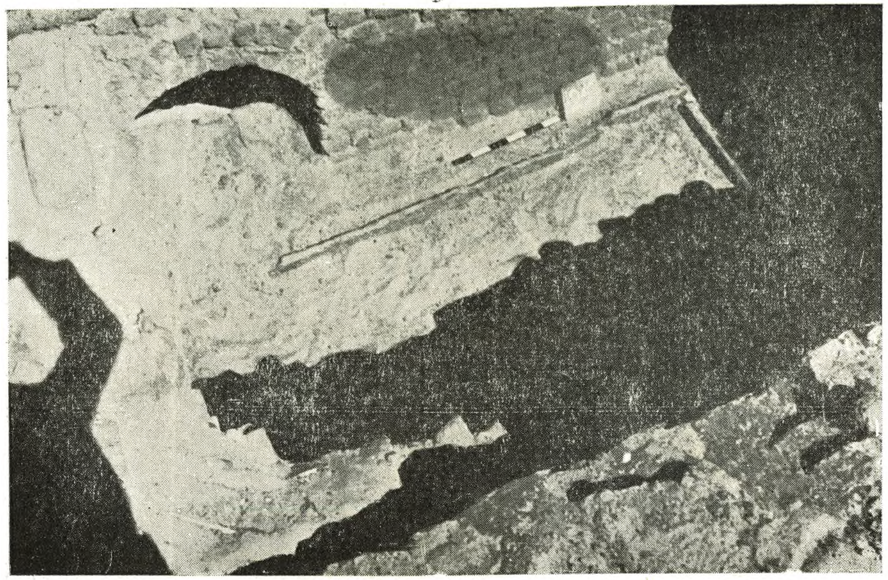


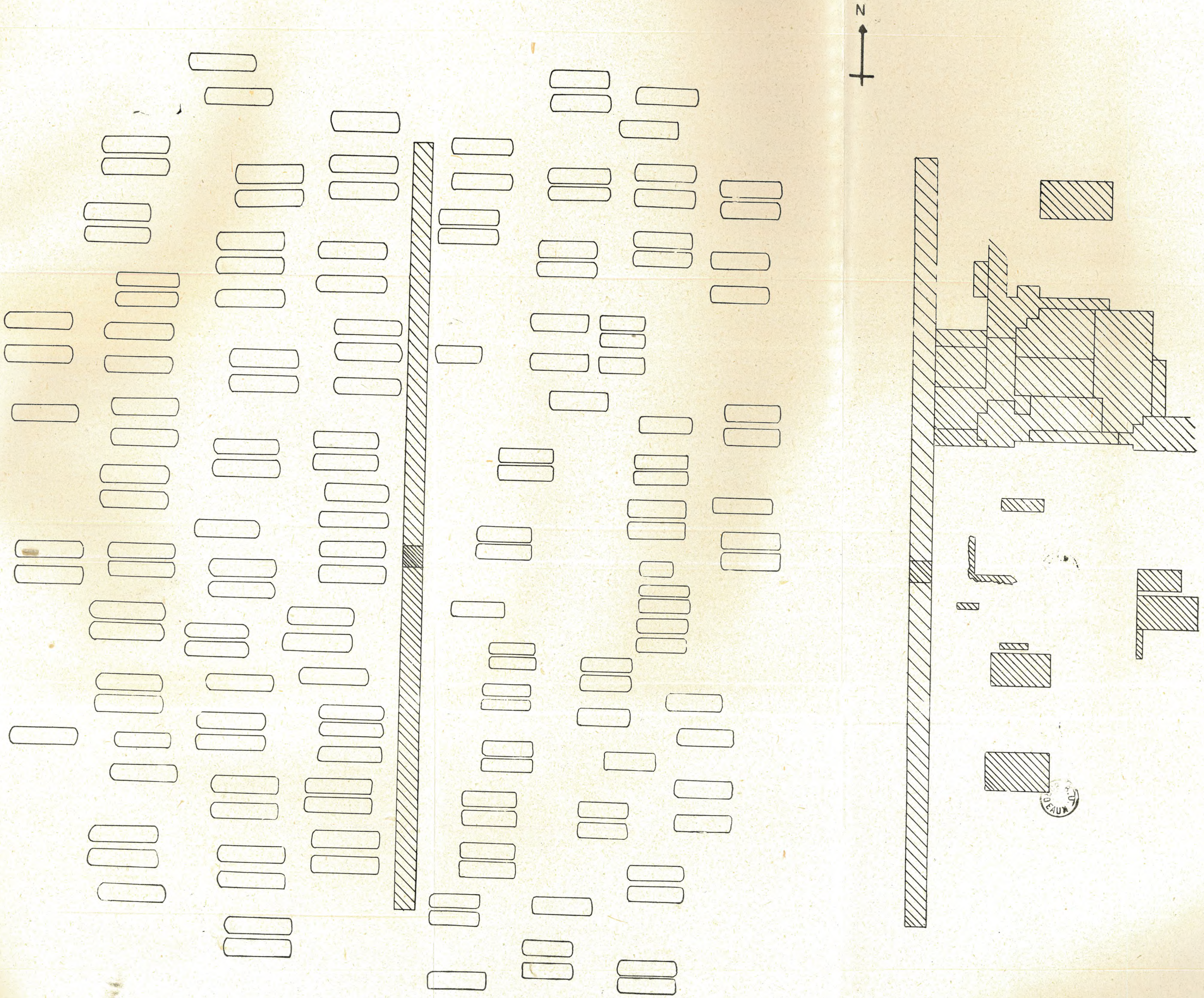
Fig. 21



Fig. 22 (*a*) Fig. 22 (*b*) Fig. 22 (*c*)



Fig. 23



THE COPTIC CEMETERY

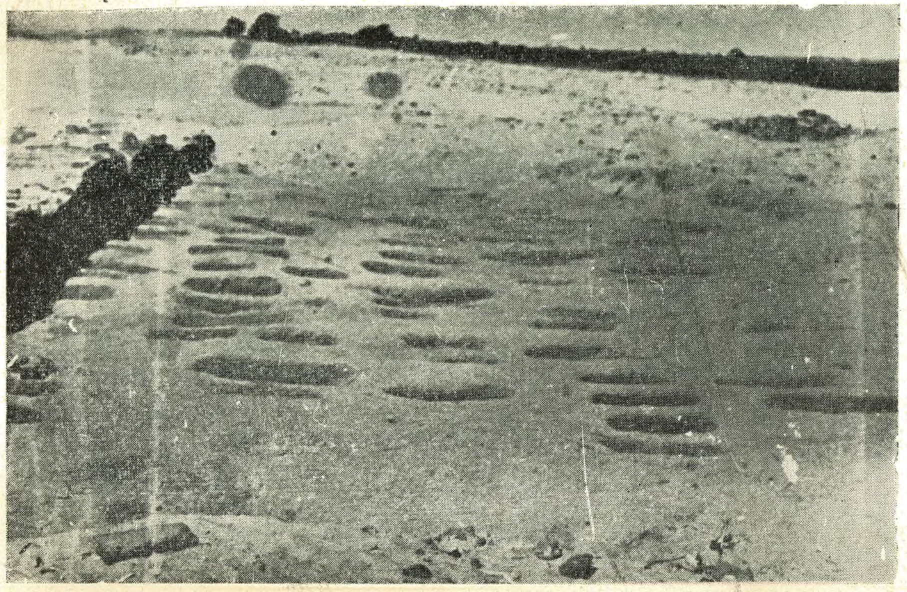


Fig. 24 (*a*)



Fig. 24 (*b*)



FIG. 24 (*c*)



FIG. 24 (*d*)

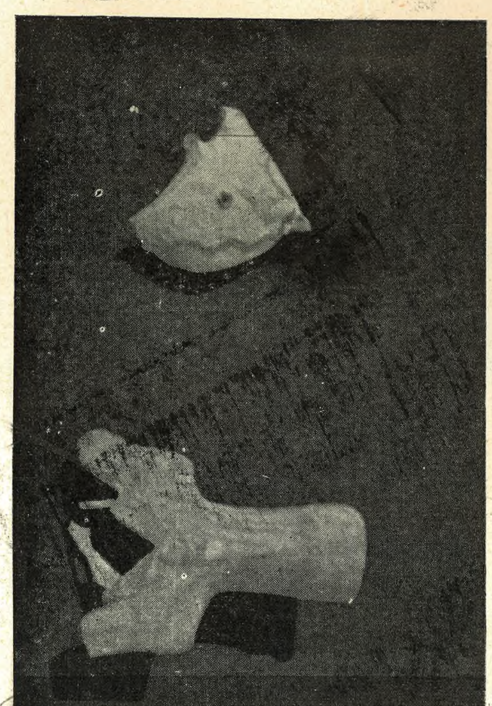


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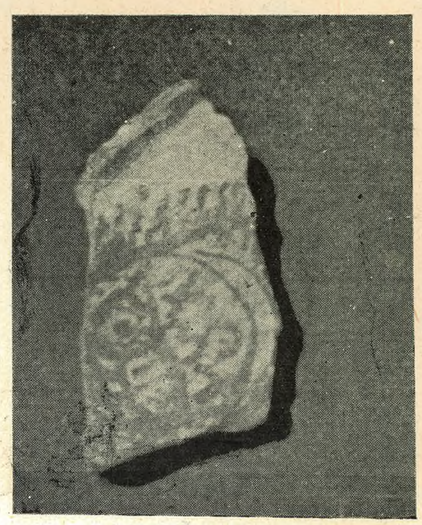


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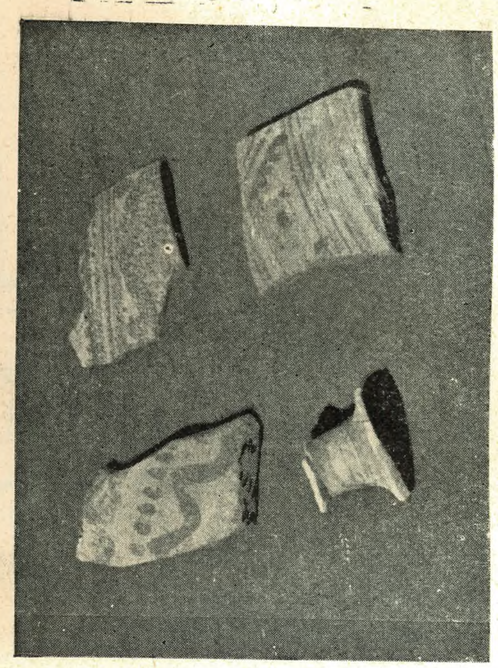
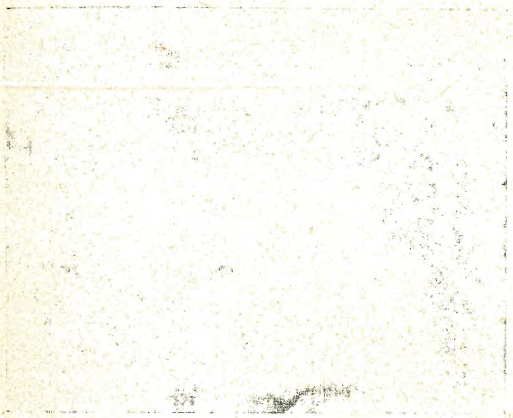
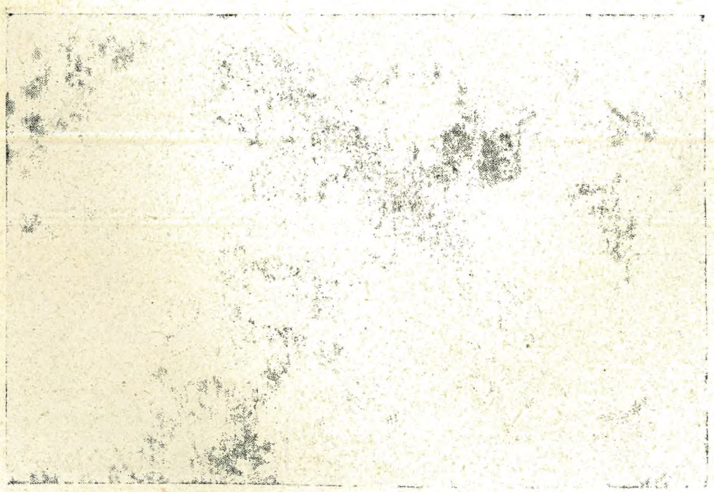


Fig. 25 (*c*)

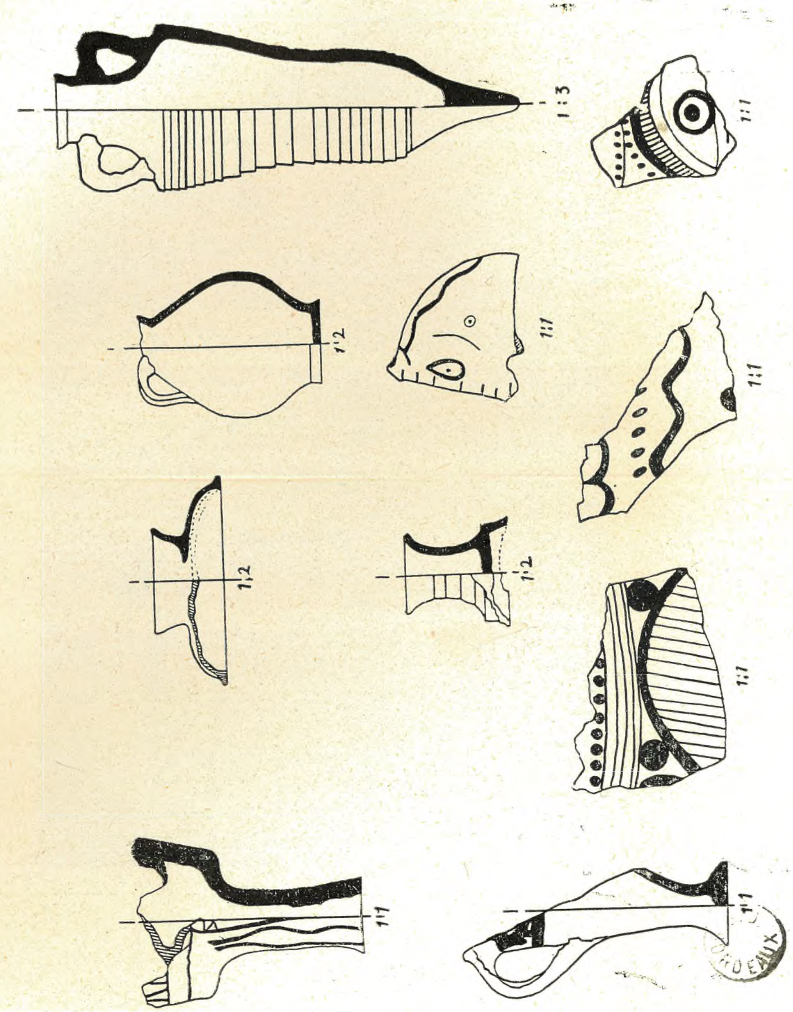
Pl. LXXV







Pl. LXXVI



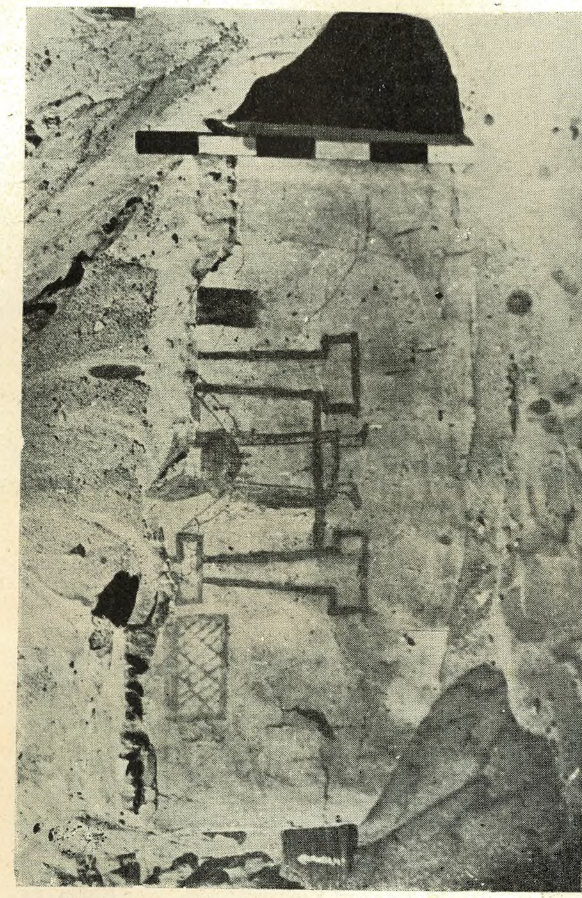


Fig. 26

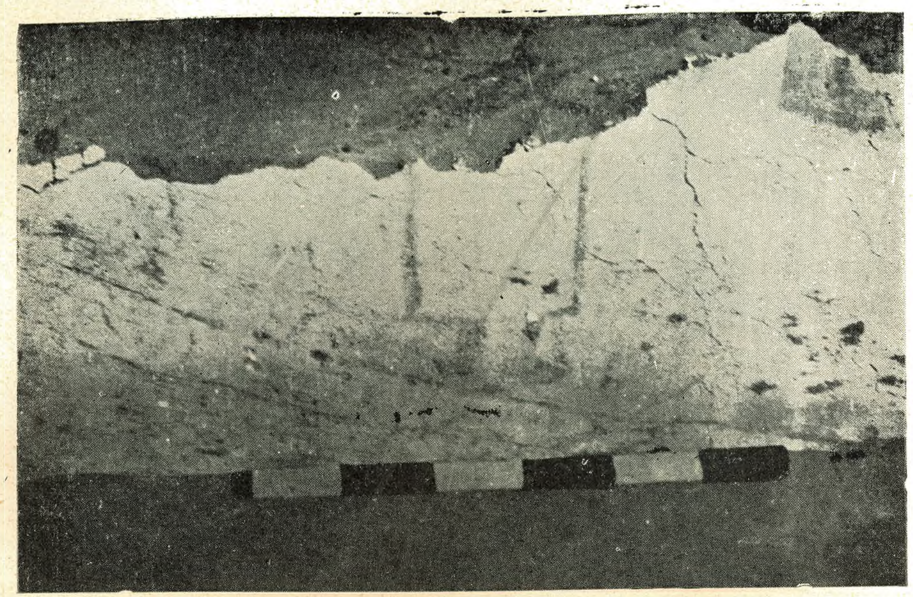


Fig. 27

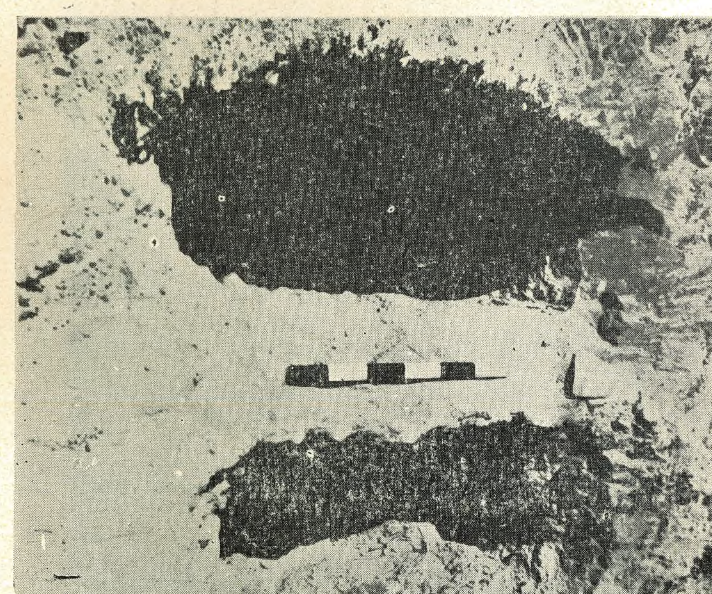


Fig. 28

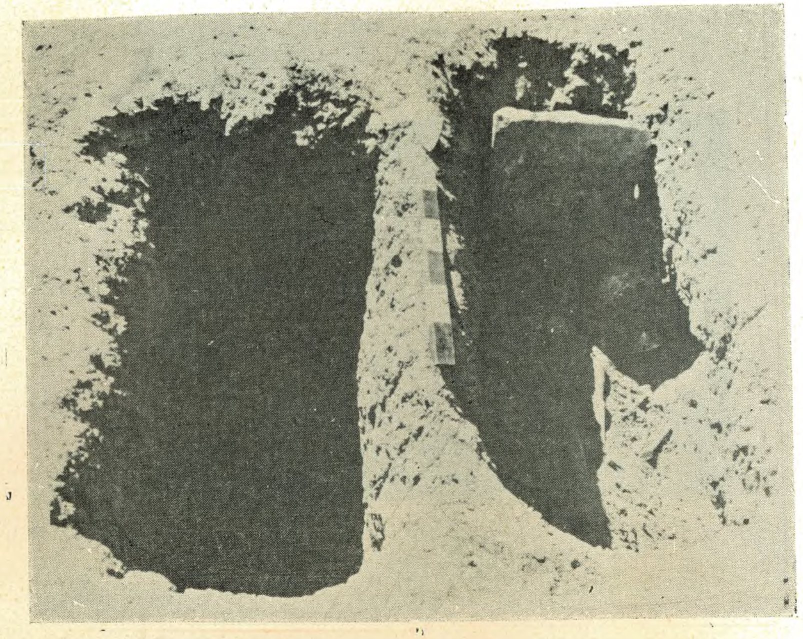


Fig. 29



Fig. 30



Fig. 31 (*a*)

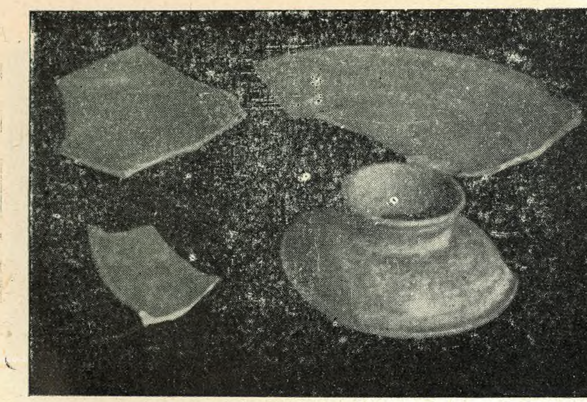


Fig. 31 (*b*)

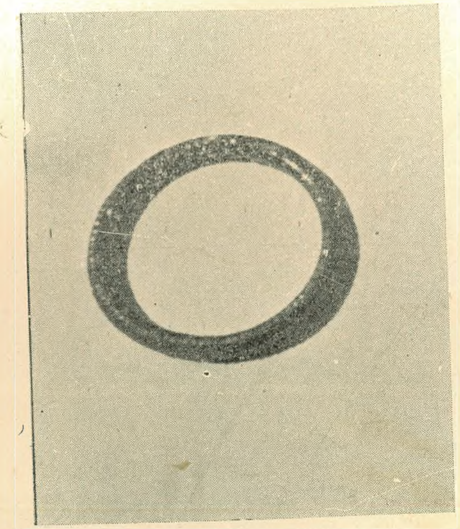


Fig. 32

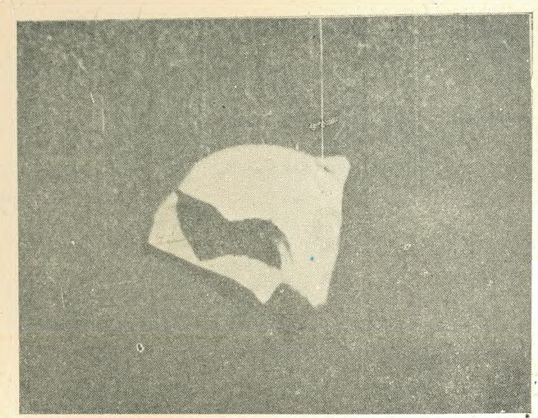
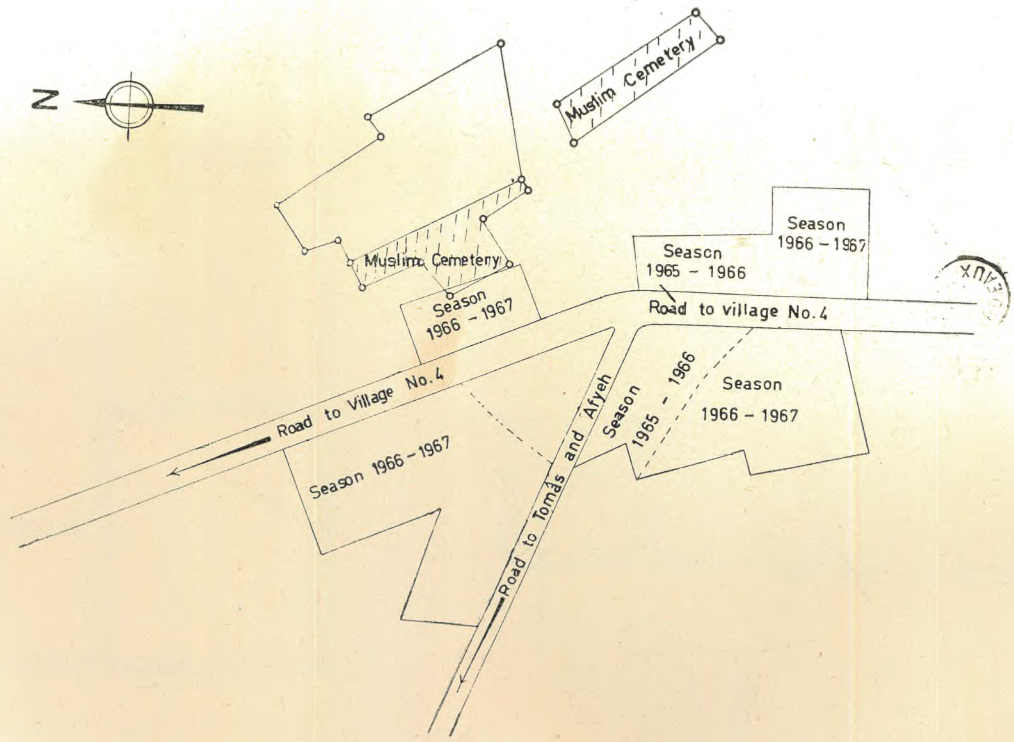
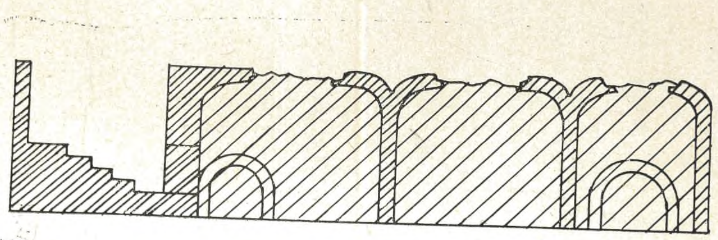


Fig. 33

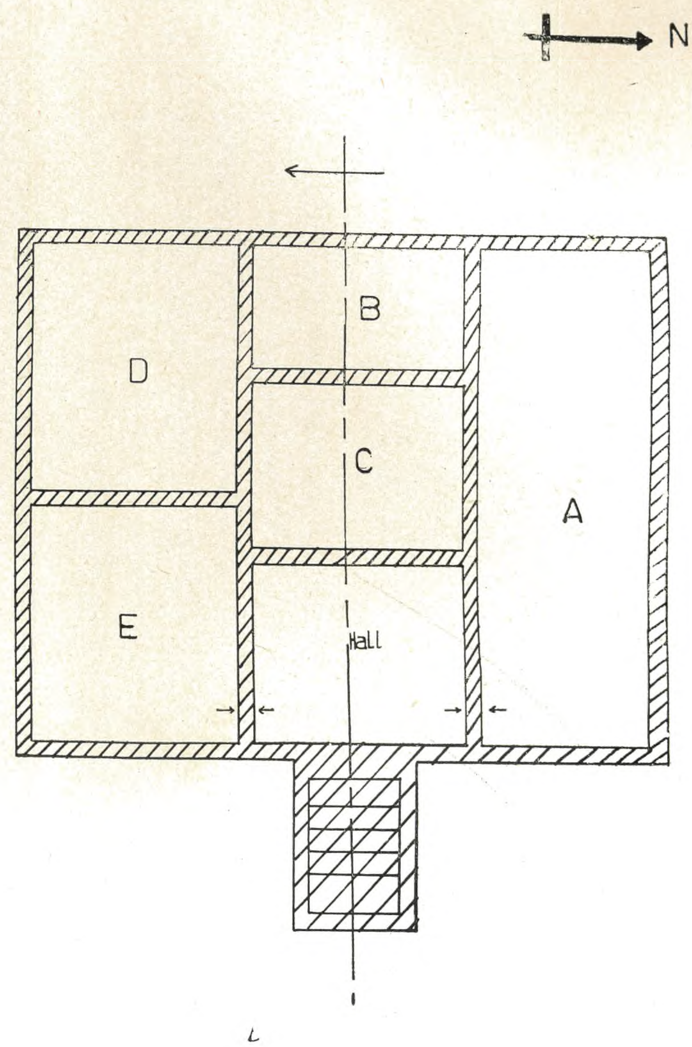
Pl. LXXXII

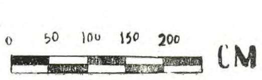


N
Muslim Cemetery
Muslim Cemetery
Season
1966 - 1967
Season
1965 - 1966
Season
1966 - 1967
Road to village No. 4
Road to Village No. 4
Season 1966-1967
Road to Tomâs and Afyeh
Season
1965 - 1966
Season
1966 - 1967



A





TOMB 25

Pl. LXXXIII

A PRIVATE BATH DISCOVERED AT KÎMÂN-FÂRIS, FAYÛM

BY

FOAD YACOUB

This bath was discovered (together with some other baths) in 1964, by the Department of Antiquities. It is a Roman private bath, attached to one of the houses in the town of Fayûm (Crocodilopolis, named the Arsinoite home during the reign of Ptolemy II "Philadelphus" after his wife's death and deification, about 270 B.C.)

The outer walls of the bath are of clay, while the inner, surrounding walls are of brick. The average height of the walls is about 70.0 cm. The walls are coated with plaster, but only that on the eastern wall of part A is well preserved.

The entrance to the bath is situated in the east, and is 83.0 cms. wide. There is a trace of a limestone threshold. The bath consists of two parts, and the entrance leads into part A (*See* fig 1), which is paved with pink plaster, and measures 2.85 × 1.20 m. This part was used as the "tepidarium", the intermediate room between the outer air and the heated bath.

From part A, one enters the inner part B, through an entrance 57.0 cm. in width. This inner part is also paved with plaster. Part B is a rectangular room, measuring 3.20× 2.18 m., and at the northern side are two basins in the form of armchairs joined together, C. (Foot-baths). Both are built of brick and coated with cement. Each

basin measures 100.0 cm long and 54.0 cm. wide A slab of limestone at the base of the back, was used as a seat for the bathers. It measures 7.0 cm. thick, and the height of the back is about 50 cm. In each basin is a small, round cavity, 21.0 cm. in diam., where the waste water collected, and was emptied by means of a dipper. The foot-baths are very well preserved, and are similar to those in the public baths, discovered in this site.

About 48 cm. to the west of the two foot-baths mentioned above, is a small, rectangular basin of brick, D. It measures 53.0×46.0 cm. on the inside, and is 50.0 cms. deep. It is coated with plaster on all sides. In its eastern side is a round opening, 3.5 cm. in diam, used to drain waste water from the basin. (Fig. 2.)

In the southern wall of part A is a brick vault, E, leading to a water-pipe of pottery. It carried the waste water of the bath to the water-pipe outside the bath (Fig. 3).

To the north, under the floor of part B, between the foot-baths C. and the basin D, is a brick vault, measuring 75 × 57 cm., and extending 63.0 cm. to the south, under the floor. Traces of fire and ashes were found here, showing that it was used as a furnace for heating the bath-water (Fig. 4). At the same time, it served as a kind of hypocaust for the radiation of hot air into part B, which was the caldarium of the bath.

This bath is in a very good condition, compared with other private baths discovered in the same site.

FOAD YACOUB



FIG. 2.—Part "B" with its foot baths "C" and the basin "D"

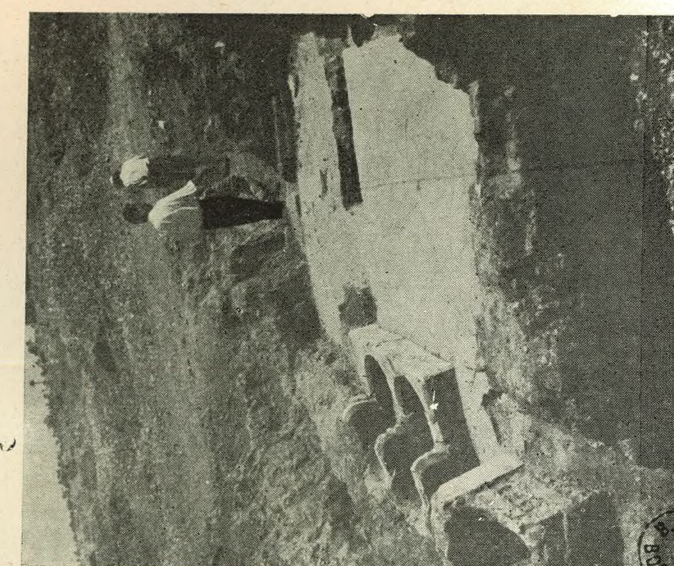


FIG 1.—Part "A" and Part "B"

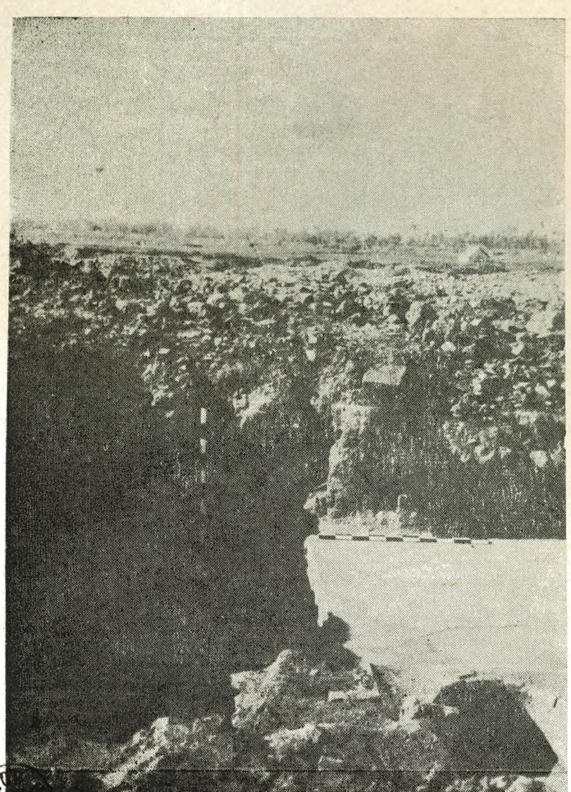


FIG. 3.—The vault for draining the water in Part "A"

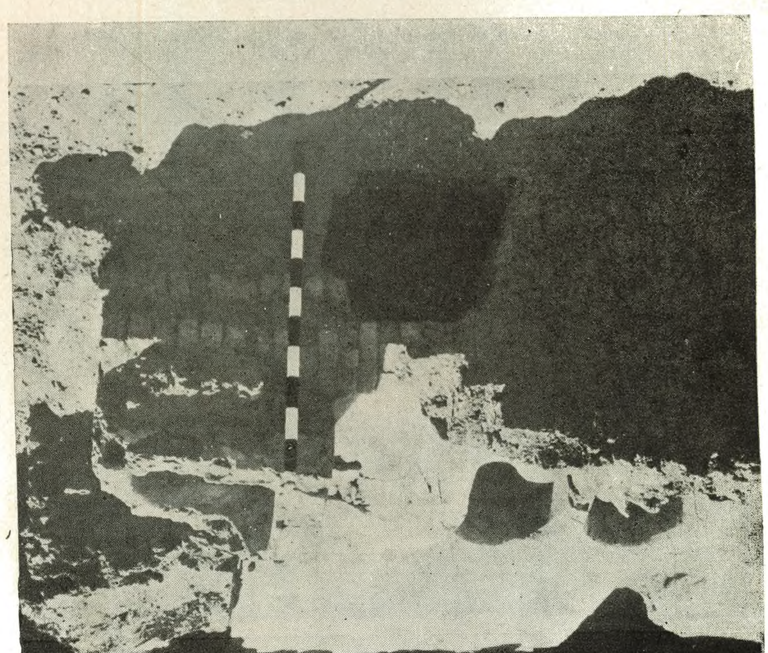


FIG. 4.—The place for heating the water of the bath.

PL. II

Pl. III

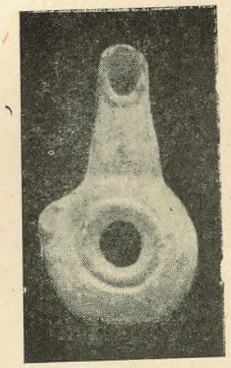


Fig. 1

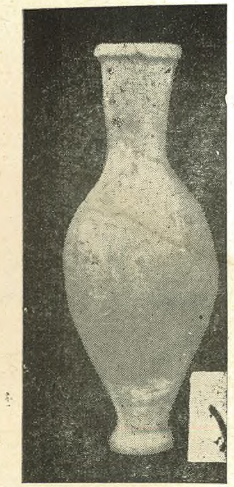


Fig. 2



Fig. 3



Fig. 4

The objects found in the private bath discovred at Kimân Fâirs, Fayûm.

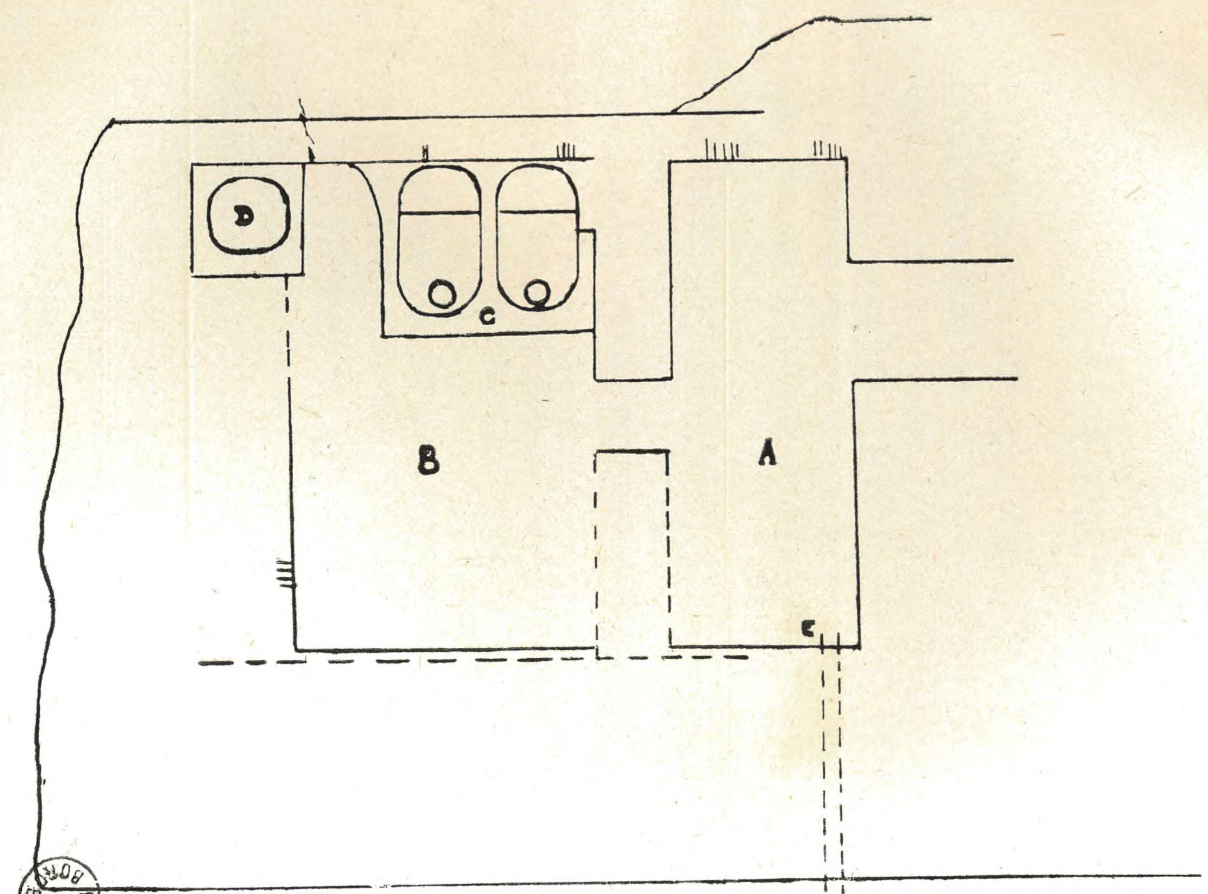


FIG. 1.—The private bath of Kîmân Fâris, Fayûm.

EXCAVATIONS IN THE DESERT ROAD AT DAHSHUR

BY

M. BASTA

The desert road, which begins near the western side of the Pyramid of Pepy II, was first discovered in 1887 by Prof. F. Petrie. In his book, *A Season in Egypt*, he mentioned"... I found, moreover, another road, marked in a different way, by lines of gravel swept up on either side of it, and leading to the Oasis of Amon, or Siwa, or as the Arabs said, to Tunis". He also stated : "This road differs from the Fayoum road in not having any distance marks." Thus, it is quite clear that none of the seven stelae which were discovered in our time were known to Petrie. Furthermore, the traces of the Fayoum road and its block distance marks, mentioned by Petrie, are now lost in modern tracks.

Our recently discovered stelae escaped destruction by having been thrown in pits, which were later covered by wind borne sand.

Petrie gave a brief description of the road, from its beginning in the plain of the pyramids to an uncertain distance but it is quite clear that he did not follow the road very far, as he did not show in his plan the limestone blocks, except in three places.

After Petrie, no researches were made in this road until Dr. Goedicke reported [1] that in the spring of

(1) *Mitteilungen des deutschen Archaiologischen Instituts.* Band 18, pp. 26-47.

1957 Mr. Elmar Gamper, the First Secretary of the Austrian Embassy, noticed this road while wandering in the Western Desert, and discovered some pieces of limestone there. He informed the Antiquities Dept. and received permission to make a study of the road. A description of the road, with details of its width, length, and the positions of two stelae, are accurately mentioned in his article. He expected that other stelae might be found if further excavations were made in some spots along the road. My excavations in 1963 proved his anticipations to be correct, because I found four more stelae in these spots ; one at a distance of two kilometres west of the Pyramid of Pepy II, the second at five kilometres from the same pyramid, the third at about eight kilometres, and the fourth at about eighteen kilometres from the pyramid.

Refering to the Inspectorate files, I found that the late Mr. Zakaria Goneim, Curator of Sakkara (1951-1958) wrote a report on the road, after a hasty inspection on June 3rd, 1957. He mentioned that he had inspected the road, and that its direction ran from east to west, beginning from a spot near the Pyramid of Pepy II. The borders of the road still retain some pieces of limestone in different parts, and that he expected that the limestone blocks scattered on both borders might be stelae dating back to the era of King Psamtek I, since a complete stela of that King was previously found on this road. Mr. Zakaria did not mention anything about the remarks of Dr. Goedicke.

When I was appointed Inspector of Saqqara, I transported the two stelae, previously discovered on the road to the Cairo Museum. That was in May and September, 1960. They are now in the Court to the west of the

Museum, together with the stela which was also transported there in July, 1956.

In 1963 I requested the authorities to finance me with the necessary funds to make soundings on the road, in order to search for any remaining stelae. I dug beside the two borders of the road (Pl. I) from its beginning near the Pyramid of Pepy II, to the point where it meets the modern Cairo-Fayoum desert road. I also made soundings in the road itself, in order to make sure of every part of it. The following are the results of these excavations :

Two kilometres to the west of the Pyramid of Pepy II, I found a stela, but in a very bad condition. Both the stela and its pedestal were broken to pieces. It measures 216 cm. high, 70.0 cm. broad, and 46.0 cm. thick. The pedestal measures 134 cm. long, 87.0 cm. broad, and 66.0 cm. high. Half of the stela is lost, and the inscriptions are destroyed, except for a trace of the titles of King Psamtek I. (Pls. II, III).

Half a kilometre to the west of the above-mentioned stela, and at about 200 m. to the south of the road, a pit was discovered. It was dug in the gravel, and cased with limestone. (Pl. IV). The pit measures 175 cm. long, 165 cm. wide, and 50.0 cm. deep. It contained nothing except some bones, and remains of the bandages of a mummy. No doubt it was a grave, but for whom, we cannot say. Was it a grave for a guard of the road, or for a traveller ?

Three kilometres to the west of the first stela, the excavations revealed the remains of another stela which had been completely destroyed. But we found a small piece of it, bearing a relief of Horus the falcon.

At a distance of about eight kilometres to the west of the Pyramid of Pepy II, we discovered a third stela. It had been thrown, with its pedestal, in a pit dug in the gravel. When discovered, it was lying on the inscribed face. On its back, which was first seen, there are some Greek letters (?), reading :

NIKOCTPAT Φα^{ζ} $\bar{Δ}$

Dimensions :

142 cm. high, 109 cm. broad, and 64.0 cm. thick.

Fortunately, the face of this stela bears the remains of seven vertical lines of hieroglyphs. The upper part bears the titulary and two cartouches of King Psamtek I, executed in relief, (Pls. V, VI).

The Text on the Upper Part : (*See* Pl. VI)

Translation :

(*Right side*) : "*Bḥdt.*, the Great God, Lord of Heaven. *W3dyt*[1] of Dep and Pe[2], Mistress of the Great House[3], may she give life. The Son of Reʿ, Psamtek, may he live forever".

(*Left side*) : *Bḥdt*, the Great God, Lord of *Msn*[4] ; *Nḫbt*, the White One of *Nḫn*, Mistress of the "*Pr-nsr*". The King of Upper and Lower Egypt, *W3ḥ-ib-Rʿ*, may he live forever".

(1) Contrary to what is usually known, W3dyt is condsidered here as the Goddess of Upper Egypt.

(2) The two sacred towns of Lower Egypt.

(3) The name of the Pre-dynastic national shrine of Upper Egypt, as Hierakonpolis.

(4) "Ce nom parait avoir servi a designer les sanctuaries de deux localités consacrés spécialaement au Culture du dieu Horus". Gauthier, *Dict. Georg.* Vol. III, p. 60.

The Text on the Lower Part. (*See* Pl. VI)

Translation :

Col. 1 : ⅔ of ½ of. . . "

Col. 2 : " This, upon the western mountain . . . "

Col. 3 : " Western (desert) like the Sun Disk; he put it (or him) on what belongs to him (or them)"

Col. 4 : " (His Majesty came, or went out ?) to look at (5) everything which His Majesty adored ; after that. . ."

Col. 5 : " His Majesty amused himself in looking at his armies (doing it.)"

Col 6 : "After that, the land was content by smiting its enemies. Egypt. . ." . . .

Col 7 : As it should be correctly done, nourished ? (*p3t*), equipped ?, stretched on it

Commentary :

It is clear that the first line of the text is the continuation of some other text, presumably upon another stela, unfortunately now completely destroyed

In spite of the condition of the text, it is evident that it refers to a battle in the Western Desert against invaders who were attacking Egypt, but were smitten and overcome by King Psamtek I, who restored the land to peace and contentment. This meaning coincides with the texts on the three stelae published by Dr. Goedicke.

At a distance of about eleven kilometres from the Pyramid of Pepy II we found the fourth stela. It was transferred to the Cairo Museum on May 18th 1960, and was published (without permission !) by Dr. Goedicke. (Pl. VII).

Three kilometres beyond the fourth stela, a fifth one was found, and transferred to the Cairo Museum on September 17th, 1960. It was also published by Dr. Goedicke. (Pl. VIII).

Excavations around some stone foundations near the last mentioned two stelae produced no results ; they may be considered as having been a guard's shelter.

A sixth stela was found about eighteen kilometres to the west of the Pyramid of Pepy II. It also had been intentionally thrown, with its pedestal, into a pit. This stela measures 185 cm. high, 97.0 cm. broad and 44.0 cm. thick. It had been burned in the past, and bears clear traces of fire. However, the cartouche of King Psamtek can be easily read, as well as part of his titulary, and the beginning of the first column of the text. (Pls. IX, X) :

". . . to His Majesty eternally those who accompany them".

It is worth mentioning that all the stelae found had been thrown in pits, purposely dug to contain them and their pedestals. In my opinion that was done by the Libyans, who apparently wished to hide the records of their defeat by King Psmatek I. This could have happened when corruption dominated the country after the Saitic era, perhaps in the Persian time.

In conclusion, I must mention that excavations were made at the far west end of the road, where the surface of the ground is covered with pot sherds ; but without any results. Dr. Goedicke expected to find here more antiquities, which would illuminate our researches, but unluckily, nothing was found. His supposition that there may have been barracks at this spot, is acceptable, although it lacks

proofs. Petrie thought that the road extended until Siwa, or even Tunis. But as there is no further trace of the road after this supposed place of the barracks, we cannot accept Petrie's theory.

Speaking of the prosperous condition of Libya in the late period, Dr. Ahmed Fakhry states[1] : "Siwa flourished in that period, and soon became one of the chief caravan stations and link between the Sudan, North Africa and the interior of Egypt, *because the routes of the caravans connected it with Memphis and Fayoum*' .

Dr. Fakhry also notes that on his way back from Siwa to Memphis[2] Alexander the Great took a desert road, via Karet-umm-el Soghaeyyaer and El Moghara, that took about a fortnight to cover. Dr. Fakhry also points out the unchanging character of the desert roads[3] : "Since they were first used in the remote ages, millions of men and animals have trodden them, and so in the course of time, they were marked upon the face of the desert.

These quotations show that desert routes between Sîwa Oasis and Memphis were known since very ancient times. Was our desert road, with the stelae of Psamtek I, one of these roads ? Or was it a road leading to another route, which in turn led to Siwa ? It is difficult to give a decisive opinion on this problem, as our efforts failed to find any extension of that road beyond the high spot supposed to have been barracks. It is quite possible that this road, bordered by gravel, leads only to the barracks, from where began the caravan road to the Oasis.

Tanta, December 7, 1965 M. BASTA

(1) *Siwa Oasis*, p. 27.
(2) *Ibid*, p. 40.
(3) *Bahria Oasis*, p. VIII.

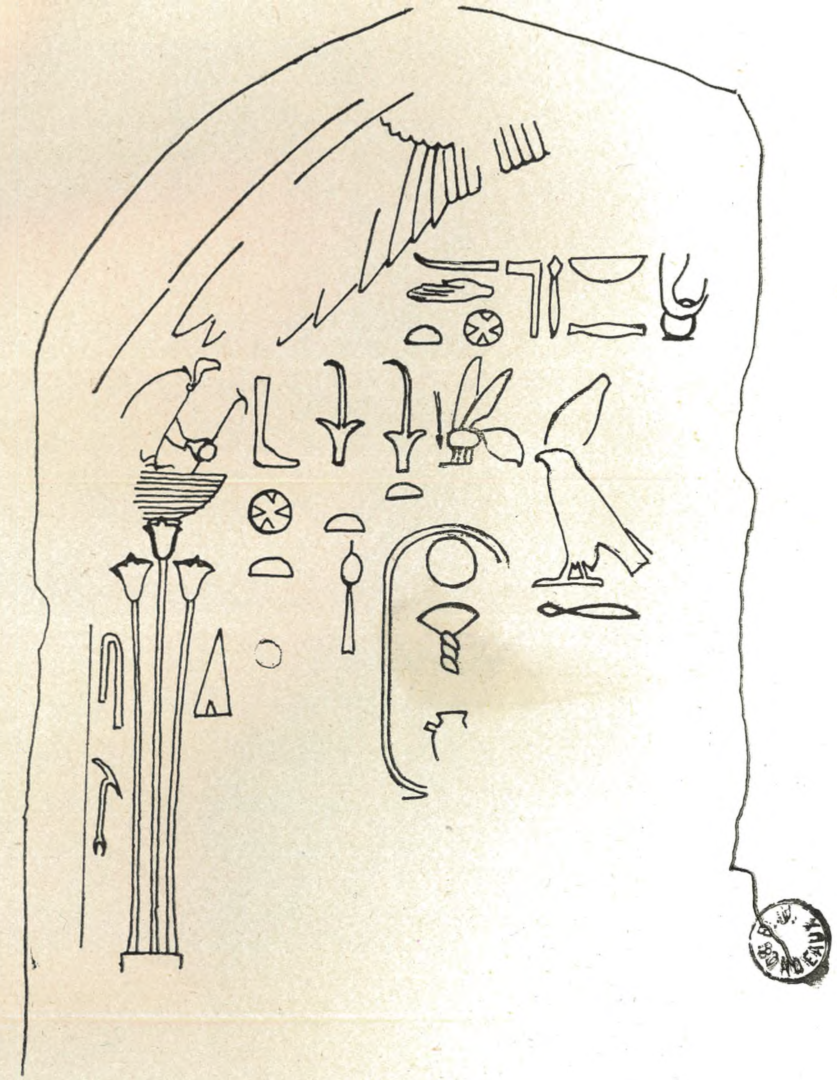


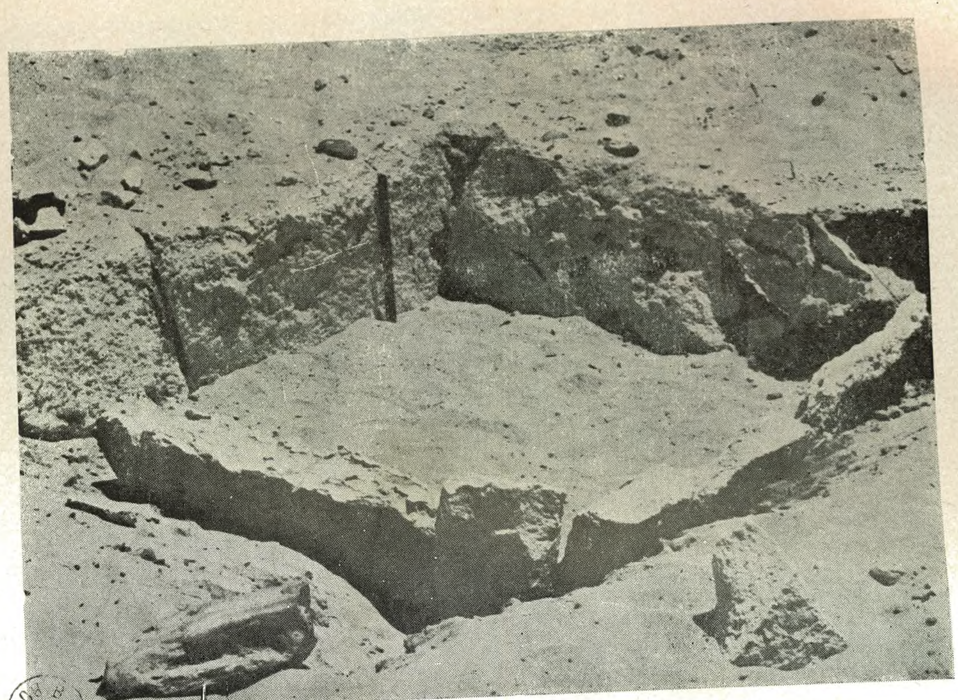
General view of the desert road with borders of Gravel

Pl. I



The first Stela very near to
the pyramid of Pepi II



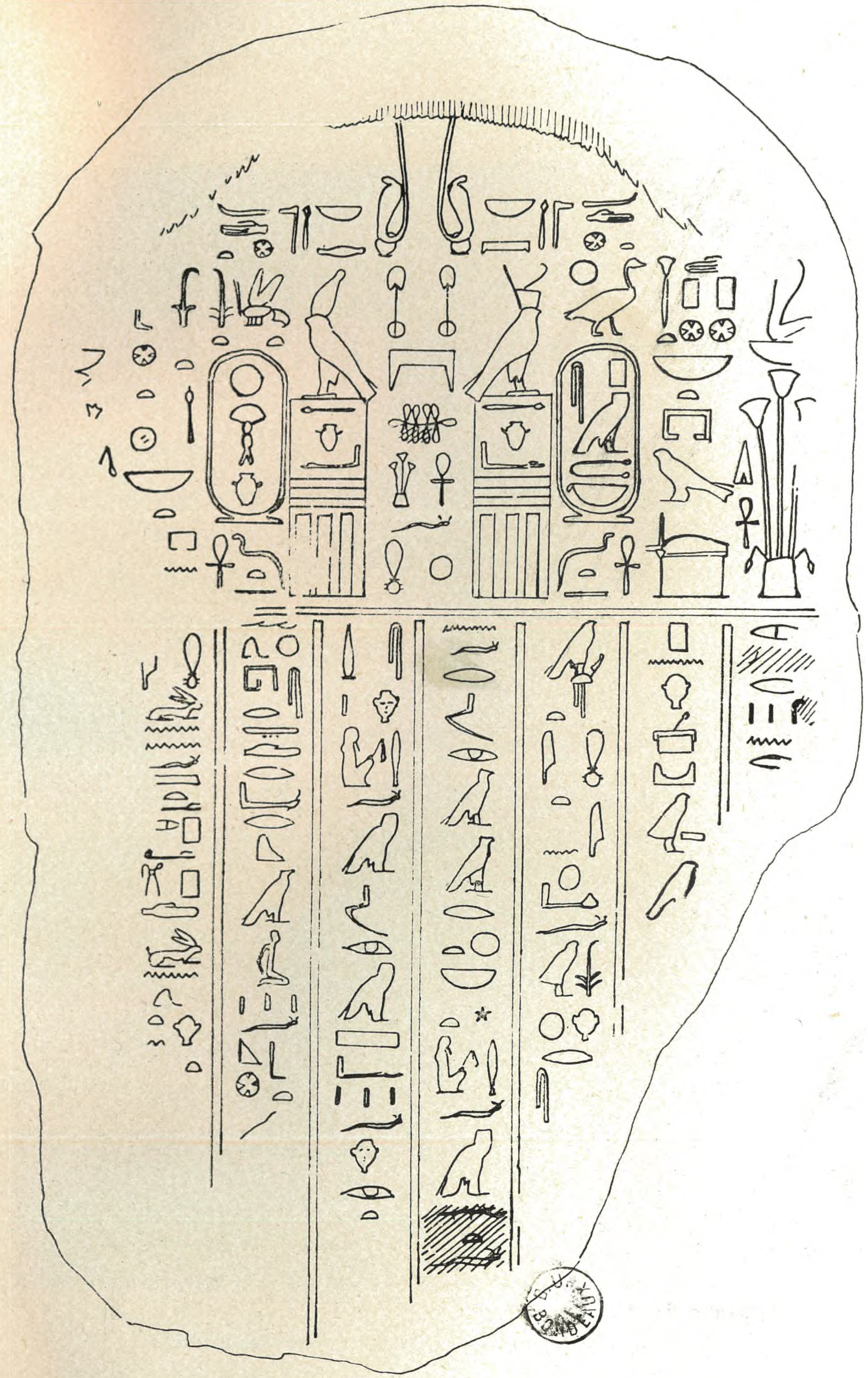


The pit with the remains of a mummy, south of the roads

Pl. IV

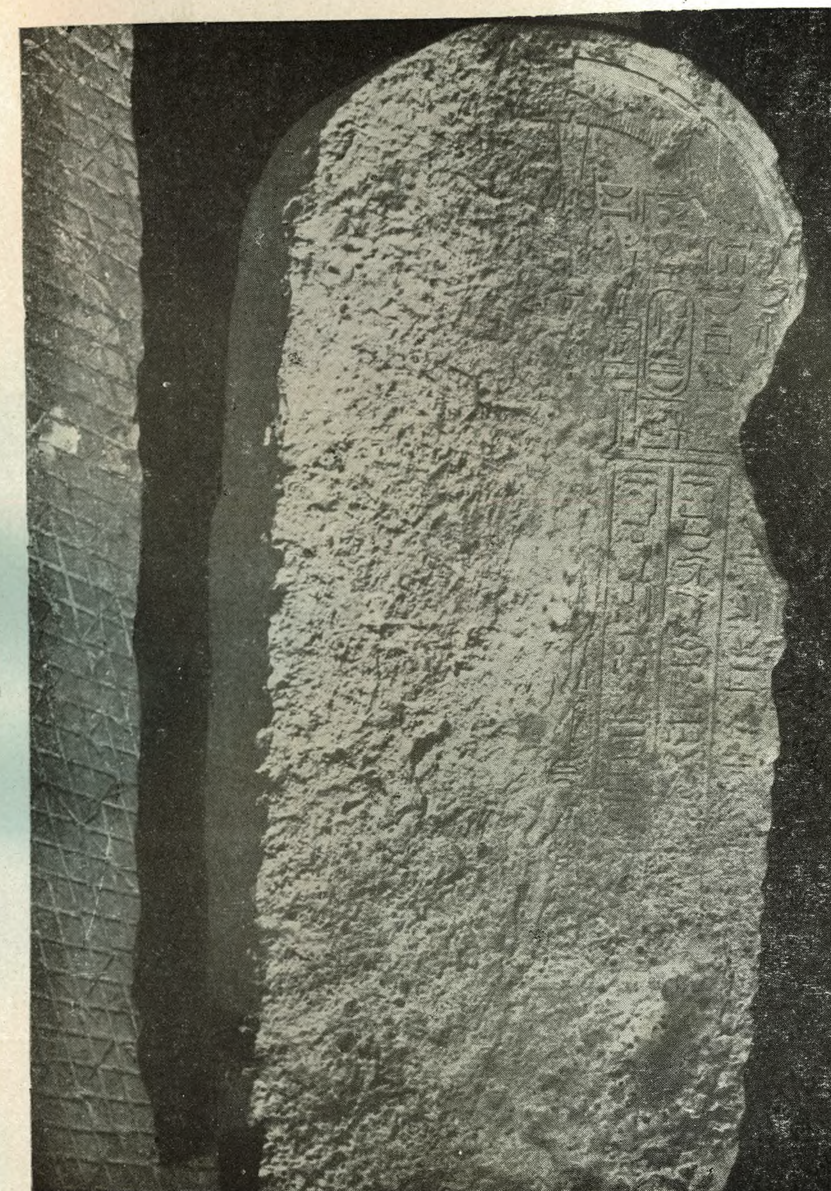


The third stela found 8 kilometres west of Pep II pyramid

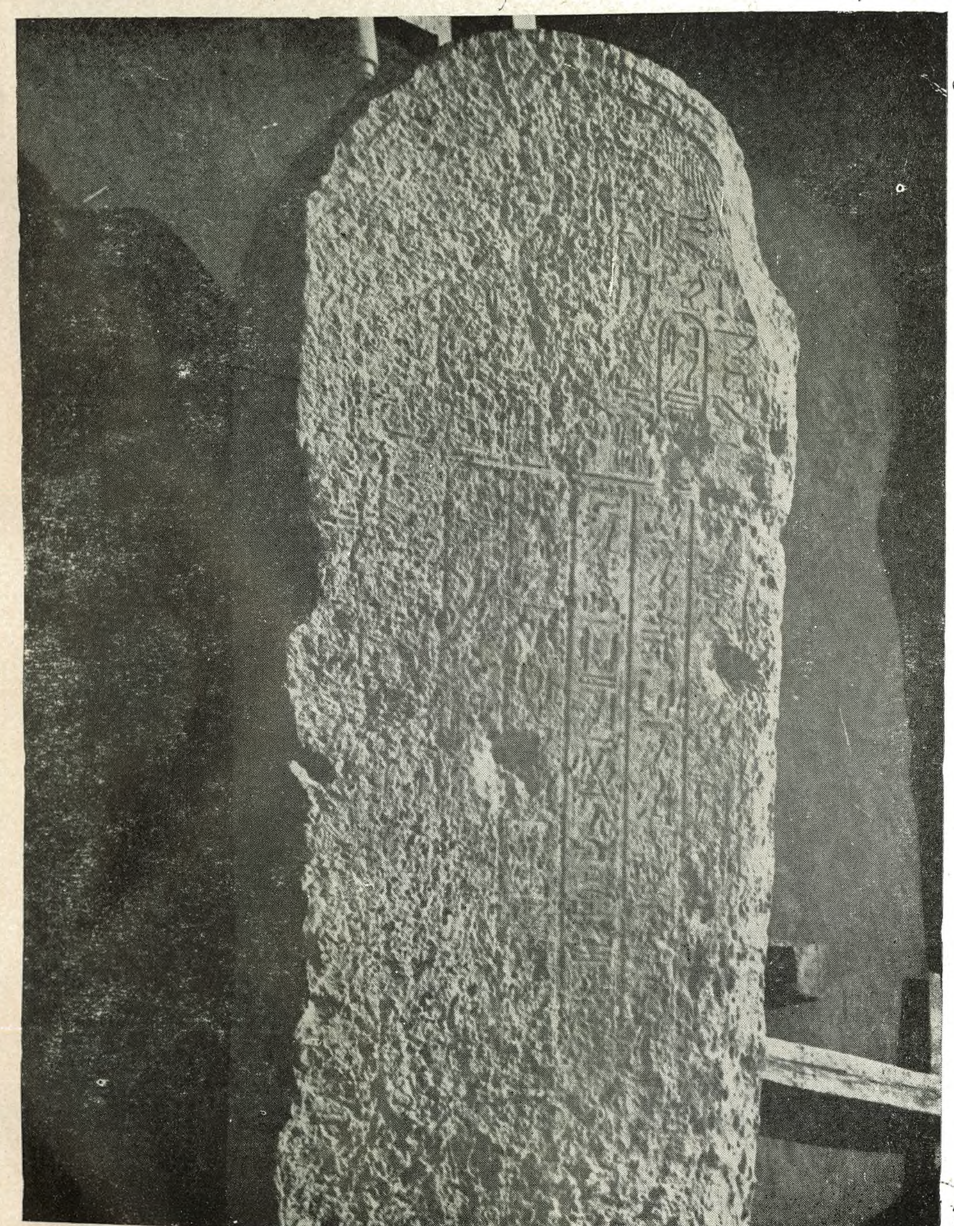


The text on the third stela

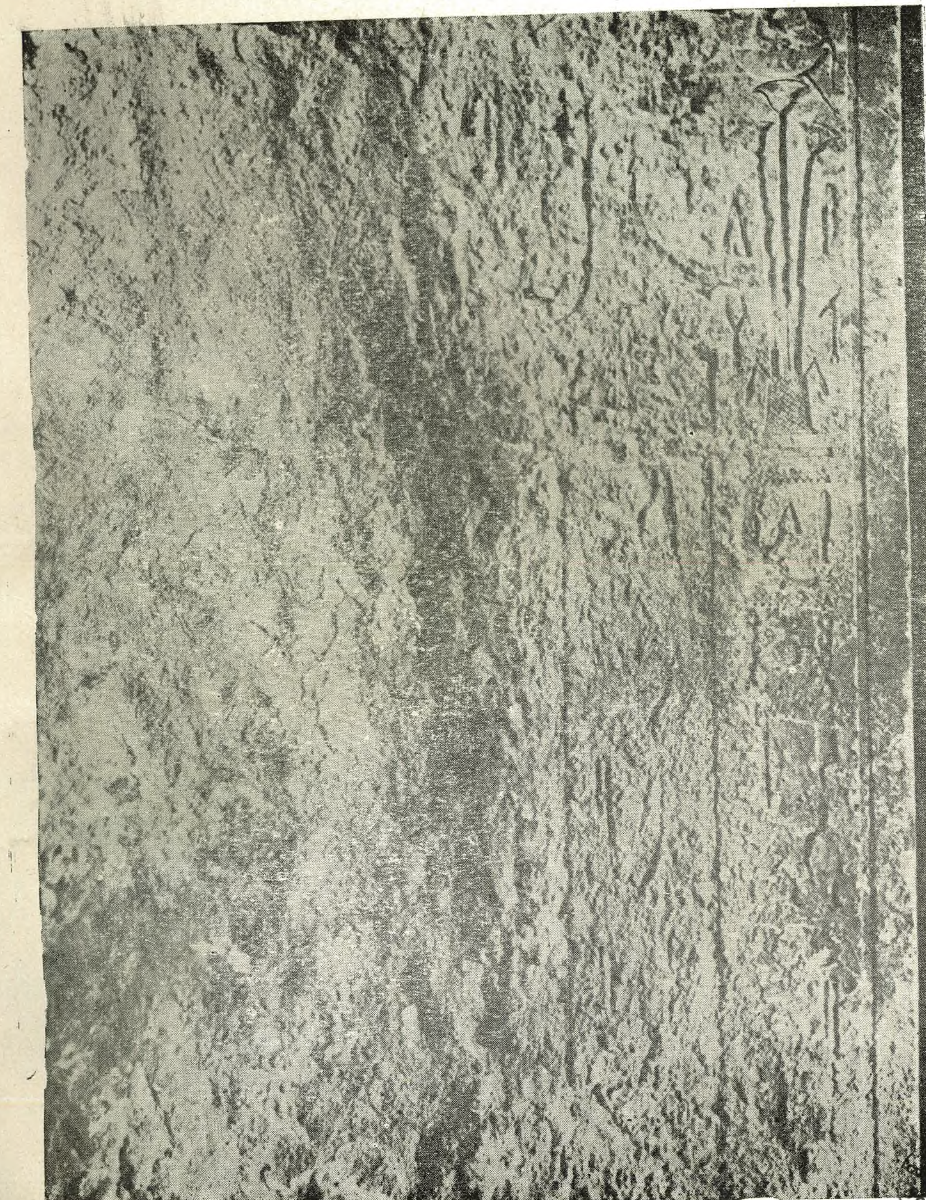
Pl. VII



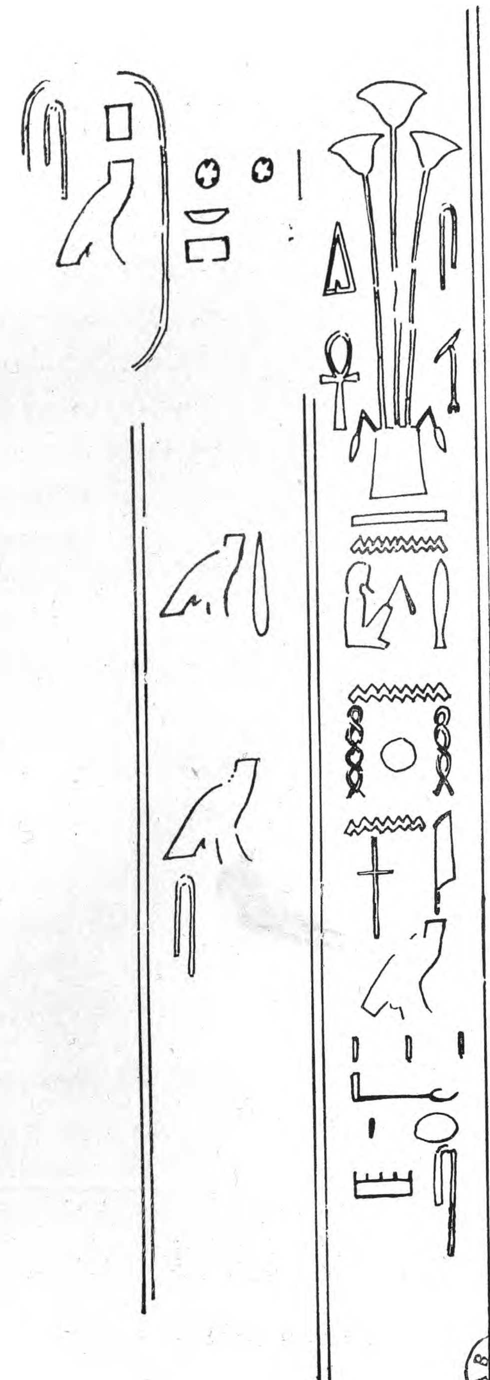
The fourth stela, published by Dr. Goedicke



The fifth stela, publshed by Dr. Goedicke



The sixth stela



Text on the sixth stela

A BRONZE HOARD AT ATHRIBIS

BY

IBRAHIM KAMEL

Introduction :

During April 1963, the Antiquities guardian at Tell Athrib [1] reported the discovery of some bronze statuettes during construction work by the Benha Council. Proceeding to the spot, I found a pit, 2 m. deep, at the bottom of which were a great number of statuettes, looking like a corroded lump of bronze, mixed with wet mud. They appeared to be statuettes of some deities. They were handed to Mr. Abdel Latif Erfan, of our Chemical Laboratory, who was able to restore them to a fairly good condition.

A few pieces of the hoard are of coarse work, but the majority are well-modelled forms of the God Ḥarpocrates of Athribis, and of the Goddess Isis.

The hoard consisted of fifty-five pieces, and the statuettes were registered at Zagazig Inspectorate under Nos. 442 to 496, according to the serial numbers given to the pieces of the hoard, at the time of their discovery.

Description and Classification :

Plates Nos. I to IX show the different forms of the statuettes found. Most of them are of the god Ḥarpocrates in the form of a boy, standing or sitting, and wearing the various Pharaonic crowns, or the usual headdresses

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(1) Athribis, or  , was the capital of the Xth Nome of Lower Egypt. See Porter and Moss, *Bibliography*, Vol. IV. p. 65, 66.

of other deities. In most pieces he is shown wearing the side-lock of youth, and sucking the finger of his right hand. The height of the figures varies from 9.0 cm. to 14.0 cm. ; a few have a loop for suspension at the back.

The goddess Isis is shown, either standing with both arms at her sides, or with the right placed upon her breast, or seated, and suckling her son Horus. In each example she wears the lunar disk and cow's horns upon her head. I give here a short list of the different forms found :

1. Nos. 442, 452, 455, 460, 484, 488, 492. The god Harpocrates, seated or standing. He wears the uraeus upon the forehead, but has no other headdress.

2. Nos. 443, 447, 449, 459, 463, 466, 467, 469, 471, 475, 478, 480, 485, 486, 487. Harpocrates, seated or standing, and wearing the Double Crown, "*Sekhemti*".

3. Nos. 445, 448, 450, 451, 453, 456, 457, 461, 462, 472, 474, 477. The god Harpocrates seated or standing, and wearing the so-called "late compound crown," (or "Triple Crown")

4. Nos. 464, 476. The god Harpocrates, standing on a small pedestal, wearing the Blue Crown, "*Khepereshʼ*".

5. Nos. 444, 491. The god Harpocrates in the form of the god Atum. In No. 444 he is standing, and wears the uraeus, but no headdress, and holds a staff (now missing). No. 491 represents the same god Atum in the form of an ichneumon.

6. Nos. 446, 470, 473, show Harpocrates in the form of the god Khonsu, with the full and crescent moon upon his head.

7. Nos. 458, 489. Harpocrates in the form of the god Amon, with the pair of plumes, "*Shuti*" upon his head.

8. No. 479 perhaps represents Harporcrates in the form of the goddess Renunet (?). He is shown with the head of a uraeus-serpent projecting from a heavy wig.

9. Nos. 465, 468, are figures of the goddess Isis, standing, and wearing the disk and cow's horns. There is a loop for suspension at the back.

10. Nos. 454, 481, 482, 483 represent the goddess Isis, seated, and suckling her son Horus.

11. No. 493 is a group of nine bronze stands, on which are the feet of statuettes. Seven of these stands are inscribed in hieroglyphs (*See* Pls. XI, XII, XIII, XIV).

12. No. 494 is a group of uninscribed stands, bearing parts of seats.

13. Nos. 495, 496 are "Aegis" amulets. The first has a human head, wearing the Double Crown. The second is a crowned, animal-headed aegis. Both have ring at the back for suspension.

Remarks :

(*a*) Nos. 446, 447, 476, 477, 487, 489 are inscribed on all four sides of the stands. Pls. XI and XII show these inscriptions under the registration numbers given here. The formulae begin from the right-hand corner of the front of the pedestal, and continues to the left. The god is always referred to as  "Harpocrates the great god, Lord of Egypt", or  Harpocrates, given life".

(*b*) Nos. 443, 478 have incised inscriptions on two sides of their stands, but these are now illegible.

(*c*) No. 489 is Horus Khenti-khati, , the patron-god of Athribis. The stand A (Pl. XIII) belonged to the same god.

(*d*) No. 463, which represents Harpocrates standing, has the figure of a small, kneeling person, fixed to the stand, in front of the god.

(*e*) The hoard seems to date to Ptolemaic times, or perhaps a little earlier. The late form of Harpocrates[1] usually shows him in a similar form to these, with his finger in his mouth. But none of these statuettes permit me to give a more precise dating than that.

The Position of the Hoard :

The site in which these statuettes were found lies 80.0 m. north-west of the triad of Ramesses II, which has now been set upright in its original place. The site is also 50.0 m. to the east of the modern Autostrade. The whole area has been cultivated since many years, and some parts of the area are now below the subterranian water. Also, many modern buildings have been recently constructed around the position of the hoard.

In order to point out the exact spot in which the bronze statuettes were found, I have re-published the map of Benha,[2] marking the new place by No. 32, according to the numbers of the records of the previous finds from Tell-Athribis.

(1) Engelbach, *Introduction to Egyptian Archaeology*, p. 284.

(2) Dabrawski, *Ann. Serv.*, LVII, p. 32.

From the scientific point of view, it is essential for the Antiquities Dept. to control the whole ancient area of Athribis. Fixed points, A, B, C, D are marked around the area, (as shown in the accompanying map) and a decree has recently been issued to prevent any unauthorised digging in this marked area.

The Great Temple :

To know exactly the position of the Great Temple of Horus at Athribis, we have to examine the finds made, until now, in the area between the modern autostrade and the Coptic Cemetery, and which is bound on the west by the Nile. The four maps[1], scale $\frac{1}{1000}$, sheets 3-M, 2-N, 3-N and 3-0, help to indicate these sites precisely. Omitting these finds which date to the Roman Period, the remainder is as follows :

(*a*) The triad of Ramesses II[2]

(*b*) The "Treasure of Athribis (Le trésor d'Athribis)[3]

(*c*) Large sandstone blocks, which were seen during the XIXth century[4].

(*d*) Fragments of a sandstone statue of a lion[5].

(*e*) Some blocks from a Ramesside tomb[6].

(*f*) The ancient quay, which was seen during the XIXth century[7].

(1) Engelbach, *Ann. Serv.*, XXV, p. 181.

(2) Op. Cit. XXVI, p. 178-185 ; Gauthier, *Ann. Serv.*, XXI, p. 211-213.

(3) Habachi, Mitteil. des Deutsch. Inst Band 15, 1957, Teil, p. 74; Engelbach, *Ann. Serv.*, XXIV, p. 181-185. ris. I-IV.

(4) Brugsch ; *Recueil des Monuments Egyptiens*, I-II, p. 18-19.

(5) The statue was in situ until 1961, when it was transported to the Egyptian Museum.

(6) Gauthier, *Ann. Serv.*, XVI, p. 17.

(7) Jomard, *Description de l'Egypte*, ch. XXII, p. 3.

One may be a little suspecious about the exact places of the finds *d* and *e*, as there is no real evidence about their original positions. They may have been transported from elsewhere in the vicinity ; but there is no doubt at all about the original positions of *a*, *b*, *c*, and *f*. The sandstone blocks c were in their original place, as is proved by the text on the statue of Zedher[1], also I found two more blocks in the same place, when excavating that spot. Another fixed position is the quay[2], which was observed and planned by the French Expedition during the XIXth century.

From these four fixed points, one can make a rough design for the ancient Temple of Horus at Athribis, as shown by the dotted lines on the map published here. According to this design, the Temple faced the east, while the quay was on the west. The magazines of the Temple were on the northern side, where the bronze hoard, the subject of this article, was found.

The statuettes bearing the names and titles of their owners, had been given as votive offerings to the patron god of the Nome, and were kept in the magazines of the Temple.

Other Inscribed Blocks :

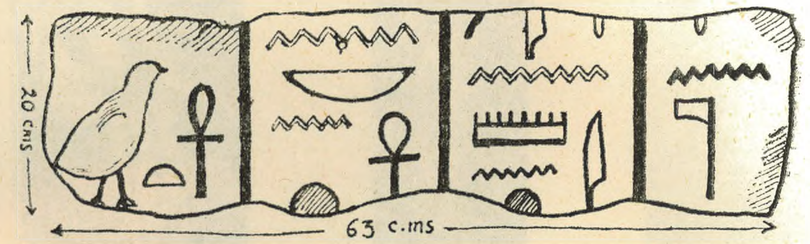
I have mentioned that two other inscribed blocks,[3] *a*, *b* (Pl, X) were found, at a depth of one metre below ground level. These blocks lay 20.0 m. to the south of the Triad of Ramesses II.

(1) Daressy, *Ann. Serv.*, T. XVIII, p. 113-158 ; T. XIX, p. 66-68.

(2) Nothing has been published about the Ancient Egyptian quays and harbours.

(3) The damaged cartouche of the pre-nomem seems to read *ꜥꜣ-ḫpr-Rꜥ Stp-n-Rꜥ*, *i.e.*

(*a*) A limestone block, measuring 63.0 × 32.0 cm. ; height : 20.0 cm. One side bears parts of four vertical lines of incised hieroglyphs, apparently a speech by the god Amon-Re, as follows :



(*b*) A limestone block, measuring 66.0 × 72.0 cm, and 14.0 cm. thick. It seems to be part of the casing for one of the walls of the Temple, and is broken into two pieces. The inscriptions mention the god Horus and one of the Shoshenk kings of the XXIInd Dynasty.[1]

Ibrahim Kamel



442



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453



455



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457



458



490 + 459



460



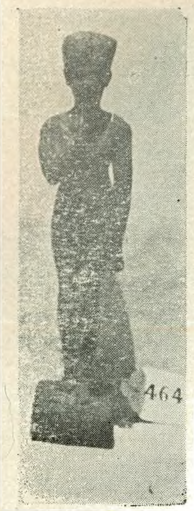
461



462



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464



466



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470



471



472



473



474



475



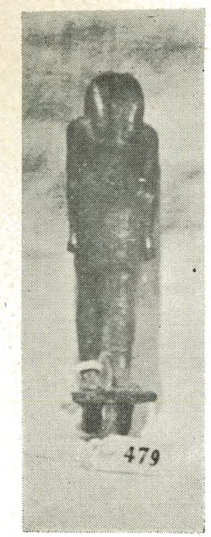
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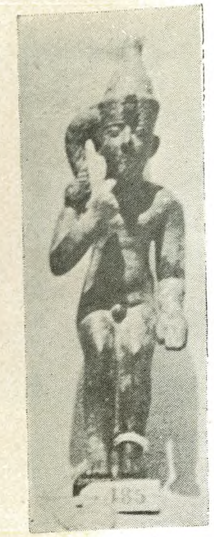
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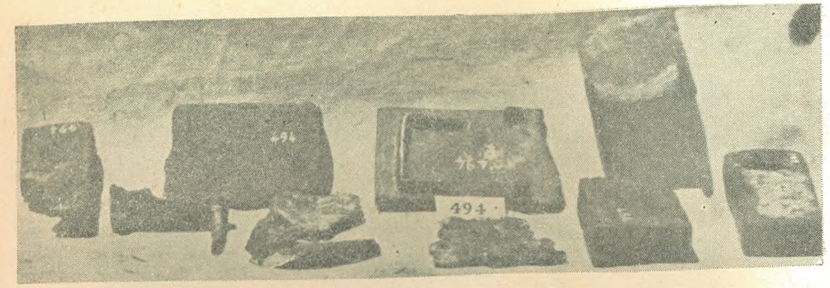

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483

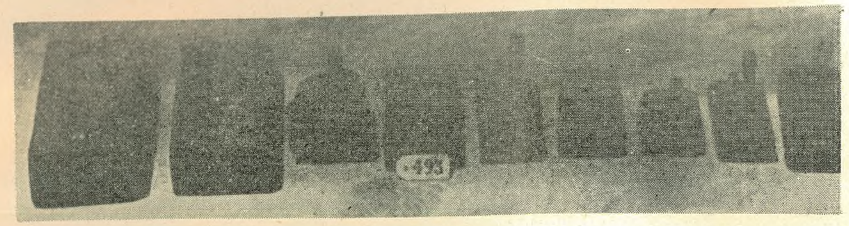

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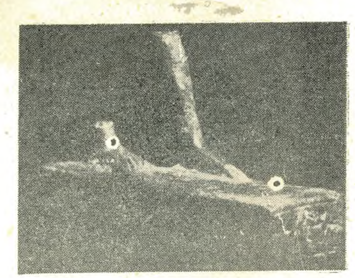
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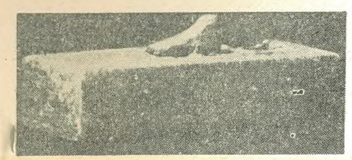
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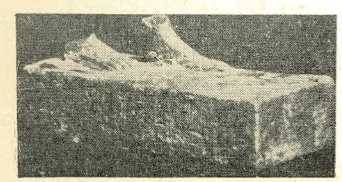
E



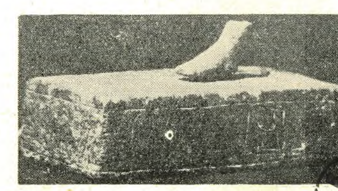
D



B

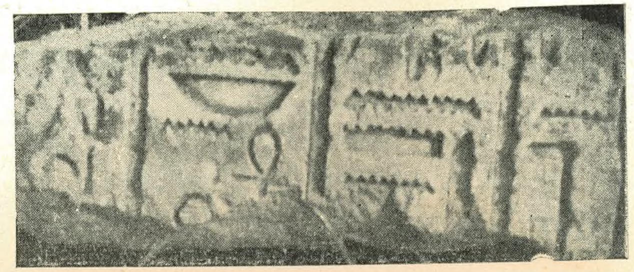


G



A

Pl. X



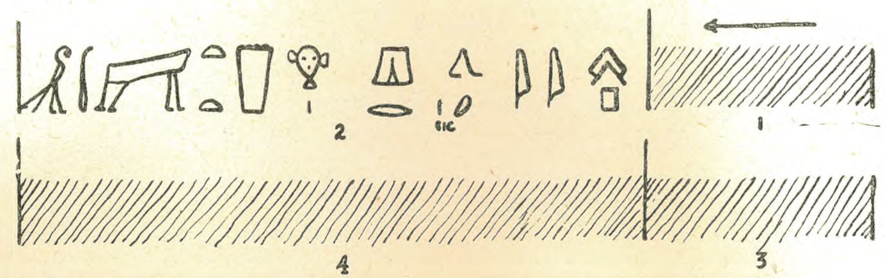
(*a*).—A limestone block with inscriptions adddressed to Amon.



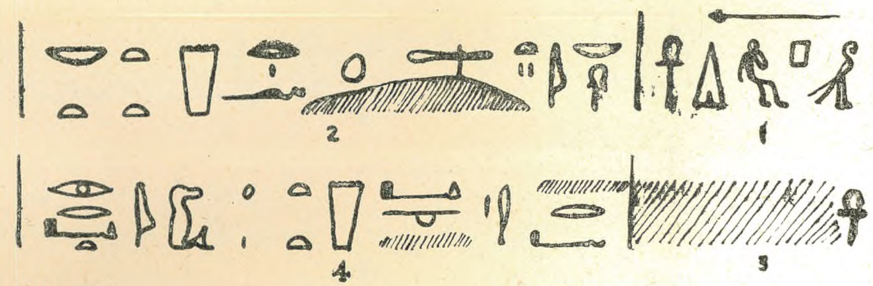
(*b*). — A limestone block with the names of Shoshenk.

STATUETTES

N° 446



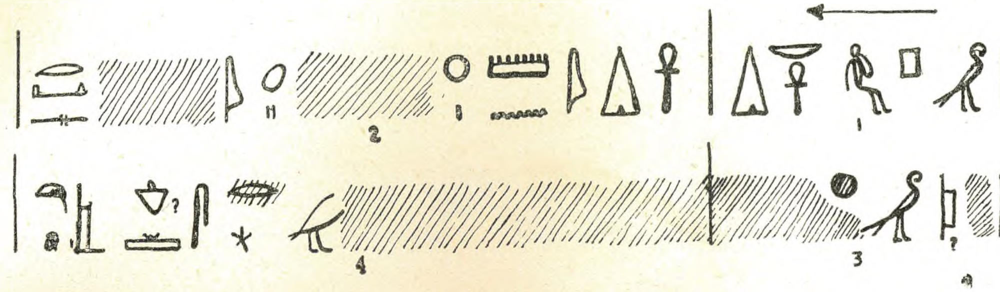
N° 447



N° 476



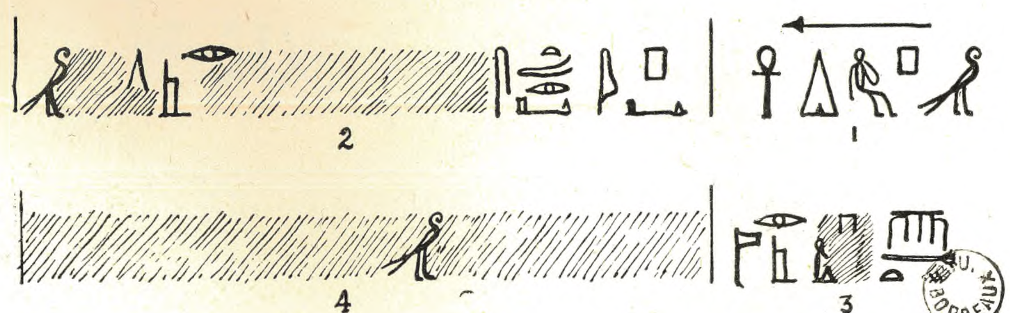
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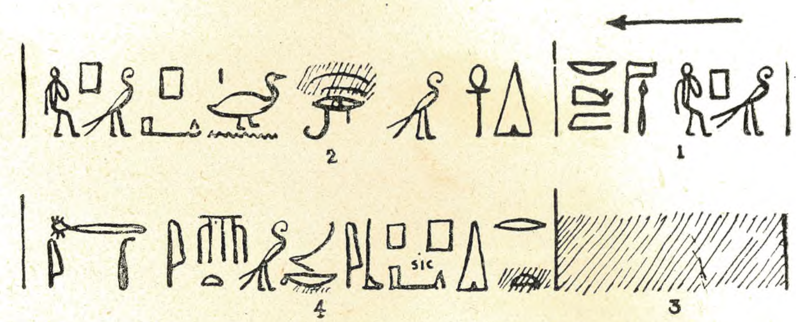
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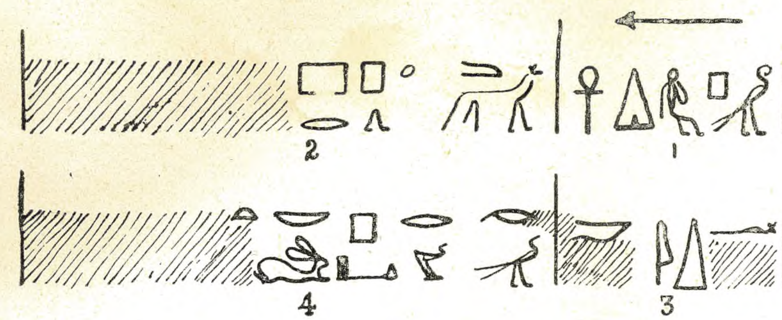
STANDS

REG. Nº 493

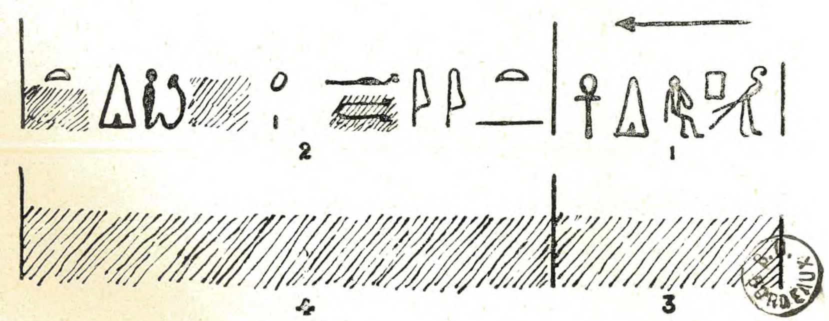
A.



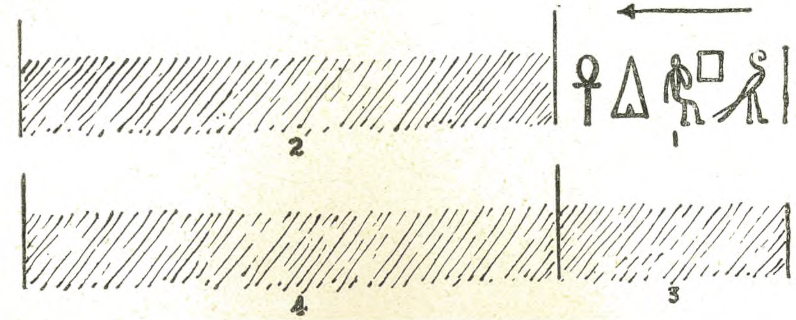
B.



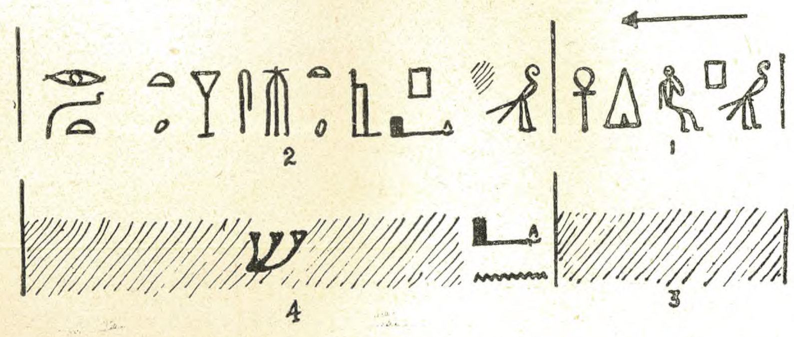
D.



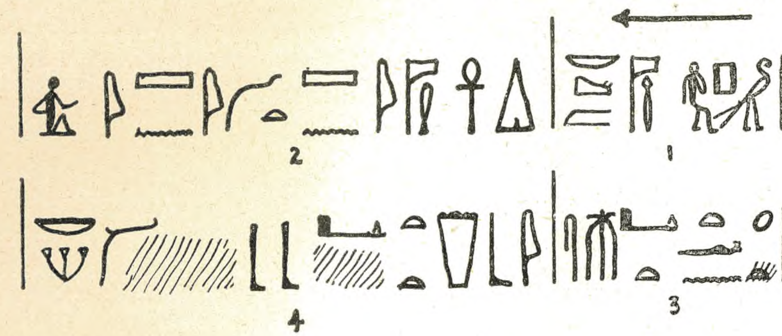
E.



G.



H.

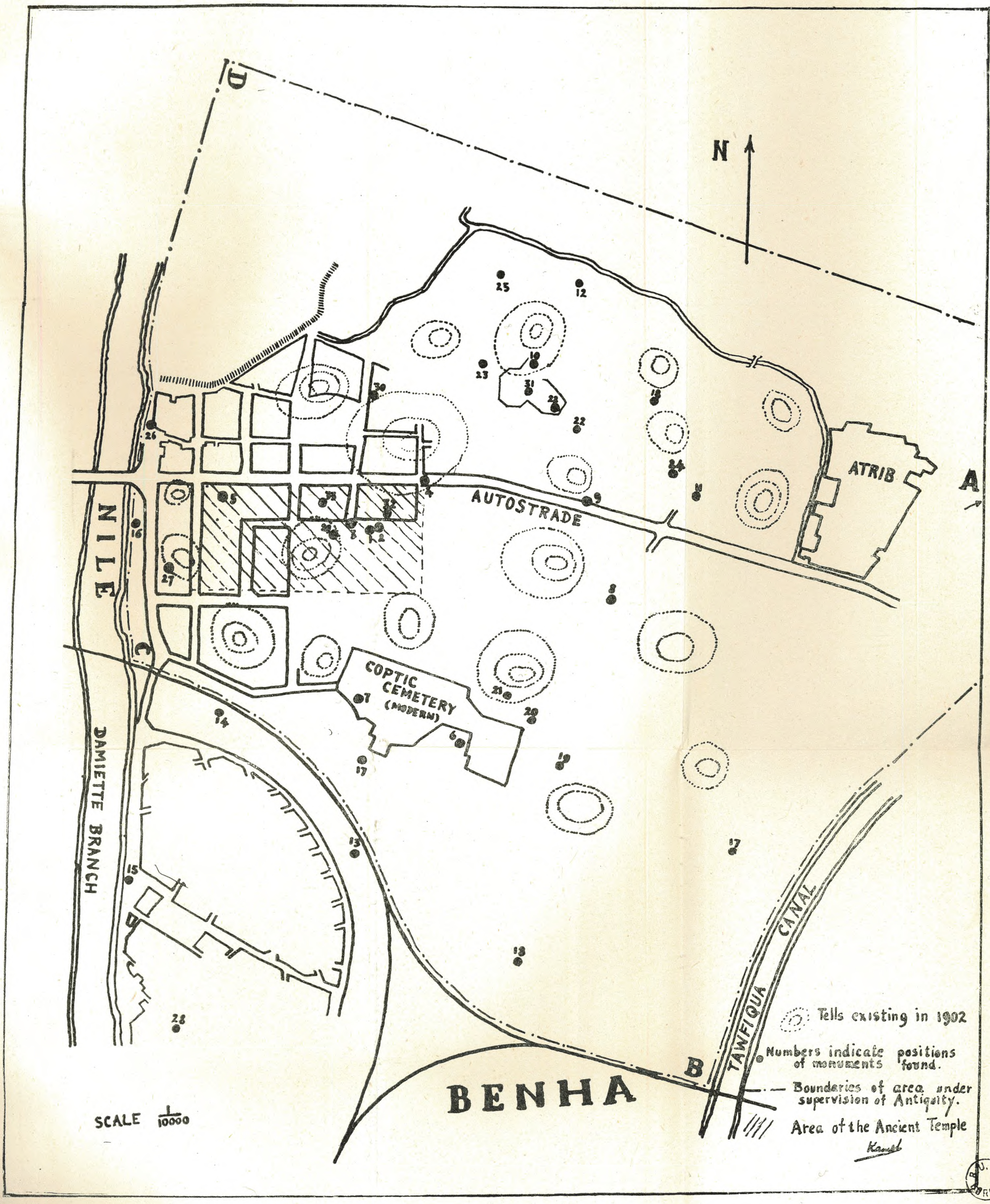


I.



The three other sides are broken.

N.B. Stands C, F have no inscriptions.


N
D
A
B
C
ATRIB
AUTOSTRADE
NILE
DAMIETTE BRANCH
COPTIC CEMETERY (MODERN)
TAWFIQUA CANAL
BENHA
Tells existing in 1902
Numbers indicate positions of monuments found.
Boundaries of area under supervision of Antiquity.
Area of the Ancient Temple
SCALE 1/10000

A PRELIMINARY REPORT ON THE EXCAVATIONS AT TURA, 1963-64

BY

ALI EL-KHOULI

Building operations in the Tura Cement Factory in 1955 revealed to the Department of Antiquities that part of the area had ancient remains below the surface. Consequently, excavation was undertaken with the assistance of the Cement Co. so that the site could be cleared for future industrial development. Much of the earlier work on the site was done by Egyptologists of the Department of Antiquities, who will publish their results separately. My own connection with this important work began in 1963, when I was instructed to direct the excavations from Tomb 131 (*See* General plan Pl. I). Although ravaged by ancient plunderers the necropolis is of considerable importance, particularly in connection with research in the archaic period of Egyptian history. Funerary remains of various periods were disocovered, ranging from the First Dynasty to Roman times, and in the following short report I have described some examples of the tombs of different periods. A detailed account of these burials at Tura, which number over four hundred, will be published at a later date.

ARCHAIC PERIOD

Tomb 186 (Pl. II).

This tomb of the Archaic period was completely plundered and re-used in Roman times, when two stone sarcophagi were placed in it. It consists of a large rectangular pit with a descending stairway on the north side. At the bottom of the pit is a room built of mud brick which must have originally contained the burial. (Pl. VII *A*).

The important feature of this tomb is a small pit situated on the west side of it and marked on the map as 191. (Pl. I) This would appear to be an offering pit belonging to it, and fortunately it had escaped the attention of the plunderers. In it was a box of unbaked clay measuring 48×36×19 cms. (Pls. VIII, IX) Inside were the skeletons of two birds, and miniature votive red ware pots. Below were three unbaked clay figures of bound captives, shown on Plate X. Fortunately, although in very fragile condition I was able to preserve these unique objects with the aid of paraffin wax.

Tomb 6 (Pl. III).

This small intact tomb of the Archaic Period was located by one of my predecessors. It consists of a brick-lined pit of two compartments, one for the burial and the other for the funerary furniture (Pl. VII *B*). The roof of the burial chamber was originally of timber beams and planks, traces of which were still preserved, and the magazine was covered with vaulted brickwork. In the burial chamber was the contracted skeleton lying on the left side, with the head to the north. With it were six alabaster dishes, and in the magazine six wine and two sealed food jars. The rather slim wine jars suggest a date towards the end of the First Dynasty or perhaps even a little later. (*See* Pl. XI *A*).

Tomb 252 (Pl. IV)

This small intact tomb is typical of the shelf-type of the end of the First Dynasty. Brick walls resting on a shelf cut in the sides of the rectangular pit, probably originally supported a wooden roof. The skeleton of the owner lay in a contracted position on the left side, with the head to the north. With it were two tubular vases, three dishes and a bowl, all of alabaster, and on the south shelf of the tomb were three red ware pottery food vessels. *See* Pl. XII *A* and XI *B*.

Tomb 249 (Pl. V).

Although plundered and completely empty, this large tomb is unique in its architectural interest. A rectangular brick superstructure covers a stairway substructure consisting of a stonelined burial chamber and two magazines one each side of the stairway entrance passage - a design typical of the end of the First Dynasty. The burial was protected by double stone portcullis gates dropped down grooves cut in the brickwork of the walls of the stairway and entrance passage. The burial chamber was roofed with stone slabs. (*See* Pl. XII *B*.)

MIDDLE KINGDOM

The usual type of burial belonging to the period of the Middle Kingdom consists of a rectangular pit, on average 2.00m. long, 0.70m. wide and 1.00m. deep. The skeleton lies in an extended position on its back, with the head to the north. Pottery offerings were placed in a corner of the burial pit, but there appears to have been no fixed rule with regard to their position.

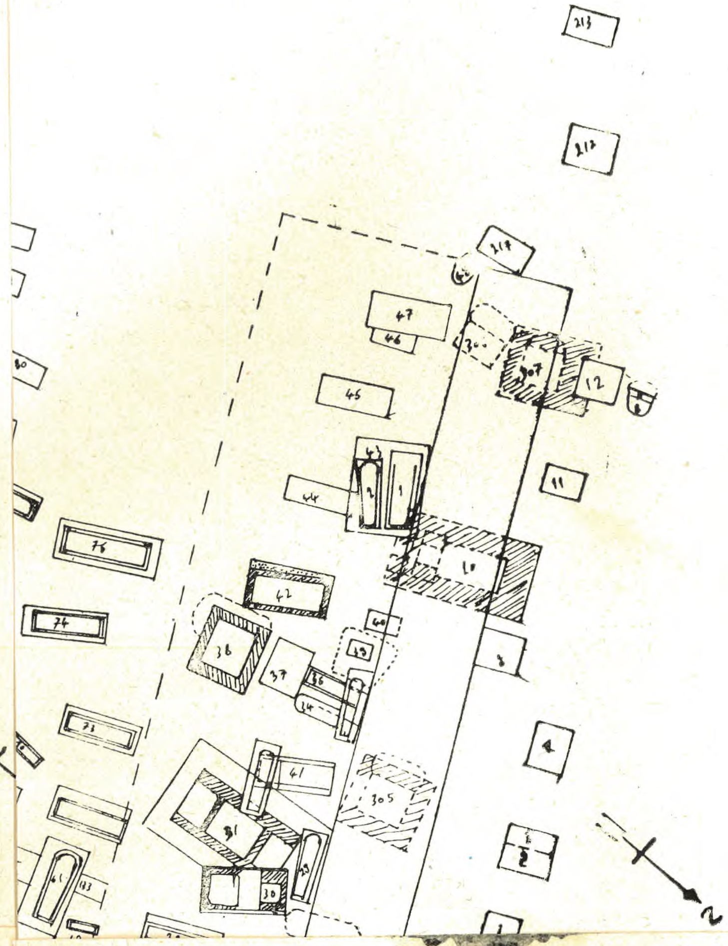
In some of the richer graves of this period the pit is cut much deeper, and contains a limestone sarcophagus. (*See* Pl. XIII).

ROMAN PERIOD

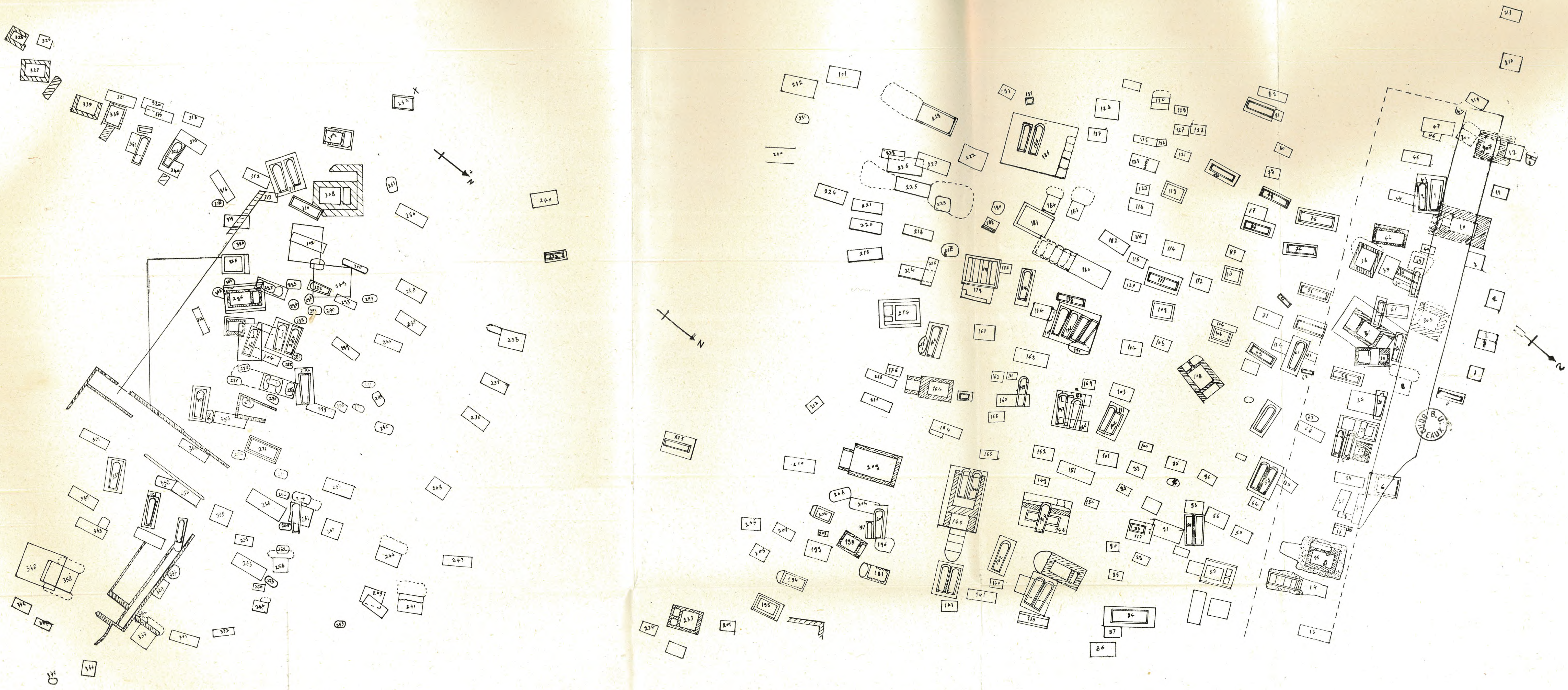
Most of the burials of this period were intrusive, and were placed in the pits of earlier burials. The mummy with arms crossed on the breast was placed in the typical stone sarcophagus of the period. All were orientated head west. (Pl. XIV *B*).

At the north end of the Tura necropolis the remains of a brick paved road of the Roman period was uncovered during the excavations, for a distance of nearly 28 metres. (Pl. VI). Covering the tombs of the necropolis, the road, which is 2.60m. wide and 0.80m. thick, leads towards the quarries, and it is to be hoped that it can be traced to its origin during the course of further work on the site. (Pl. XIV *A*).

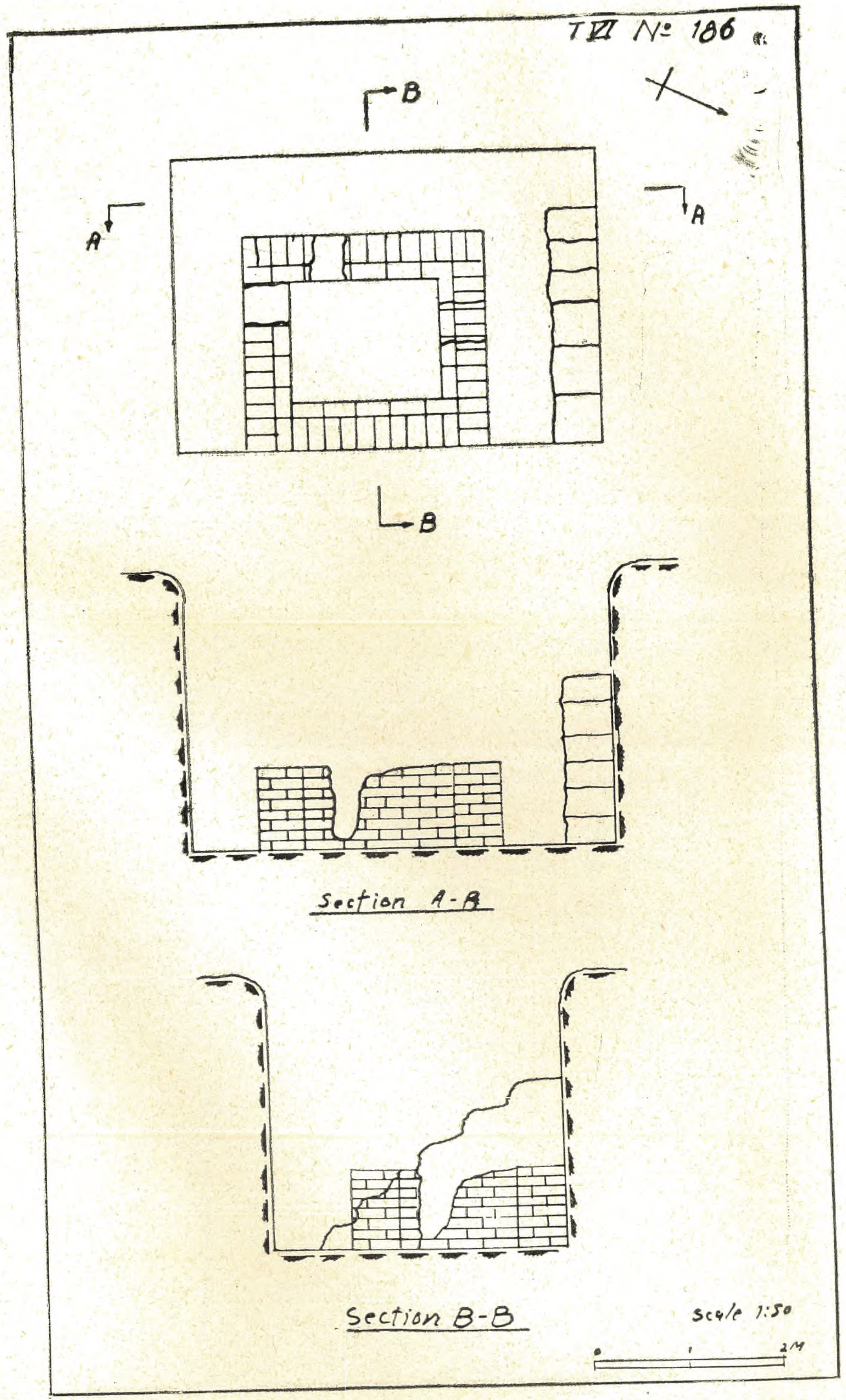
ALI EL-KHOULI

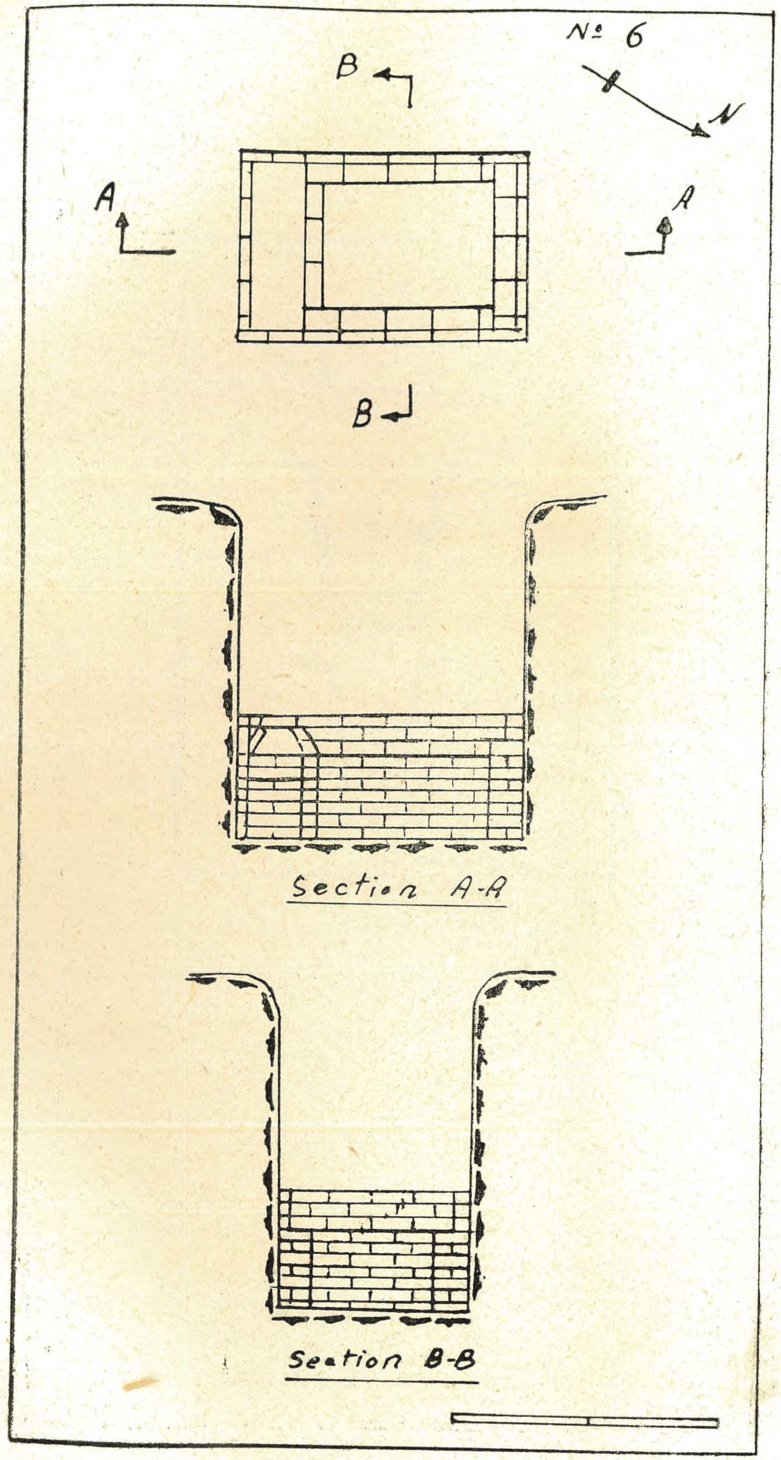


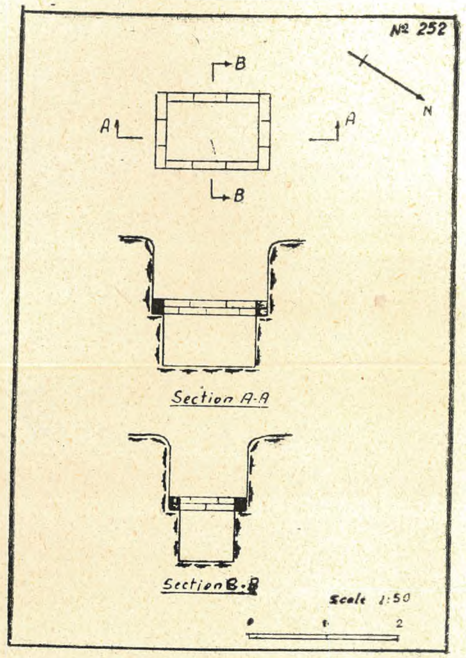
Pl. I



Pl. II

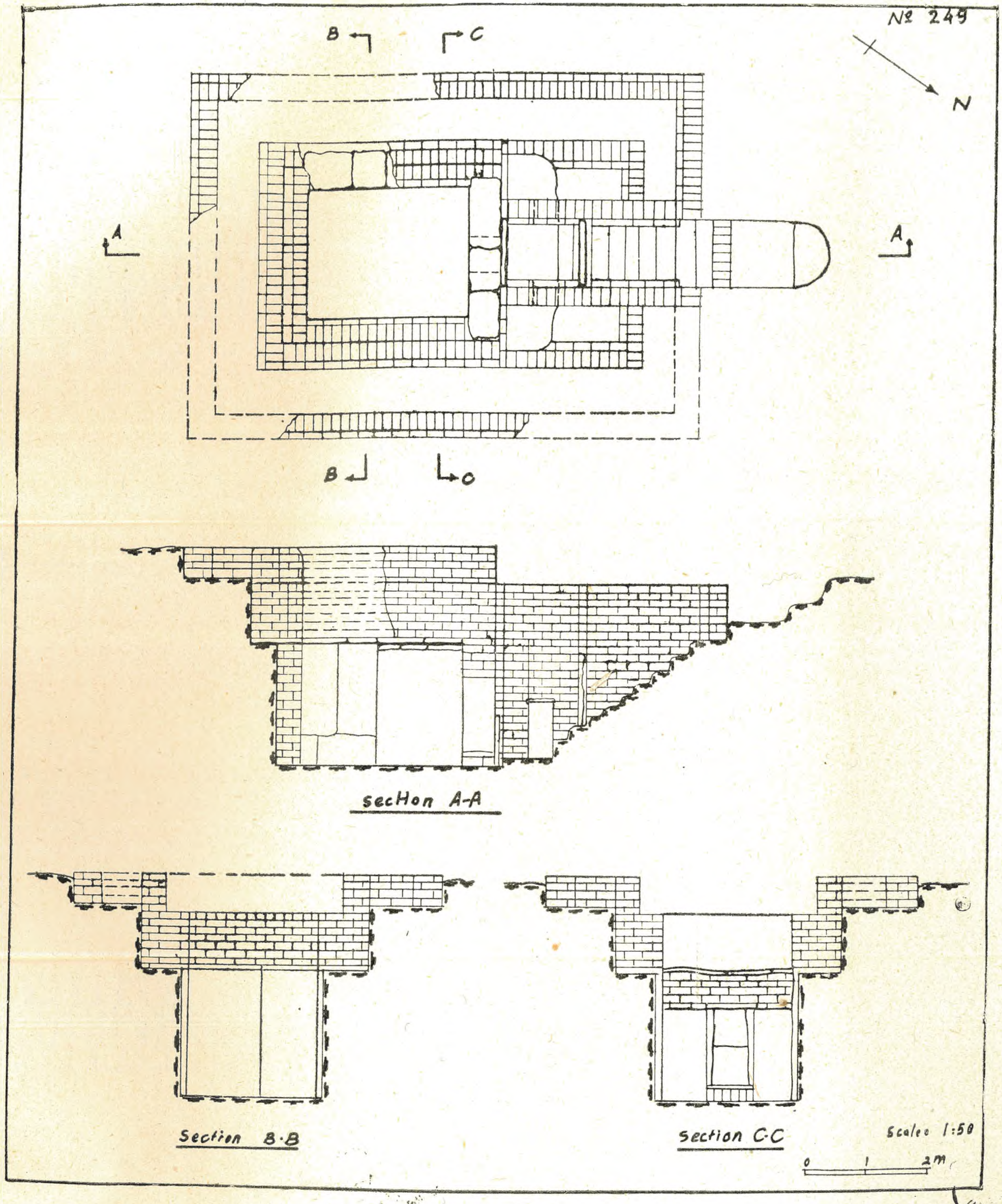


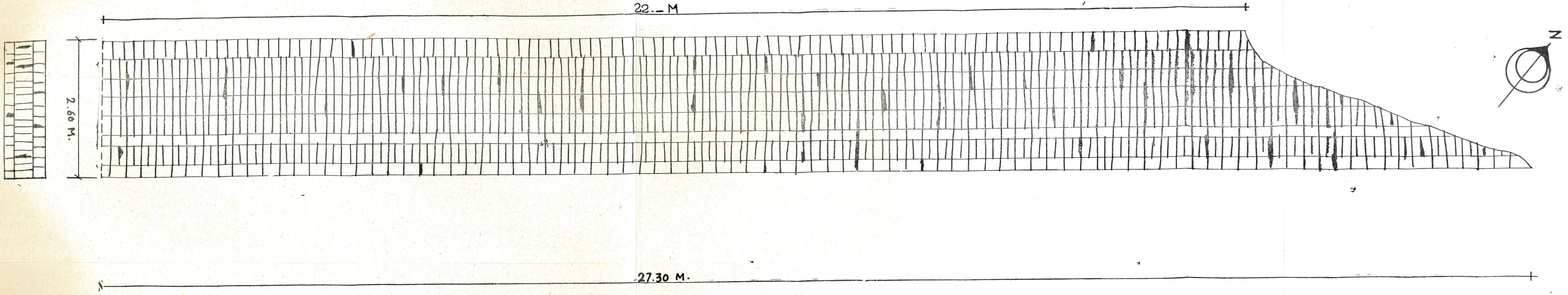

No 6
N
A
A
B
B
Section A-A
Section B-B

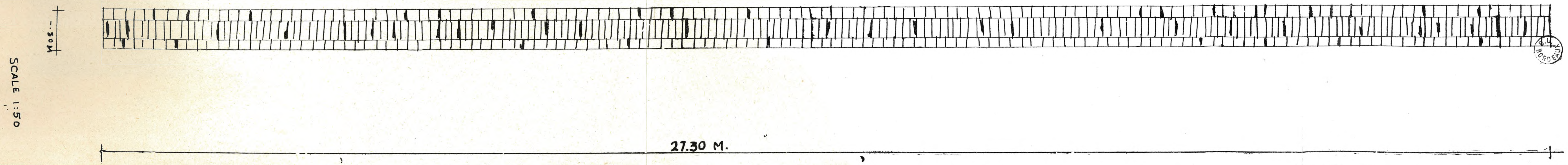


№ 252
B
A
A
B
N
Section A-A
Section B-B
Scale 1:50
0
1
2

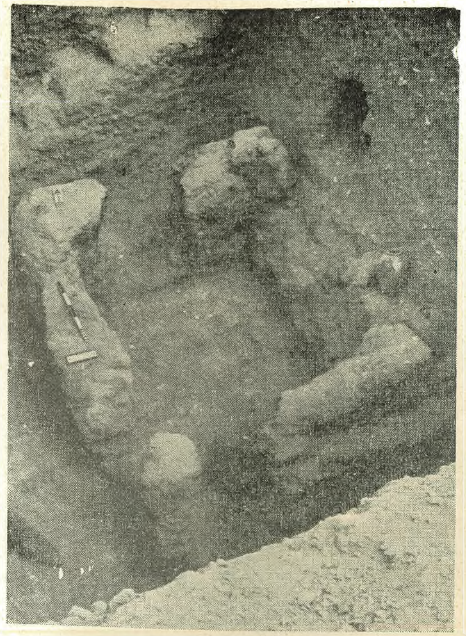
Pl. V



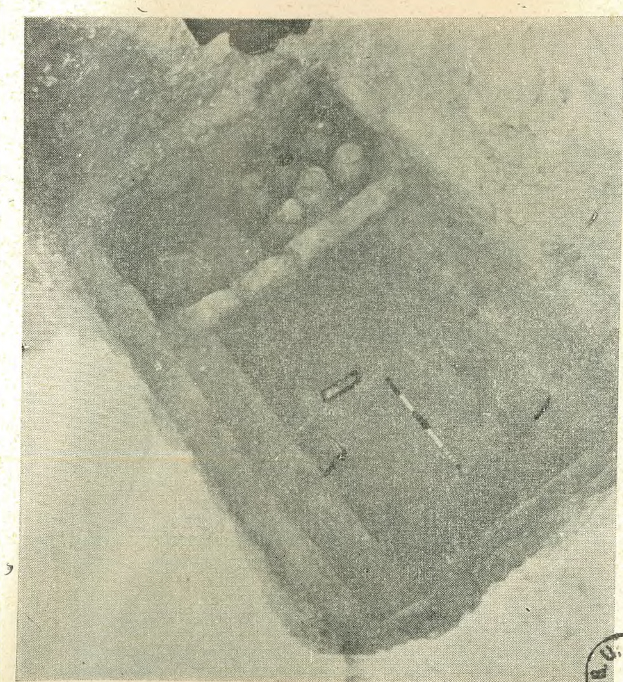




PL. VI

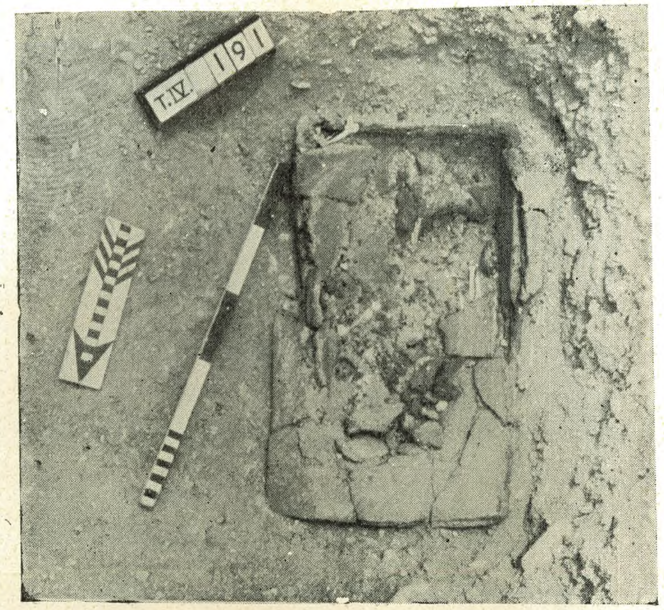


A

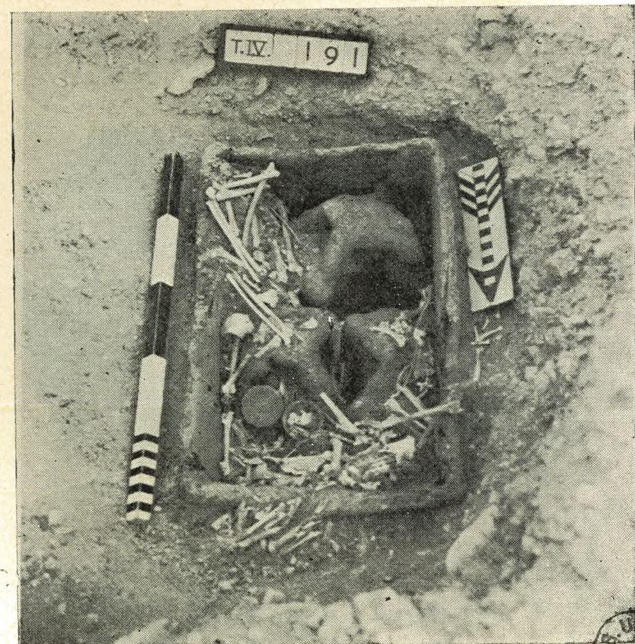


B

Pl. VIII



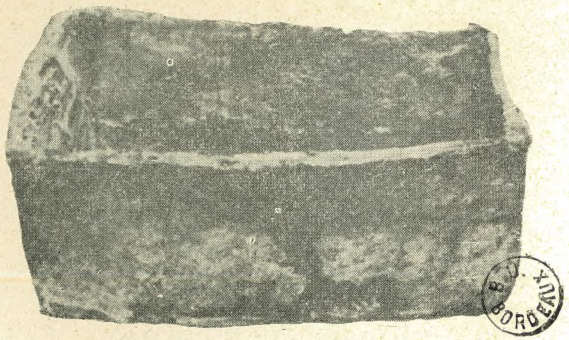
A



B



C



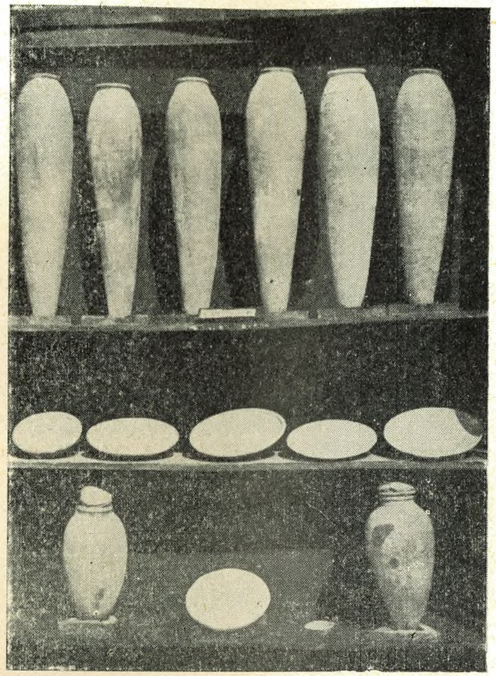
D



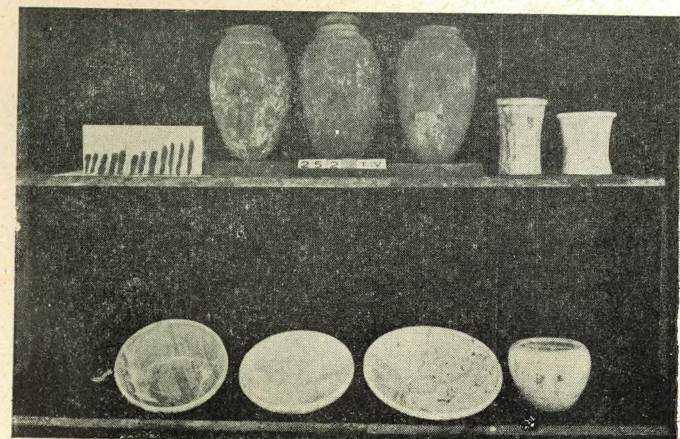
A



B



A



B

BERICHT ÜBER DIE ARBEITEN IN DEN GRÄBERN DER QUBBET EL HAWA BEI ASSUAN 1961 UND 1962 [1]

VON

ELMAR EDEL

Zur allgemeinen Orientierung über die Numerierungssysteme in den Gräbern der Qubbet el Hawa erscheint es zweckmässig, einige Erklärungen vorauszuschicken. Sowohl in der oberen wie in der unteren Gräberreihe gibt es bisher drei verschiedene Zählweisen. In der oberen Reihe numerierte der erste Ausgräber, General Sir Francis Grenfell, die ihm bekannten Gräber mit den Zahlen 25 (*Mḫw*) bis 36 (*Sɜ-rnpwt* I.), wobei er vorsichtigerweise die Zahlen 1 bis 24 freihielt für etwaige südlich von Grab Nr. 25 noch zu findende Gräber. Aus mir unbekannten Gründen hat er freilich eine grosse Anzahl dazwischen liegender Gräber gar nicht mitgezählt, obwohl sie ihm zumindest zu einem Teil zugänglich gewesen sein müssen. Da diese Grenfellnummern auf der Front der Gräber mit arabischen und europäischen Ziffern in sehr haltbarer schwarzer Farbe aufgepinselt sind, habe ich diese Nummern in meinem Plan und bei der Beschriftung etwaiger Fundobjekte beibehalten, wobei ich die Lücken der Numerierung durch Zusatzbuchstaben des Alphabets ausfüllte. So gab ich beispielsweise einem 1905 von Lady Cecil freigelegten Grab zwischen den Grenfellgräbern Nr. 26 und 27 einfach die Nr. 26*a*. de Morgan hat dagegen in seinem Plan Général die Gräber 25 - 36 fortlaufend von 1

[1] Der Vorbericht über die Arbeiten in den Jahren 1959 und 1960 erschien in den ASAE 57 (1962).

de Morgan auf seinem Plan Général in seinem Catalogue des Monuments I S. 142 zwischen den Gräbern B 1 (*Sbk-ḥtpj* ; Morgan S. 195) und B 2 (*H̱wjn-ẖnmw* ; Morgan S. 197) mit der fortlaufenden Nr. 29 verzeichnet hat. Ich hatte auch bereits erwähnt, dass Morgan versehentlich auf S. 197 statt des Planes des Grabes B 2 (*H̱wjn-ẖnmw*) den Plan dieses 8-Pfeilergrabes gegeben hat. Im Frühjahr 1961 legte ich nun dieses 8-Pfeilergrab frei, das nach de Morgan unterhalb von Grab Nr 30[1] liegen musste. Es enthielt leider keine Inschriften in der Kultkammer und auch nicht auf der Aussenfront, wie ich erhofft hatte, so dass de Morgan recht hatte, wenn er ihm keine B-Nummer zugebilligt hatte. Wie schon erwähnt hat er ja nur den Gräbern mit Inschriften A-Nummern (in der oberen Gräberreihe) bzw. B-Nummern (in der unteren Gräberreihe) gegeben.

Obwohl das 8-Pfeilergrab (*de Morgan* Nr. 29 = Edel Nr. 92) keine Inschriften in der Kultkammer aufwies, konnte sein Besitzer dennoch festgestellt werden und zwar mit Hilfe der zahlreichen beschrifteten Töpfe, die sich 1962 bei der Öffnung der Schächte fanden. So fanden wir bei der Freilegung des Grabes verworfen vor dem Eingang im Sand allein schon 22 beschriftete Töpfe ; im Schacht I (Südschacht) weitere 29, in der Sargkammer des Schachts II gar 104 und im Schacht IV 27. Den Schacht III wagte ich wegen seiner Gefährlichkeit leider nicht zu öffnen. Im Südschacht (I) fand sich unter 29 beschrifteten Töpfen allein zehnmal ein *smr-wꜥtj Sbk-ḥtp* als Stifter von Töpfen erwähnt. In ihm ist also mit grosser Wahrscheinlichkeit der Sohn, und zwar der älteste Sohn, des in diesem Schacht (I) Bestatteten zu sehen.

[1] Grab eines Fürsten *Ḥqꜣ-ib* aus der 12. Dynastie, dessen Statue sich vor einigen Jahrzehnten auch auf der Insel Elephantine gefunden hat.

Verschiedentlich nennt er sich *Jpj zꜣ smr-wꜥtj Sbk-ḥtp* "*Jpj*'s Sohn, der Einzigartige Freund *Sbk-ḥtp*", wobei diese *Jpj* eine Dame sein muss, da *Sbk-ḥtp* verschiedentlich auch *zꜣ.s* "ihr Sohn" genannt wird. Nun ist Schacht I sicherlich für eine Frau bestimmt, denn auf dem Boden des (ausgeplünderten) Schachts fand sich ein Kupferspiegel, der zu einem Frauenbegräbnis passt. Also werden wir zunächst annehmen dürfen, dass in Schacht I die Dame *Jpj*, die Mutter des *Sbk-ḥtp*, lag. Dazu passt auch, dass sich noch andere Kinder der *Jpj*, (und auch Enkel !) in diesem Schacht durch ihre Töpfe verewigt haben. Nun finden wir auf einem Topf in diesem Frauenbegräbnis auch einen Würdenträger namens *sḏꜣwtj-bjtj smr-wꜥtj Jj-n-ẖnt* 'Siegler des unterägyptischen Königs, Einzigartiger Freund *Jj-n-ẖnt*'. Das Nächstliegende ist es wieder anzunehmen, dass dieser Mann ihr Gatte und der Vater des *Sbk-ḥtp* war, denn er steht gerade eine Rangstufe höher als dieser (vermutlich älteste) Sohn. In einzigartig schöner Weise kommen uns nun hier zwei Töpfe aus Schacht III des Grabes Nr. 98 (*Jj-šmꜣ Stt-kꜣ*)[1] zu Hilfe mit der Aufschrift *Jj-n-ẖnt Jpj zꜣ smr Sbk-ḥtpj*, bei der offenbar Vater *und* Mutter des Stiftenden angegeben werden - ein Fall, der mir bei unseren Töpfen jetzt erstmalig begegnete: "Des *Jj-n-ẖnt* und der *Jpj* Sohn, der 'Freund' *Sbk-ḥtpj*". Nun wurde mit einem Schlage auch folgende Ergänzung einer Aufschrift möglich, die sich auf einem Topf des Schachts I in Grab 92 gefunden hatte : *J[j-n-ẖnt] Jpj zꜣ smr-wꜥtj Sbk-ḥtp* ! In Schacht II ist wiederum unser *Sbk-ḥtp* gut vertreten, übrigens auch eine ganze Reihe anderer Leute. Der Schacht muss nun seinem Vater *Jj-n-ẖnt* gehört haben, denn auf einem Topf steht *bdt n*

[1] Vgl. dazu *ASAE* 57 (1962) 37. 41.

Sṯt-ḥtp zз sḏзwtj-bjtj Jj-n-ẖnt jnj m pr zз-k Sbk-ḥtp. "Emmer für [1] *Sṯt-ḥtp*'s Sohn, den Siegler des unterägyptischen Königs *Jj-n-ẖnt* ; gebracht aus dem Hause deines (!) Sohnes *Sbk-ḥtp*". Somit ist der Besitzer unseres 8-Pfeilergrabes Nr. 92 bestimmt - übrigens der erste Fall dieser Art, bei dem es ausschliesslich auf Grund der Töpfe möglich war, Schächte bestimmten Personen zuzuweisen.

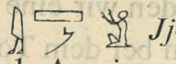
Ich erwähnte bereits die Beziehungen zwischen Grab 92 und 98, dem ganz in Vergessenheit geratenen Grab, das einst Colonel Holled Smith 1886 ausgegraben, und das ich wiedergefunden und freigelegt hatte. Die Synchronismen reichen aber noch weiter. In Grab 105 (*Snnw*) finden wir einen *smr-wʿtj Sbk-ḥtp* (MANN) *msjn Jpj* (FRAU) "Einzigartiger Freund *Sbk-ḥtp*, den die *Jpj* geboren hat", der ganz sicher mit unserem *Jpj zз smr-wʿtj Sbk-ḥtp* "*Jpj*'s Sohn, der Einzigartige Freund *Sbk-ḥtp*" identisch ist, da auch andere Querverbindungen zwischen Grab 92 und 105 nachweisbar sind. *Snnw*'s Grab aber nimmt wegen seiner vielen beschrifteten Töpfe, wie ich bereits in meinem letzten Vorbericht S. 39 - 40 ausgeführt habe, eine Schlüsselstellung ein. Er ist grob gesagt Zeitgenosse von *Mḫw* (Nr. 25), *Sзbnj* (Nr. 26), *Ḫwjn-ẖnmw* (Nr. 102) und dem Gottessiegler *Sbk-ḥtp* (Nr. 90), deren Gräber zu den markantesten und wichtigsten Gräbern der Qubbet el Hawa aus der 6. Dynastie gehören. Dank den Töpfen von Nr. 92 kann nun also auch Grab 92 (*sḏз wtj-bjtj Jj-n-ẖnt*) und 98 mit seinen schönen farbigen Reliefs dieser wichtigen Gruppe zugesellt werden.

Bevor ich weiter über die Funde anderer beschrifteter Töpfe spreche, möchte ich kurz über die Schliessung der Lücke zwischen Grab 90 ('Gottessiegler' *Sbk-ḥtp*) und 92 ('Siegler des unterägyptischen Königs' *Jj-n-ẖnt*) berichten.

[1] *ASAE* 57 (1962) 39.

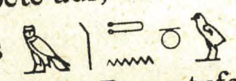
Ich hatte in dieser Lücke die Existenz eines einzigen Grabes [Nr.* 91] vermutet und daher dem eben besprochenen 8-Pfeilergrab die Nr. 92 gegeben. Tatsächlich aber fanden wir 1962 ein 8-Pfeilergrab normaler Grösse (90 *c*) und drei ganz unbedeutende kleine Gräber (90 *a*, 90 *b*, 91), von denen eines (90 *b*) noch dazu über 90 *c* gelegen war :

90 *b*
90 *a* 90 *c* 91

Nicht einmal das grösste dieser Gräber, 90 c, wies Inschriften auf. Es überraschte dadurch, dass ich in ihm erstmalig einen Schacht fand, dessen Sargkammer eine noch völlig intakte Bruchsteinvermauerung aufwies. In der Sargkammer befanden sich zwei ineinander gestellte Kastensärge aus Holz, deren Inschriften mit den üblichen Totengebeten den Toten als einen *Sḏзwtj-bjtj smr-wʿtj* "Gottessiegler" namens  *Jj-šmз* auswiesen. Die Särge hatten zwar durch Ameisen gelitten, waren aber doch bei weitem besser als alles, was ich sonst bisher gefunden hatte, so dass die Inschriften ziemlich vollständig kopiert werden konnten. Die Beigaben waren betrüblich dürftig : eine Kopfstütze, ein Stock, ein Paar Sandalen, alles aus Holz, und ausserdem 101 komplett erhaltene Töpfe von ca. 11 cm Höhe, eines Typs, wie er für die Aufbewahrung von Früchten oder Getreide sehr häufig benutzt wird. Ich hatte solche Töpfe in Assuan erstmalig im Grabe des *зbbj* (Nr. 109) angetroffen, wo allein 145 solcher Töpfe die Aufschrift *jʿʿ* (wohl eine Getreideart) trugen[1]. Von den 101 Töpfen dieser Art ("*jʿʿ*-Töpfe") trug nicht ein einziger eine Aufschrift. Nicht einmal Topfverschlüsse und Fruchtreste fanden sich, so dass die Töpfe leer mitgegeben worden sein dürften. Ich bin überzeugt, dass dieser Schacht es seiner höchst

[1] Hier liegt einer der sehr wenigen Fälle vor, wo auf dem Topf der Name dessen erscheint, "für den" der Topf gestiftet wurde. Fast stets sonst bezeichnen Personennamen auf diesen Töpfen den Stifter.

bescheidenen Ausstattung verdankt, dass er nicht schon einige Jahrzehnte nach dem Begräbnis ausgeplündert wurde.

In Schacht II fanden wir in der Schachtfüllung einen Rinderschädel ; die Sargkammer war überhaupt nicht vermauert, sondern direkt vom Schacht aus zugänglich. Zu dieser einfacheren Anlage schien zu passen, dass die teuerste Ausrüstung, der Holzsarg, nur aus einem Kasten und nicht aus zwei ineinander geschachtelten Särgen bestand. Er wies die Totengebete auf, die den Toten ebenfalls als "Gottessiegler" namens  *Mṯnw* identifizierten. Er führt jedoch nur die Rangstufe eines *smr-wꜤtj*, steht also um einen Grad unter *Jj-šmꜣ*, und so ist so gut wie sicher, dass wir in ihm den Sohn des *Jj-šmꜣ* zu sehen haben, von dem er das Amt des "Gottessieglers" geerbt hätte. Auch hier fanden wir eine Kopfstütze, einen Stock und ein Paar Sandalen bei dem Toten. An Töpfen fanden wir in der Sargkammer nur 43, darunter 30 *jꜤ*-Töpfe ohne Inhalt und Aufschrift, aber ein anderer Topf war vollgefüllt mit weissem, feinem Salz, das offenbar im Hinblick auf den Rinderschädel in der Schachtfüllung mitgegeben worden war. Der erfreulichste Fund aber bestand in zwei beschrifteten Töpfen, von denen einer den Namen des Stifters *smr-wꜤtj sḏꜣwtj-nṯr Sbk-ḥtp* "Einzigartiger Freund und Gottessiegler *Sbk-ḥtp*" trug, und der andere nur den Namen *Sbk-ḥtpj* aufwies, in dem wir den gleichen Mann erblicken dürfen. Dadurch ist Grab Nr. 90 *c*, genauer der Sohn des Grabbesitzers, zeitlich bestimmt : Der Stifter dieser Töpfe ist niemand anderer als der Besitzer von Grab Nr. 90, der den gleichen Namen und Titel trägt. Damit ist auch Grab 90 *c* zeitlich in die Gruppe *Mḫw-Sꜣbnj-Snnw* etc. eingereiht. Das wird nun wiederum dadurch weiter erhärtet, dass wir einen "Gottessiegler" *Mṯnw* auch in den Schächten I und II

des *Snnw*-Grabes (Nr. 105)[1] fanden, und zwar nicht weniger als elfmal! Während er bei der Auffindung dieser Töpfe für uns zunächst nur ein Name war, kennen wir jetzt also sogar sein Grab.

Die Hauptarbeit bestand in den Jahren 1960 und 1961 jedoch nicht in der Säuberung von Gräbern, sondern in der Säuberung von Schächten in den schon bekannten und zugänglichen Gräbern. Die Arbeit wäre in diesen zumeist ausgeplünderten Schächten nicht sonderlich interessant gewesen, wenn sich nicht die Fundserie von beschrifteten Töpfen fortgesetzt hätte, über deren Anfänge ich bereits in meinem ersten Vorbericht einige Auskunft gegeben habe. In diesem Bericht möchte ich nun eine Übersicht über die Anzahl der bisher gefundenen beschrifteten Töpfe geben, die im übrigen alle aus der zweiten Hälfte der 6. Dynastie stammen :

Jahr	Zahl der Töpfe mit			Summe
	Fruchtnamen	Fruchtnamen und Personennamen	Personennamen	
1960	280	31	93	404
1961	193	25	35	253
1962	25	119	30	174
Summe	498	175	158	831

673 Töpfe mit Fruchtnamen (498 + 175)
333 Töpfe mit Personennamen (175 + 158)

(1) In ASAE 57 (1962) 40 habe ich diesen Namen bei der Aufzählung der Namen von Topfstiftern im Grab des *Snnw* noch unerwähnt gelassen.

Man sieht also, dass die Zahl der gefundenen beschrifteten Töpfe in jedem folgenden Jahr abnahm. Nun sind aber Töpfe mit Titeln und Personennamen wegen der historischen Aufschlüsse, die sie gewähren, ungleich interessanter als Töpfe, die nur Früchtenamen aufweisen. Eine Statistik, bei der die Zahlen der Töpfe mit Personennamen addiert werden ohne Rücksicht darauf, ob die betreffenden Aufschriften auch den Früchteinhalt der Töpfe angeben (Addition der 3. und 4. Spalte der obigen Übersicht) ergibt aber folgendes Bild :

Jahr	Nur Fruchtnamen	Personenname mit oder ohne Fruchtnamen	Summe
1960	280	124	404
1961	193	60	253
1962	25	149	174
Summe	498	333	831

Mit anderen Worten : Trotz stetig abnehmender Fundzahl der beschrifteten Töpfe war das Ergebnis des letzten Jahres doch erfreulicher als das eines jeden vorhergegangenen Jahres.

Nicht besonders erfreulich ist es freilich, dass es einige wenige Gräber sind, die die Hauptmasse der beschrifteten Töpfe liefern. Die vier ergiebigsten Gräber vereinten nämlich von diesen 831 Töpfen allein 760 auf sich :

Grab Nr.	Name des Grabinhabers	beschriftete Töpfe
109	*ıbbj*	253
92	*Jj-n-ḫnt*	182
105	*Snnw*	178
102	*Ḥwjn-ḫnmw*	147
Summe . . .	—	760

Interessant dürfte in diesem Zusammenhang auch sein, dass die 253 beschrifteten Töpfe von Grab Nr. 109 in einem einzigen Schacht gefunden wurden (Schacht I), so dass dieser Schacht bis jetzt auch gleichzeitig als der ergiebigste von allen Schächten zu gelten hat. Schlüsselt man die Funde beschrifteter Töpfe nach Schächten auf, so ergibt sich für die vier reichhaltigsten Schächte folgendes Bild :

Grab/Schacht	Name des Schachtinhabers	beschriftete Töpfe
109/I	*ıbbj*	253
105/I b	*Ḥwsnj*	173
92/II	*Jj-n-ḫnt*	104
92/I	*Jpj*	78
Summe . . .	—	608

Bei insgesamt 57 bis jetzt geöffneten Schächten entspricht die Menge von 831 gefundenen beschrifteten Töpfen einem Durchschnitt von 14,6 beschrifteten Töpfen pro Schacht. Da leider die Verteilung, wie wir sahen, recht

extreme Häufungsspitzen zeigt, enthielten nur 20 von diesen Schächten tatsächlich beschriftete Töpfe wobei hier der Durchschnitt gleich auf 41,5 beschriftete Töpfe ansteigt.

Von den 333 Töpfen mit Personennamen (mit oder ohne Nennung der gestifteten Frucht) konzentrieren sich allein schon 270 auf folgende Gräber :

Grab Nr.	Name des Grabinhabers	Töpfe mit Personennamen
92	*Jj-n-ḫnt*	118
105	*Snnw*	96
109	*ỉbbj*	56
Summe . . .	—	270

Ausschlaggebend für die Datierung eines Grabes ist nun freilich nicht die Zahl der Töpfe mit Personennamen, sondern die Zahl der durch die Töpfe nachgewiesenen verschiedenen Stifter. Ein Schacht mit zwanzig Töpfen mit dem gleichen Titel und Namen ergibt weniger Information als ein Schacht mit nur zwei Töpfen von zwei verschiedenen Stiftern. Was die Zahl der Stifter angeht, so stehen hier folgende Schächte an der Spitze :

Schacht	Name des Schachtinhabers	Stifter von Töpfen
105/ Ib	*Ḫwsnj*	19 oder 20
109/I	*ỉbbj*	14
99/III	?	12
92/II	*Jj-n-ḫnt*	12
92/I	*Jpj*	11

Am unteren Ende dieser Skala stehen Schächte, in denen zwischen 5 und 1 Stiftern bezeugt sind. So lässt sich bereits ein dichtes Netz von Synchronismen aufstellen, aus dem sich ergibt, dass die Mehrzahl der bis jetzt untersuchten Gräber (Nr. 25. 26. 90-98. 102-109) im Verlaufe von ein bis zwei Generationen in der Zeit vor und nach dem Tode des *Mḫw* während der Regierungszeit Phiops's II. in der 6. Dynastie angelegt wurde.

Das Photographieren der beschrifteten Töpfe und vor allem die Herstellung genauer zeichnerischer Kopien der Töpfaufschriften verlangsamt den Fortschritt der weiteren Säuberung der Schächte naturgemäss ganz erheblich, zumal die Schrift bei Töpfen mit poröser Oberfläche gelegentlich auch recht mühsam zu lesen ist. Eine Fortsetzung der Arbeit aber würde sich lohnen, da die Qubbet el Hawa gegenüber allen anderen Nekropolen wegen der Beigabe beschrifteter Töpfe doch eine Sonderstellung einzunehmen scheint.

Elmar Edel

BERICHT ÜBER DIE ARBEITEN IN DEN GRÄBERN DER QUBBET EL HAWA BEI ASSUAN 1963

VON

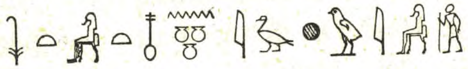
ELMAR EDEL

Auch im Frühjahr 1963 war es mir vom 9. Februar bis 25. April durch das freundliche Entgegenkommen des Service des Antiquités und dank der finanziellen Unterstützung durch die Deutsche Forschungsgemeinschft möglich, die Säuberung der Nekropole auf der Qubbet el Hawa weiter fortzusetzen. Zur Bearbeitung des inzwischen stark angewachsenen Knochenmaterials kamen noch ein Anthropologe, Herr Dr. Knussmann aus Mainz, und ein Zoologe, Herr Dr. Bohlken aus Kiel, mit mir nach Assuan. Infolge zeitlicher Umstände und der Menge des vorliegenden Materials war es aber diesmal noch nicht möglich, das ganze anthropologische Material zu vermessen und zu fotografieren.

Es fanden sich auch diesmal wieder althieratisch beschriftete Töpfe, und zwar 58 an der Zahl. 47 davon kamen aus dem Schacht der Gemahlin des *Nj-sw-ḥwj*, namens *ʿnḫs-nj* (Grab Nr. 34 *g*). Leider enthielten die Töpfe nur Namen von Früchten, so dass die Frage der genauen zeitlichen Stellung dieses Grabes und des Grabes ihres Mannes noch unklar bleibt. Die Töpfe nennen als ihren Inhalt die Früchte *jšd*, *ʿnnwt*, *sẖt* und *sẖt wꜣḏt*. In der Sargkammer dieser Dame fanden sich höchst überraschenderweise auch die Knochen dreier Hunde zusammen liegend und dabei ein Rinderknochen, den die tierliebende

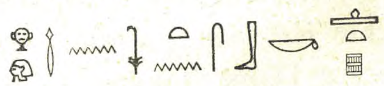
Dame ihren Hund den ins Jenseits mitgegeben hatte. Für die Bestimmung der Knochen bin ich Herrn Dr. Bohlken zu Dank verpflichtet. Der Fund ist umso bemerkenswerter, als sonst stets darauf geachtet wird, dass der Rinderkopf und die Rinderkeulen, die man dem Toten als Wegzehrung mitgibt, ausserhalb der Sargkammer, nämlich vor der Sargkammervermauerung, deponiert werden. Hier aber wurden Hunde als gleichberechtigte Begleiter des Toten in die Sargkammer zugelassen. Ob sie mumifiziert waren, liess sich ebensowenig mehr feststellen wie bei der Leiche der *ʿnẖs-nj* selbst, deren Sargkammer im übrigen ausgeplündert war.

In Grab 107, Schacht I, fanden sich weitere 11 Töpfe, alle mit der gleichen Aufschrift



"*Ḫwj* der Ältere, der Sohn der Königsedlen (namens) *Nfr-nwj*". Ob das der Name des Schachtinhabers oder der eines Spenders ist, lässt sich leider nicht mit Bestimmtheit ausmachen. Grab 107 ist sonst völlig inschriftlos, und auch die Schächte II und III hatten im Vorjahre keine beschrifteten Töpfe geliefert.

In der Sohle des Schachtes I befand sich ein Loch, das in den Westteil einer offenbar noch älteren Kultkammer des Alten Reichs führte. Diese Kultkammer wies auf der Westwand die Darstellung dreier Männer auf mit Beischriften, aus denen der Name des Grabinhabers als



"Grosses Oberhaupt des Königs, *Sbk-ḥtp*" zu entnehmen war. Das ist der gleiche Titel, wie ihn auch der

Besitzer des Budgegrabes, *Jjj-šmꜣ Stt-kꜣ*, trägt ; er entspricht dem uns geläufigeren Titel "Grosses Gauoberhaupt", den *Jjj-šmꜣ Stt-kꜣ* auf einem Topf führt. Auch die Scheintüre wies farbige Inschriften auf, doch waren sie praktisch nicht zu lesen, da das Grab voll von Särgen aus der Spätzeit war, und diese die Scheintüre fast ganz verdeckten. Da ich keinen Restaurator für die Särge bei mir hatte, liess ich Schacht I von Grab 107 wieder zuschütten, nachdem ich einige späte Osirisstatuetten aus dem neu entdeckten Grab geborgen hatte. Eine davon war tadellos erhalten und sehr schön gearbeitet. Die Statuette trägt auf der Rückseite ein Totengebet mit dem Namen Amonertaios (*Jmn-jr-dj-sw*). Das Grab gehört der dritten Gräberreihe an, von der man bisher noch gar nichts kannte. Sein Eingang liegt unterhalb von Grab Nr. 107 und sollte im nächsten Jahre geöffnet werden.

Die sonstigen gesäuberten Schächte der unteren Reihe, 91/I ; 92/III ; 108/I, und die Schächte in den Vorhöfen von 98 und 103 ergaben nichts Besonderes, doch konnten die Pläne der Gräber nach der Reinigung dieser Schächte entsprechend vervollständigt werden. Bemerkenswert wegen seines guten Erhaltungszustandes aber war ein kleines Grab ohne Kultkammer dicht unter Grab 91 (91/α), das ein völlig ungestörtes Begräbnis einer männlichen Leiche mit meist tadellos erhaltenen Töpfen enthielt. Dabei befand sich ein Waschgefäss mit darin stehender Ausgusskanne, wie ich sie in den Gräbern der Qubbet el Hawa noch nicht gefunden hatte. Dazu gehörte ausser mehreren Schalen noch eine sehr grosse Schüssel und ein rohes Gefäss mit Holzkohlen als Inhalt.

Auch die Reinigung des Grabes 34 e (Grab des *Ḫwwj*) wurde weitergeführt. In der Laibung der Türe und vor

der Türe waren grosse Schuttmengen aus koptischer Zeit. Es zeigte sich, dass die Kopten über dem altägyptischen Schutt vor der Türe, der noch eine grosse Anzahl von Wasserschalen, Muscheln mit Augenschminke und Adonisgärtchen enthielt, eine Kammer aus Bruchstein (3×2,60m) gebaut hatten, deren Boden 0,25m über dem alten Kultkammerniveau liegt. Diese Kammer hat einen Eingang in ihrer Nordwand, so dass sie in koptischer Zeit als Vorraum vor das alte Grab gelagert war. Die Kammer wies zwei Feuerstellen auf mit reichlichen Resten von Holzkohle. Auf einer ovalen geflochtenen Matte lag ein Fell eines Tieres, das offenbar auf dem Feuer zubereitet worden war. Das Ganze steht in Zussammenhang mit anderen koptischen Mauern, die sich im Innern der Kultkammer befinden, und auf deren Verputz koptische Inschriften stehen. Vor der restlosen Freilegung aller koptischen Bauten, die im Zusammenhang mit der namenlosen koptischen Klosterruine über Grab 34 e stehen, ist es aber schwer, sich ein Bild von dem Verwendungszweck der einzelnen Gräber in koptischer Zeit zu machen.

Auch an der Sandbrücke wurde gearbeitet, die immer noch zwischen den Gräbern 93 und 98 liegt. Anschliessend an Grab 93 kamen drei kleine Gräber zutage, die mehr den Namen Schächte als Gräber verdienten. Ausser Knochen enthielten sie nichts. Die Kleinheit dieser Gräber entspricht dem, was bereits Bouriant im Rec. Trav. über die im Südteil der unteren Gräberreihe gelegenen Gräber festgestellt hat, und war insofern nicht überraschend. Da Bouriant aber auch das von Col. Holled Smith freigelegte Grab Nr. 98 mit seinen farbigen Reliefs völlig übersehen hat, sollte das nicht abhalten, auch diese Gräber alle freizulegen.

Elmar Edel

LIST OF OBJECTS FOUND AT DER EL-BAHARI IN THE AREA OF THE TUTHMOSIS III'S TEMPLE

BY

LESZEK DABROWSKI

Season 1962-63 and 1963-64

During the seasons 1962-63 and 1963-64,[1] as in the previous one, members of the Polish Centre of Mediterranean Archaeology with Dr. L. Dabrowski acting on behalf of the Antiquities Service as a head of the Polish Mission were working at Dêr el-Baḥri. The restoration work at the temple of Hatshepsut, as well as the clearing of the temple of Tuthmosis III, discovered during the season 1961-62[2], were continued (Pl. I).

From November 1962 till May 1963 the great base of the column (diam. 2m06) and proto-doric columns (diam. of the base 1m 50) diam. of the column 0m 92, height of the columns about 0m 67 with the base) were discovered *in situ* in the temple. There were discovered 17 fragments of these columns bearing hieratic inscriptions written in black ink (from Ramesside Period), 120 fragments of broken clay jars used by the embalmers, covered with remains of hieratic writing referring to their contents, 4

[1] For the report and the plans of the excavations during these seasons (see Preliminary Report written by L. Dabrowski, *ASAE* above.

[2] Cf. L. Dabrowski, Preliminary Report on the Reconstruction Works of the Hatshepsut Temple at Deir el Bahari, *ASAE* LVIII.

Coptic ostraca and hundreds of fragments of the sandstone and limestone walls, sandstone architraves, pillars and cornices, fragments of statuettes cut in various kinds of stone, undecorated clay jars and faience-ware.

During the third season, from November 1963 till April 1964, two other proto-doric columns and two great bases were found *in situ* (Pl. II.) Among the hundreds of fragments of the walls, and architraves, and ceiling slabs, there were found :

A basalt statue of Senenmut (F. 4031), some fragments of the Hieratic papyrus (F.5594), three intact wooden coffins belonging to the families of the clergy of the god Mont *e.g. Ir. ty-rw-t'w* (F. 4032), *Ns-ḫnsw* (F. 5592), *wḏ3-rn.s*, (F. 5593) a wooden bottom of the coffin (F. 4033) and a small intact wooden coffin (F. 4034), Coptic Ostracon (F. 5148). As in the previous seasons, plenty of fragments and blocks belonging to the Hatshepsut temple were found in the *débris*, e.g. the limestone fragment of the head of an Osiride statue (F. 4476) belonging to the just restored colonnade on the third terrace. This season's inventory of all decorated blocks found during the excavations has reached No. 2071, *i.e.* doubling the previous one which was only 1370.

Thousands of undecorated stones found during the last two seasons from the walls, and uninscribed fragments of the columns and very small pieces of walls and ceilings painted blue with yellow stars had not been included in the inventory.[1]

(1) All the finds are stored in the magazine specially built for this purpose, (Pl. III.) Only some very big slabs were left in situ.

It is a pity that till now no fragment of the wall of the temple has been found *in situ*. All the parts of the walls are so fragmentary that it is now impossible to restore the inscriptions and the scenes. Some trials have been undertaken (Pls. VIII, IX, XII). Up to now we were able to restore only a few scenes : the boats on the Nile with rowing oarsmen, Tuthmosis III offering incense to the sacred bark of Amūn, *Wsr-ḥ3t* carried by the priests and some representations of the gods Amūn and Min.

It must be added that the walls of the temple like the columns, were covered with hieratic inscriptions during the Ramesside Period.

All the reliefs are painted and the colours are preserved extremely fresh and vivid. Some of the reliefs have a great artistic value and belong to the best of the XVIIIth dynasty art.

The list[1] below contains only a small choice of the most interesting and representative material of each of the above mentioned categories of the finds[2].

Coffins and papyrus will be published in a separate article. All hieratic inscriptions on the columns and walls, as well as the statues of Senenmut will be published by Mr. M. Marciniak, hieratic inscriptions on the jars are in the hands of Mrs I. Pomorska and Coptic ostraca are studied by Mr. S. Jakobielski.

(1) The present list of finds is the second one. The first was written by Mrs. J. Lipinska, Cf. List of the objects found at Deir el-Bahari, Temple of Tuthmosis III. Season 1961-62, *ASAE*, T. *LVIX*.

(2) Photographing was in the hands of Mustafa A. Maksud from the Cairo Museum.

A.—STONE.

Statues and Fragments of Statues.

1. Statuette of a kneeling scribe. Pl. IV, figs. 1,2,3,4.
Inv. No. F. 2209.
Porphyry.
H. 0.17m; L.0.13m; W.0.075m.
The head of the statuette is missing. The statuette represents a kneeling scribe wearing the long plain robe, pleated only in the sleeves and the lower frontal part. In his hands the scribe holds, before his legs a shrine surmounted by Hathor's head, supported by a pillar. At the back there are the remains of an inscription as follows -



2. Fragment of a statuette. Pl. V, fig.1.
Inv. No. F. 1855.
Sandstone.
H. 0.12 m; L. 0.09 m; W. 0.04 m.
The head of a man. Left part is lost. The whole surface bears many scratches. The face is painted red, the hair black.

3. Fragment of a statuette. Pl. V. fig. 2.
Inv. No. F. 2963.
Basalt.
H. 0.08 m; L. 0.07 m; W. 0.04 m.
Fragment of a man's head. The whole surface bears many scratches.

4. Fragment of a statuette. Pl. V. fig. 3.
Inv. No. F. 4167.

Alabaster.
H. 0.10 m. L. 0.09 m.
A fragment of a man's head. The right side of the head is lost. The eye is painted black, the inside of the ear is red.

5. Fragment of a group statuette. Pl. V. fig. 4.
Inv. No. F. 5475.
Basalt.
H. 0.10 m; L. 0.13 m; W. 0.05 m.
Fragment of two heads, probably of husband and wife. The man is wearing a short beard and ear-rings in the shape of buttons. Above the fore-head of woman is seen the lotus flower.

6. Fragment of an Osiride statue. Pl. V. fig. 5.
Inv. No. F. 2148.
Limestone.
H. 0.17 m; L. 0.46 m; W. 0.21 m.
A fragment of the torso of an Osiride statue belonging to the colonnade on the Third Terrace of the Temple of Hatshepsut. On the surface of the block is preserved the end of the left part of a stool decorated with two *nb*-signs and three *ʿnḫ*-signs.

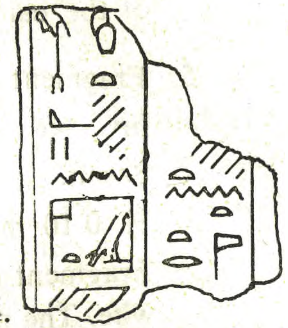
7. Fragment of a statue. Pl. V. fig. 6.
Inv. No. F. 1837.
Sandstone.
H. 0.20 m; L. 0.27 m; W. 0.10 m.
A fragment of a hand painted red.

8. A fragment of a statuette. Pl. VI, fig. 1 and 4
Inv. No. F. 1630.

Limestone.

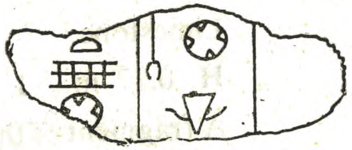
H. 0.12 m; L. 0,07 m; W 0.06 m.

A fragment of the back of the statuette bearing the remains of an inscription in low relief painted blue. Found in 3 pieces.



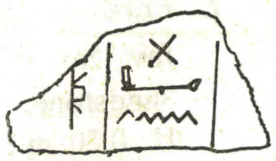
9. Fragment of a statuette.
Pl. VI, fig. 2.
Inv. No. F. 1844.
Limestone.
H. 0.11 m; L. 0.05 m; W. 0.03 m.
The fragment of the back of the statuette bearing the remains of two columns of inscription. It is painted blue.

10. Fragment of a statuette.
Pl. VI, fig. 3.
Inv. No. F. 1350.

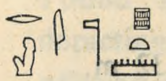


Limestone.
H. 0.05 m; L. 0.07 m; W. 0.03 m.
Fragment of the back of a statuette bearing the remains of two columns of an inscription painted blue.

11. Ostracon. Pl. VI, fig. 5.
Inv. No. F. 2375.



Limestone.
H. 0.15 m; L. 0.20 m; W. 0.04 m.
Limestone flake with an inscription probably carved by a sculptor's pupil for practice. 

12. Ostracon Pl. VI, fig. 6.
Inv. No. F.2337
Limestone
H. 0.15 m; L. 0.10 m; W. 0.04 m.
Limestone flake showing remains of a draughtsman's design in black ink, and hieroglyphic signs  incised for practice.



13. Funerary stela. Pl. VII, fig.1.
Inv. No.F. 2083.
Limestone.
H. 0.09 m; L. 0.15 m; W. 0.01 m.
Fragment of a stela representing the legs of a man sitting on a chair; below, there are remains of an offering-formula:

14. Basin Pl. VII, fig. 2 and 3.
Inv. No. F. 3444.
Sandstone.
H. 0.10 m; L. 0.32 m.
Fragment of a basin covered on the whole surface with inscriptions running along the sides as follows : 

The broad upper surface was re-cut and the following text was added :



15. Offering table. Pl. VII, fig. 4.
Inv. No. F. 3425.

Sandstone.

H. 0.10 m ; L. 0.30 m ; W. 0.30 m.

A primitive table for liquid offerings.

16. An offering table. Pl. VII, fig. 5.

Inv. No. F. 3443.

Sandstone.

H. 0.10 m ; L. 0.33 m ; W. 0.32 m.

A primitive table for liquid offerings, crudely executed with scrachtes on the surface.

B.—WALL BLOCKS WITH PAINTED RELIEFS

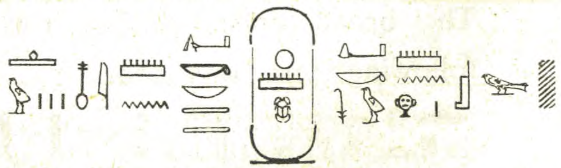
17. An acrobatic dancer. Pl. VIII.

Inv. No. F. 2259.

Limestone.

H. 0.40 m ; L. 0.60 m ; W. 0.30 m.

Found in three pieces, now joined together. On a white background is represented an acrobatic dancer wearing only a short loincloth. The girl is arched above the sign of the sky. The body of the girl is painted pink, the hanging down hair is painted black. On the right side of her can be seen the hands and part of the leg of another girl. Below, there is an inscription painted in many colours :



Above the dancer and on the left side of the stone are preserved the remains of an inscription with cartouches of Tuthmosis III.

18. Bark of Amūn. Pl. IX, fig. 1 (for details, see Pls. X and XI).

Inv. No. F. 1859.

Limestone.

H. 0.48 m; L. 1.10 m; W. 0.60 m.

Found in two fragments now joined together, depicting the great scene in which Tuthmosis III is offering incense to the sacred bark of Amūn, *Wsr-ḥ3t*. The upper part of the Pharaoh's *ḫprš* - painted black, and the red hand holding a burning censer, are preserved. The prow of the bark is decorated with a ram's head with an uraeus and disk between the horns. Round the ram's neck hangs the *wsḫ* collar. On board, facing the prow, stand two figures of the goddesses - Mā‘et and Hathor. Behind them is seen the standard with the sphinx. Above the scene there are the remains of the cartouches of Tuthmosis III. The colours of the hieroglyphs and the entire representation are very fresh and vivid.

19. Fragment of the bark of Amūn, *Wsr-ḥ3t*. Pl. IX, fig. 2.

Inv. No. F. 2059.

Limestone.

H. 0.40 m; L. 0.70 m; W. 0.12 m.

Block relating to the previous one, representing the Pharaoh's figure kneeling before the shrine. Behind the king stand two figures of steersmen, each holding a cobra-shaped rope which hang from the steering oars, on their upright supporting post.

20. Fragment of the bark of Amūn. Pl. IX, fig. 3.

Inv. No. F. 1859 c.

Limestone.

H. 0.25 m ; L. 0.80 m ; W. 0.63 m.

Fragment of the bark of Amūn related to the previous ones, representing two paddles of the oars decorated with *wḏ3t* eyes and remains of a *wsḫ* collar. All is painted yellow and green.

21. Fragment of the bark of Amūn. Pl. IX, fig. 4.

Inv. No. F. 2417.

Limestone.

H. 0.26 m ; L. 0.31 m ; W. 0.10 m.

Block with the representation of two figures of the goddesses Mā‘et and Hathor. Behind them is a sphinx raised on a standard wearing the crown with horns and plumes *šwty*. The colour has disappeared. The stone belongs to the same series as the previous ones.

22. Pharaoh's head. Pl. XII.

Inv. No. F. 3342.

Limestone.

H. 0.44 m ; L. 0.20 m ; W. 0.14 m.

A fragment bearing a Pharaoh's face painted red, having a beard marked by a blue line around the cheeks. On the head the king is wearing the *ḫprš* helmet painted black with a yellow uraeus.

23. Figure of the god Amūn. Pl. XIII, fig. 1.

Inv. Nos. F. 2386 and F. 2311.

Limestone.

H. 0.40 m.; L. 0.60 m.

Fragment of the figure of Amūn, found in 9 pieces now joined together. The face of the god is painted green like the whole body and the beard is black. On his head the god wears a flat-topped cap on which two white feathers with yellow and red contour lines stand stiffly upright, with a ribbon hanging down behind. The god's neck is decorated with the *wsḫ* collar painted yellow, red and white. On the left side of the stone are preserved 5 lines of hieratic inscription painted in black ink and part of an offering pot with a lotus flower on a red stalk.

24. Girls. Pl. XIII, fig. 2.

Inv. No. F. 2240.

Sandstone.

H. 0.20 m.; L. 0.40 m.; W. 0.07 m.

Found in two pieces. On the greyish background the bowing girls are shown wearing short loincloths painted in black with white stripes. The bodies of the girls are painted pink, the hair falling down on either side of the faces is black, eyes and earrings, white.

25. Pharaoh's head. Pl. XIV, fig. 1.

Inv. No. F. 2186.

Limestone.

H. 0.25 m.; L. 0.65 m.; W. 0.30 m.

Fragment of the Pharaoh's head wearing the *ḥḏt* crown painted white. The face of the king is painted

red. Behind the crown, is seen the upper part of a tall water-jar. This block belongs to the wall of Hatshepsut's temple.

26. Figure of a man. Pl. XIV, fig. 2.

Inv. No. F. 1609.

Sandstone.

H. 0.09 m.; L. 0.10 m.; W. 0.03 m.

The upper part of the figure is preserved. The man is wearing a short wig and holds a stick. The body is painted red, and the hair black.

27. Figure of a man. Pl. XIV, fig. 3.

Inv. No. F. 1609.

Limestone.

H. 0.10 m.; L. 0.16 m.; W. 0.03. m.

A fragment from Hatshepsut's temple represents a man's chest and left arm, painted red.

28. Figure of a servant. Pl. XIV, fig. 4.

Inv. No. F. 1597.

Limestone.

H. 0.10 m.; L. 0.16 m.; W. 0.05 m.

A fragment from the temple of Hatshepsut represents a servant's head and arms. He is wearing a short, plain wig and carries a chair or chest. Before him can be seen the right arm of another man.

29. Pharaoh's figure. Pl. XV, fig. 1.

Inv. No. F. 2001.

Limestone.

H. 0.24 m; L. 0.38 m; W. 0.33 m.

A fragment of stone represents Pharaoh's torso painted red on a white background. A small piece of *wsḫ* collar is visible.

30. Pharaoh's figure. Pl.XV, fig.2.

Inv. No. F. 2041.

Limestone.

H. 0.15 m.; L. 0.35 m.; W. 0.07 m.

On the white background is preserved a small fragment of Pharaoh's body painted red, and the king's white apron - an enlongated pleated trapezoid held up by a broad belt with central buckle. The upper part of a bull's tail is fixed at the back.

31. Pharaoh's *ḫprš*-helmet. Pl. XV, fig. 3.

Inv. No. F. 1253.

Limestone.

H. 0.11 m.; L. 0.09 m.; W. 0.03 m.

A fragment representing on a white background the frontal part of Pharaoh's *ḫprš*-helmet, painted black with a yellow and red uraeus-serpent.

32. Pharaoh's apron. Pl. XV, fig. 4.

Inv. No. F.1942.

Limestone.

H. 0.11 m; L. 0.25 m; W. 0.18 m.

A fragment representing on a white background,

part of Pharaoh's apron and an ornament of vari-coloured uraei. Small remains of the legs, painted in red are also preserved.

33. Figure of a man. Pl. XV, fig. 5.

Inv. No. F. 1816.

Limestone.

H. 0.12 m ; L. 0.18 m ; W. 0.05 m.

A fragment showing part of a leg and knee painted red, and a stalk hanging down with a flower, painted green and yellow.

34. Figure of a man. Pl. XV, fig. 6.

Inv. No. F. 2073.

Limestone.

H. 0.09 m ; L. 0.17 m ; W. 0.04 m.

A fragment of stone representing on a white background a pleated white apron and remains of red legs.

35. Pharaoh's figure. Pl. XV, fig. 7.

Inv. No. F. 2338.

Limestone.

H. 0.09 m ; L. 0.12 m ; W. 0.07 m.

Found in two pieces. On the white background are the remains of Pharaoh's apron in the shape of an elongated trapezoid hanging from the wide belt with framework and uraei. A bull's tail hangs down at the back. Pharaoh's legs are painted pink. Behind the figure a vari-coloured border of the scene is seen.

36. A fragment of a hand. Pl. XVI, fig. 1.

Inv. No. F. 2022.

Limestone.

H. 0.11 m ; L. 0.30 m. W. 0.20 m.

Found in two pieces, and the surface of the stone has been blackened with smoke. Remains of the hand, with a bracelet against a pleated dress is preserved.

The stone belongs to Hatshepsuts, temple.

37. Hand Pl. XVI, fig. 2.

Inv. No. F. 1290.

Sandstone.

H. 0.09 m; L. 0,19 m; W. 0.05 m.

On the white background a fragment is preserved. of a red hand holding the sign of life, painted blue.

38. Man's head. Pl. XVI, fig. 3.

Inv. No. F. 2244

Sandstone H. 0,04; L. 0,09 m; W. 0,06 M.

On a greyish background a fragment of a head with face painted red. The Nose, lips and beard are well preserved. Remains of green wig with white stripes are preserved.

39. Hand. Pl. XVI, fig. 4.

Inv. No. F.1835.

Limestone.

H. 0.24m ; L. 0.35 m ; W. 0.19 m.

The whole surface of the stone is badly scratched. On the white background there are remains of blue hand holding a stick. On the right side there are traces of the hieroglyphic inscription.



40. Hand. Pl. XVI, fig. 5.

Inv. No. F. 1857.

Limestone.

H. 0.11 m; L. 0.13 m; W. 0.02 m.

On a white background a fragment of a hand painted red. On the right side of the stone can be seen slight traces of the painted decoration.

41. Water. Pl XVII, fig. 1.

Inv. No. F. 1663.

Limestone.

H. 0.08 m.; L. 0.12 m.; W. 0.01 m.

A stone fragment representing water, painted blue.

42. Lotus bud. Pl. XVII, fig. 2.

Inv. No. F. 2003.

Limestone.

H. 0.10 m.; L. 0.04 m.; W. 0.05 m.

On a white background are the remains of a pink stem with green lotus bud.

43. Flowers. Pl. XVII, fig. 3.

Inv. No. F. 1867.

Limestone.

H. 0.11 m.; L. 0.04 m.; W. 0.05 m.

On the white background are represented two green lotus buds on pink stems.

44. Flowers. Pl. XVII, fig. 4.

Inv. No. F. 2092.

Limestone.

H. 0.03 m.; L. 0.10 m.; W. 0.05 m.

On the white background is a part of a bunch of flowers painted green on pink stems. Detail from an offering table.

45. Offering table. Pl. XVIII, fig. 1.

Inv. No. F. 2039.

Limestone.

H. 0.16 m; L. 0.30 m; W. 0.39 m.

A stone from the temple of Hatshepsut represents an offering table piled up with foodbasket with blue figs, ribs of beef (?); painted red, and bird painted in various colours.

46. Offering table Pl. XVIII, fig. 2.

Inv. No. F.5640

Limestone.

H. 0,13 m; L. 0,11 m; W. 0,06 m.

A stone represents a bunch of flowers painted pink and yellow.

47. Food offering. Pl. XVIII, fig. 3.

Inv. No. F. 2023.

Limestone.

H. 0.09 m; L. 0.12 m; W. 0.04 m.

On the white background are remains of the offering bird with red legs, and a bunch of blue grapes.

48. Offerings. Pl. XVIII, fig. 4.

Inv. No. F. 1339.

Limestone.

H. 0.08 m; L. 0.14 m; W. 0.10 m.

A stone showing an offerings-basket with figs, and a bird painted in pastel colours.

49. Bird Pl. XIX, fig. 1.
Inv. No. F. 1558.
Limestone.
H. 0.30 m; L. 0.28 m; W. 0.19 m.
A stone from the temple of Hatshepsut represents a part of a bird.

50. Bird. Pl. XIX, fig. 2.
Inv. No. F.2210.
Limestone.
H. 0.19 m; L. 0.36 m; W. 0.33 m.
On the white background are the remains of the wings painted pink and blue and claws holding the *šn* sign.

51. Bird. Pl. XIX, fig. 3.
Inv. No. F. 2213.
Limestone.
H. 0.06 m; L. 0.18 m; W. 0.06 m.
On the white background are the remains of the bird's wings and tail painted black, red and green.

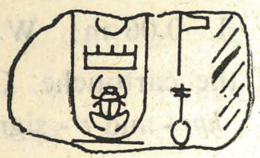
52. Bird. Pl. XIX, fig. 4.
Inv. No. F. 2036.
Limestone.
H. 0.10 m; L. 0.15 m; W. 0.07 m.
Remains of a black wing painted on a white background.

53. Bird. Pl. XIX, fig. 5.
Inv. No. F. 2213 a.

Limestone.
H. 0.05 m; L. 0.18 m; W. 0.03 m.
Stone representing a bird's wing painted in black, white and green.

C—FRAGMENTS OF THE CARTOUCHES OF TUTHMOSIS III.

54. Cartouche of Tuthmosis III. Pl. XX, fig. 1.
Inv. No. F. 2253.
Sandstone.
H. 0.08 m; L. 0.09 m; W. 0.07 m.
Found in two pieces. On the grey background is a cartouche with the *mn* - sign painted in green, *ḫpr* - black and rᶜ - red and white on a yellow background. On the left side of the cartouche are remains of the inscription *nṯr nfr* and on the right side are remains of the profile of the king's face.



55. Cartouche of Tuthmosis III. Pl. XX, fig. 2.
Inv. No. F. 2019.
Limestone.
H. 0.08 m; L. 0.10 m; W. 0.02 m.
Remains of the cartouche with the *mn* - sign painted green, and *rᶜ*- painted red and white on a yellow background.

56. Cartouche of Tuthmosis III. Pl. XX, fig. 3.

Inv. No. F. 2387.

Limestone.

H. 0.13 m.; L. 0.16 m.; W. 0.05 m.

Found in three pieces. On the white background are the remains of the cartouche with the *mn*- sign painted blue on a yellow background.

57. Cartouche of Tuthmosis III. Pl. XX fig. 4

Inv. No. F.2081

Limestone

H. 0.14 m; L. 0.14 m; W. 0.08 m.

On the white background are the remains of the cartouche with the preserved *mn* - and *rʿ*- signs painted red and blue.

58. Cartouche of Tuthmosis III. Pl. XX, fig. 5.

Inv. No. F. 2095.

Limestone.

H. 0.14 m; L. 0.06 m; W. 0.07 m.

Remains of the cartouche. On the yellow background *mn*- , *ḫpr* - and *rʿ*- signs are painted green, black and red.

59. Cartouche of Tuthmosis III. Pl. XX, fig. 6.

Inv. No. F. 2472.

Sandstone.

H. 0,06 m; L. 0,15 m; W. 0,03 m.

A stone with remains of a cartouche; *mn* - and *rʿ* signs are painted on a yellow background.

60. Cartouche of Tuthmosis III, Pl XX. fig. 7.

Inv. No. F. 1304.

Limestone.

H. 0.09 m; L. 0.10 m; W. 0.02 m.

A stone with remains of a cartouche. Fragments of the *mn* - and *ḫpr*- signs are painted on a yellow background.

61. Cartouche of Tuthmosis III, Pl XXI, fig. 1.

Inv. No. F. 2180.

Limestone.

H. 0.12 m; L. 0.17 m; W. 0.01 m.

Remains of cartouche. On the yellow background is a fragment of *Ḏḥwty* on the standard painted white and the upper part of the *ḥḳꜣ*-sign.

62. Cartouche. Pl. XXI, fig. 2.

Inv. No. F. 1968.

Limestone.

H. 0.09 m. L. 0.18 m; W. 0.04 m.

On the stone are the remains of the cartouche, and the *sꜣ* sign.

63. Cartouche. Pl. XXI, fig. 3.

Inv. No. F. 1947.

Limestone.

H. 0.10 m. L. 0.17 m; W. 0.05 m.

Found in two pieces. On the yellow background there are remains of the *ms* - sign painted pink, and *s*-sign painted red.

64. Cartouche. Pl. XXI, fig. 4.
Inv. No. F. 1839
Limestone.
H. 0.30 m; L. 0.19 m; W. 0.04 m.
A stone showing the blue register line and part of the inside of the cartouche painted yellow with remains of *ḫʿw* - and *ḥḳꜣ*- signs.

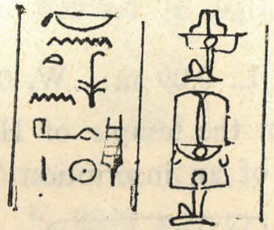
65. Cartouche Pl. XXI, fig. 5.
Inv. No. F. 2066.
Limestone.
H. 0.23 m; L. 0.14 m; W. 0.08 m.
White background outside the cartouche, yellow inside. Remains of *ḫpr*- and *s*-signs are preserved.

66. Cartouche. Pl. XXI, fig. 6.
Inv. Nc. F. 1283.
Limestone.
H. 0.10 m; L. 0.17 m; W. 0.05 m.
A fragment of a cartouche with a yellow background, and remains of *ḫpr* sign painted black. Outside the cartouche is *rʿ* - sign painted red and white.

D-FRAGMENTS OF THE INSCRIBED WALL STONES

67. An inscription Pl. XXII, fig. 1.
Inv. Nc. F. 2058.
Limestone.
H. 0.34 m; L. 0.52 m; W. 0.25 m.

On the white background are two columns of an inscription painted in various colours:



On the right side of stone there are remains of a red hand with the nails painted white.

68. An inscription. Pl. XXII. fig. 2.
Inv. No. F. 1817.
Limestone.
H. 0.13 m ; L. 0.14 m. ; W. 0.06 m.
A stone with remains of an inscription painted in various colours on a white background.



69. An inscription. Pl. XXII, fig 3
Inv. No. F. 2389
Limestone.
H. 0.15 m ; L. 0.10 m ; W. 0.20 m.
A stone with remains of an inscription carved in two columns on a white background.



70. An inscription. Pl. XXII, fig. 4.
Inv. No. F. 2445.
Limestone.
H. 0.06 m; L. 0.09 m; W. 0.05 m.
A stone from the temple of Hatshepsut bearing the remains of an inscription :



71. An inscription. Pl. XXII, fig. 5.
Inv. No. F. 2054.
Limestone.
H. 0.14 m ; L. 0.13 m ; W. 0.07 m.
A stone with remains of an inscription, painted pink on a white background :



72. An inscription. Pl. XXIII, fig. 1.
Inv. No. F. 1991.
Limestone.
H. 0.13 m ; L. 0.20 m ; W. 0.17 m.
A stone showing the remains of an inscription painted green on the white background :

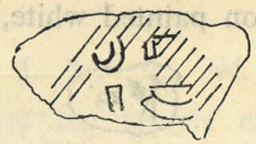


73. An inscription. Pl. XXIII, fig. 2.
Inv. No. F. 2263
Limestone.

H. 0.15 m ; L. 0.20 m ; W. 0.05 m.
On the white background there are remains of an inscription, painted in various colours :



74. An inscription. Pl. XXIII, fig. 3.
Inv. No. F. 2242 a.
Limestone.
H. 0.05 m ; L. 0.12 m ; W. 0.03 m.
On the white background are remains of an inscription painted in many colours :



75. An inscription. Pl. XXIII, fig. 4.
Inv. No. F. 2399.
Limestone.
H. 0.10 m ; L. 0.19 m ; W. 0.06 m.
A stone with remains of an inscription painted black on a white background :



76. An inscription. Pl. XXIII, fig. 5.
Inv. No. F. 2068.
Limestone.
H. 0.10 m ; L. 0.12 m ; W. 0.05 m.
On the white background of the stone are remains cf the sky painted blue with yellow stars, and remains of the *ʿnḫ*, *ḏd* and *wꜣs* signs painted in various colours.

77. An inscription. Pl. XXIV, fig. 1.
Inv. No. F. 1926.
Limestone.
H. 0.08 m; L. 0.13 m ; W. 0.05 m.
On the white background are remains of the lower part of the *m*-sign, and the upper part of the *w*-sign, painted yellow and white.

78. An inscription. Pl. XXIV, fig. 2.
Inv. No. F. 1314.
Sandstone.
H. 0.06 m; L. 0.07 m ; W. 0.07 m.
On the surface, painted white, are remains of an inscription painted white, black and blue :



79. An inscription. Pl. XXIV, fig. 3.
Inv. No. F. 2382.
Limestone.
H. 0.32 m ; L. 0.37 m ; W. 0.20 m.
Found in two pieces with remains of a painted inscription in various colours :



80. An inscription. Pl. XXIV, fig. 4.
Inv. No. F. 2032.
Limestone.
H. 0.20 m; L. 0.25 m; W. 0.13 m.
On the white background are remains of an inscription and cartouche of Tuthmosis II.

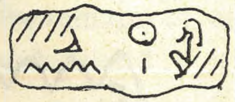


81. An inscription. Pl. XXIV, fig. 5.
Inv. No. F. 1281.
Limestone.
H. 0.14 m ; L. 0.22 m ; W. 0.09 m,
A stone from the temple of Hatshepsut with the remains of an inscription and cartouche painted yellow, red and blue :



82. An inscription. Pl. XXV, fig. 1.
Inv. No. F. 1647.
Limestone.
H. 0.11 m ; L. 0.17 m. W. 0.06 m.
A stone from the temple of Hatshepsut with the remains of an inscription painted yellow on a blue background.

83. An inscription. Pl. XXV, fig. 2.
Inv. No. F. 2280.
Limestone.
H. 0.20 m ; L. 0.36 m ; W. 0.03 m.
A stone from the wall of the temple of Hatshepsut. The smoke-blackened surface bears the remains of an inscription :



84. An inscription. Pl. XXV, fig. 3.
Inv. No. F. 2435.
Limestone.
H. 0.10 m ; L. 0.12 m ; W. 0.11 m.
A stone from the temple of Hatshepsut.

The smoke-blackened surface is covered with the remains of an inscription :

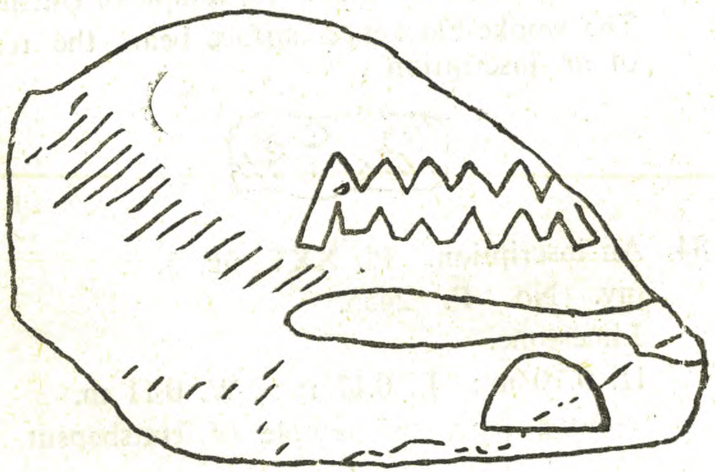


85. An inscription. Pl. XXV, fig. 4.
Inv. No. F. 2090.
Limestone.
H. 0.19 m ; L. 0.28 m ; W. 0.13 m.
A stone from the temple of Hatshepsut with remains of an inscription :



86. An inscription. Pl XXVI, fig. 1.
Inv. No. F. 1983.
Limestone.
H. 0.08 m ; L. 0.18 m ; W. 0.06 m.
On the white background are remains of an inscription painted yellow, red and green.

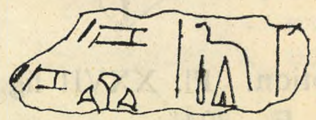
87. An inscription Pl. XXVI, fig. 2.
Inv. No. F. 1907.
Sandstone.
H. 0.14 m ; L. 0.22 m ; W. 0.11 m.
On the yellow painted surface are the remains of an inscription painted blue and black.



88. An inscription Pl. XXVI, fig. 3.
Inv. No. F. 1786.
Sandstone.
H. 0.08 m ; L. 0.18 m ; W. 0.05 m.
On the white surface are remains of the signs painted blue and red.



89. An inscription. Pl. XXVII, fig. 1.
Inv. No. F. 2340.
Limestone.
H. 0.16 m ; L. 0.26 m ; W. 0.15 m,
A stone from the temple of Hatshepsut with the remains of an inscription :



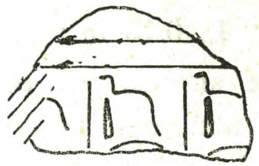
90. An inscription. Pl. XXVII, fig. 2.
Inv. No. F. 2205.
Limestone.
H. 0.12 m ; L. 0.50 m ; W. 0.31 m.
A stone with the remains of an inscription painted on a white background.



91. An inscription. Pl. XXVII fig. 3.
Inv. No. F. 5580.
Limestone.

H. 0.41 m ; L. 0.39 m ; W. 0.15 m.

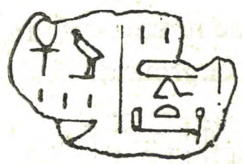
On the white background are remains of an inscription :



92. An inscription. Pl. XXVII fig. 4.
Inv. No. F. 2242
Limestone.
H. 0.06 m ; L. 0.15 m ; W. 0.29 m.
On the white surface are remains of a hieroglyphic inscription with the traces of hieratic writing.



93. An inscription. Pl. XXVII fig. 5.
Inv. No. F. 3941.
Limestone.
H. 03.6 m ; L. 0.20 m ; W. 0.04 m.
On the white background are the remains of an inscription painted in various colours.



94. An inscription. Pl. XXVII fig. 6.
Inv. No. F. 1670 a.
Limestone.
H. 0.08 m ; L. 0.11 m ; W. 0.05 m.

On the white background are the remains of an inscription painted green and blue.



E—HIEROGLYPHS.

95. Fragments of the hieroglyph Pl. XXVIII, figs. 1 - 4.
Inv. Nos. F. 1928, F. 1324, F. 1982, F. 2384
Limestone.
Fragments of the *m* - sign painted white, red, yellow and black on a white background.

96. Fragments of the hieroglyph. Pl.XXIX, figs. 1-4
Inv. Nos. F. 2147, F. 1642, F. 2344, F. 2390
Limestone.
Fragments of the *ḥr* - sign painted on a white background. The face is painted yellow, the hair, beard and eyes are black, nose and ears are painted red.

97. Fragment of the sign Pl. XXX, fig. 1.
Inv. No. F. 2288.
Limestone.

98. Fragment of the sign Pl. XXX, Fig. 2.
Inv. No. F. 1315.
Limestone.

99. Fragment of the sign Pl. XXX, fig. 3.
Inv. No. F. 1301.
Sandstone.

100. Fragment of the sign Pl. XXX, fig. 4.
Inv. No. F. 2391.
Limestone.

F-FRAGMENTS OF THE PILLARS, ARCHITRAVES AND CORNICES

101. Pillar. Pl. XXXI, Figs. 1 and 2.
Inv. No. F. 1902
Sandstone.

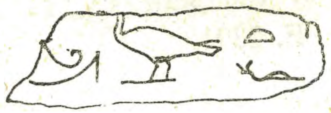
A fragment of a pillar of which only two sides are preserved. On one side the scene represents Pharaoh wearing the *ḥḏt* - crown and the god Amūn with his arm round the king in a protective attitude. On the other side a fragment of the upper part of the figure of Amūn is preserved. The god wears a flat-topped cap on which two feathers stand stiffly upright and a ribbon hangs down behind.

102. An architrave. Pl. XXXII, fig. 1.
Inv. No. F. 5286.
Sandstone.
H. 0.89 m. ; L. 0.40 m. ; W. 0.30 m.

A fragment of an architrave with the remains of the hieroglyphic signs  painted in various colours on the white background.

103. An architrave. Pl. XXXII, fig. 2.
Inv. No. F. 2038.
Sandstone.
H. 0.35 m ; L. 1.05 m ; W. 0.33 m.

A fragment of an architrave bearing, on a white background above blue register, the remains of an inscription painted in various colours :



104. Column. Pl. XXXIII, fig. 1.
Inv. No. F. 2501.
Sandstone.
H. 0.15 m. L .0.20 m ; W. 0.07 m.

A fragment of the column covered with gesso, with the remain of an inscription  in sunken-relief.

105. Torus - mouldings, Pl. XXXIII, figs. 2 - 6.
Inv. Nos. F. 2505, F. 2506 a, F. 2503, F. 2504,
Sandstone.

Fragments of a torus - moulding painted white with yellow stripes.

106. Torus - moulding. Pl. XXXIII fig. 6.
Inv. No. F. 2341.
Limestone.

Fragment of a torus - moulding from the temple of Hatshepsut, with curved stripes.

107. Cavetto - cornice. Pl. XXXIV, fig. 1.
Inv. No. F. 2432.
Limestone.
H. 0.20 m ; L. 0.15 m ; W. 0.16 m.

A fragment of a cavetto-cornice from the temple of Hatshepsut on it are represented a part of a cobra and sun-disk painted red.

108. *Kheker* - ornament. Pl. XXXIV, fig. 2.
Inv. No. F.2381.
Limestone.

H. 0.14 m ; L .0.24 m ; W. 0.22 m.

A stone from the temple of Hatshepsut bearing A fragment of kheker - ornaments, painted blue and red.

G.— MISCELLANEA.

109. Funerary stick. Pl. XXXV, fig. 1.
Inv. No. F. 2549
Wood.
H. 0.13 m.
Head of the god Anubis on a stick. Right ear is missing.

110. Plaquette. Pl. XXXV, figs. 2, 3.
Inv. No. F. 2468.
Blue faience.
H. 0.03 m ; L. 0.02 m ; W. 0.05 m.
Faience plaquette with a hieroglyphic inscription on the both sides.



111. Pot. Pl. XXXV ; fig. 4.
Inv. No. F. 1453.
Red clay.
H. 0.30m ; Diam. 0.05 m.
Pot without decoration.

112. Jar. Pl. XXXV, fig. 5.
Inv. No. F. 1501.

Red clay.
H. 0.43 m ; Diam. 0.27 m.
Two handled jas. Empty. On the outside, a short hieratic inscription in black ink.

113. Jar. Pl. XXXV, fig. 6.
Inv. No. F. 2260.
Red clay.
H. 0.47 m ; Diam. 0.12 m.
Jar sealed with a mud stopper. Inside are linen bags filled with sawdust and natron.

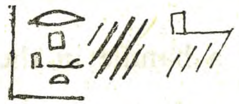
114. Handle. Pl. XXXVI, fig. 1.
Inv. No. F. 5396.
Wood.
L. 0.17 m.
Fragment of a handle in the shape of a hand.

115. Cobra. Pl. XXXVI, fig. 2.
Inv. No. F. 5534.
Wood.
H. 0.13 m.
Fragment of the upper part of a cobra, carved in plain wood.

116. Mallet. Pl. XXXVI, fig. 3.
Inv. No. F. 5437.
Wood.
H. 0.26 m ;
Part of the mallet is missing. On one side there is a hole.

117. Hoe. Pl. XXXVI, fig. 4.
Inv. No. F. 4318.
Wood.
L. 0,37m.
Wooden hoe or mattock made of two pieces of wood - the blade (paddlelike and rounded at the lower end) and the handle - joined together at the apex of the [hieroglyph] with a tenon - and slot joint and held together by a transverse lashing of palm - fiber rope.

118. Funerary cone. Pl. XXXVI, fig. 5 and 6.
Inv. No. F. 5532.
Mud.
H. 0.15 m,
Fragment of a funerary cone with the remains of 5 of lines cf illegible inscription. Only two words are well preserved.

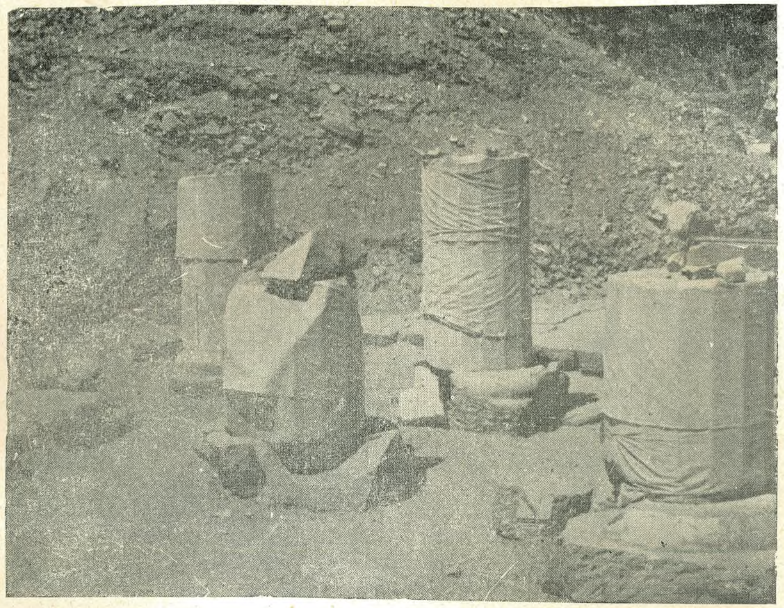


119. Bricks. Pl. XXXVI, fig. 7 and 8.
Inv. Nos. F. 5586 and 5585.
Mud.
H. 0.18 m. L. 0.40 m ; W. 0.12 m.
Bricks - each bearing on its broad upper surface an oval stamp impression with the throne name of Tuthmosis III - *Men - kheper - Reʿ* - followed by some illegible vertical and horizontal signs.



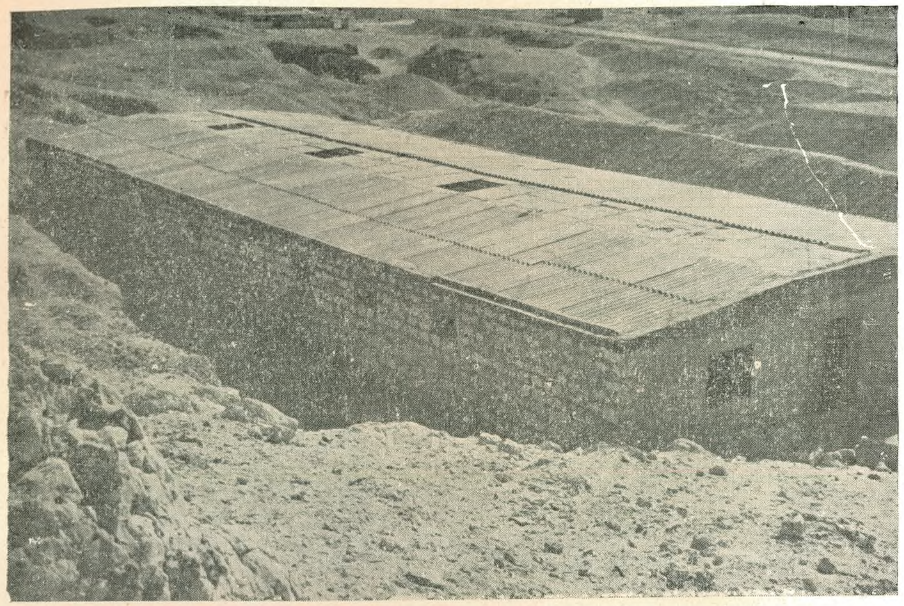
Dêr el-Bahre April 1965

Leszek Dabrowski









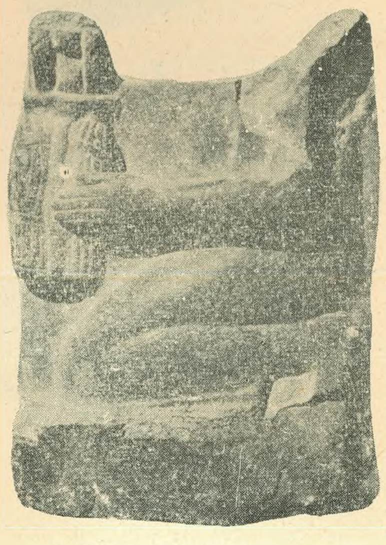




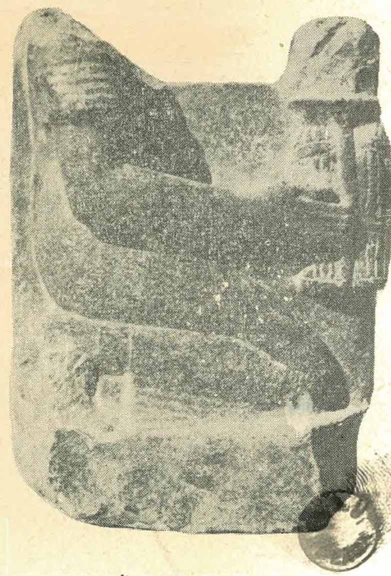
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Pl. V



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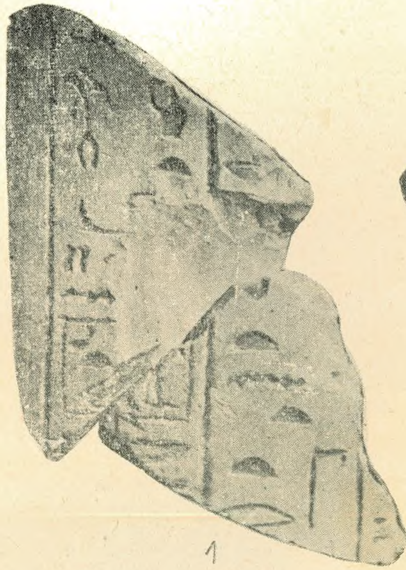


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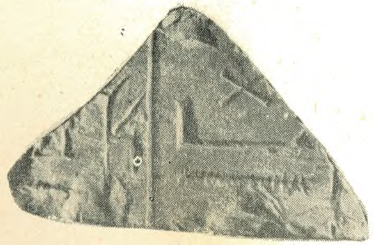


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Pl. VI



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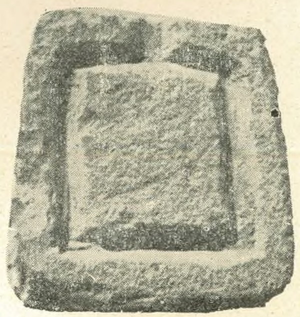
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Pl. VIII



Pl. IX



Pl. X







Pl. XIII



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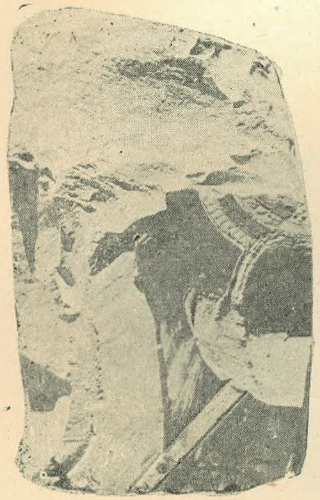
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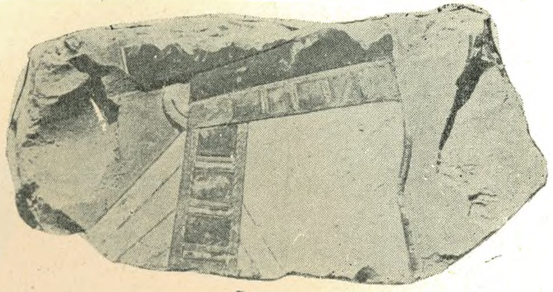
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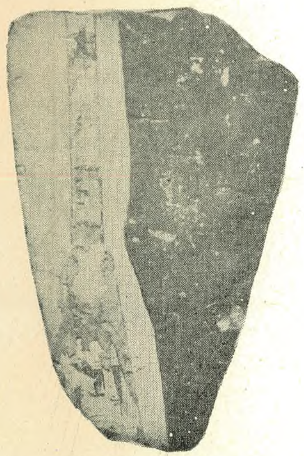
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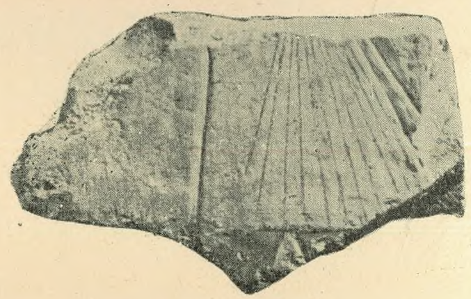


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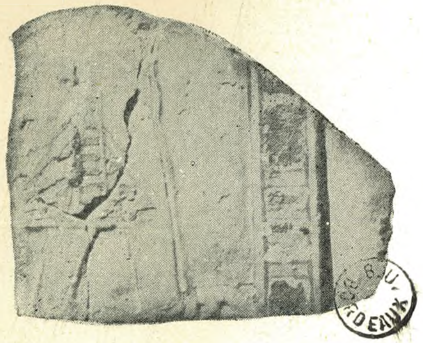


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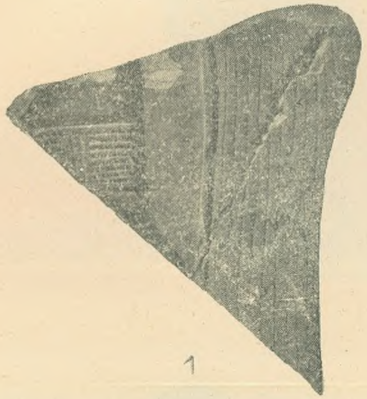
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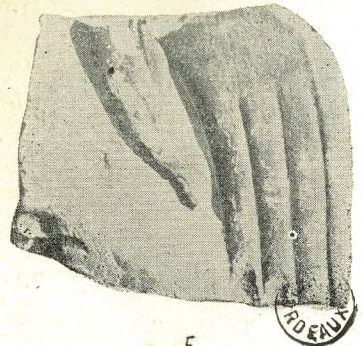
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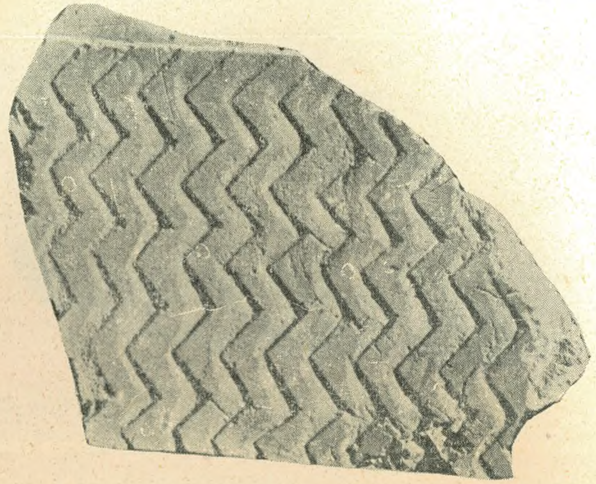


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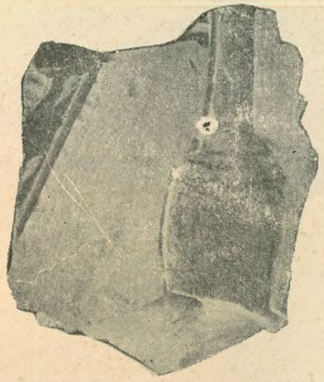


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Pl. XVII



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Pl. XVIII



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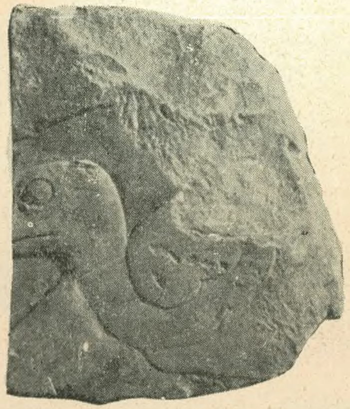


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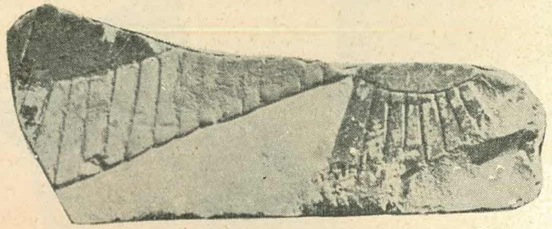
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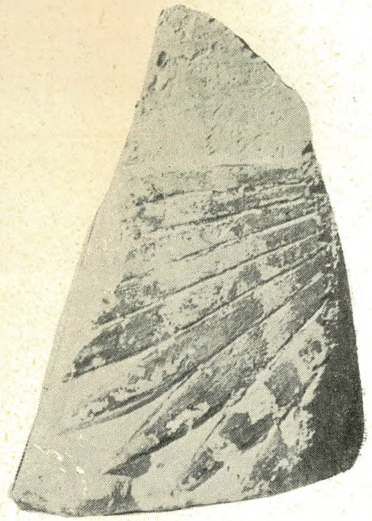
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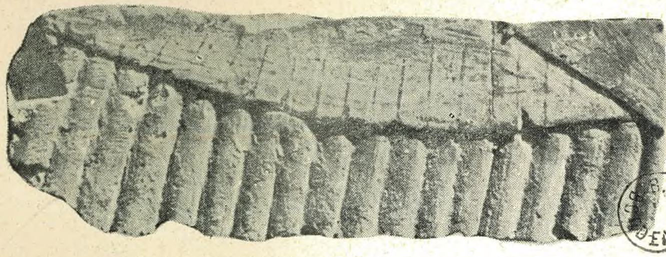
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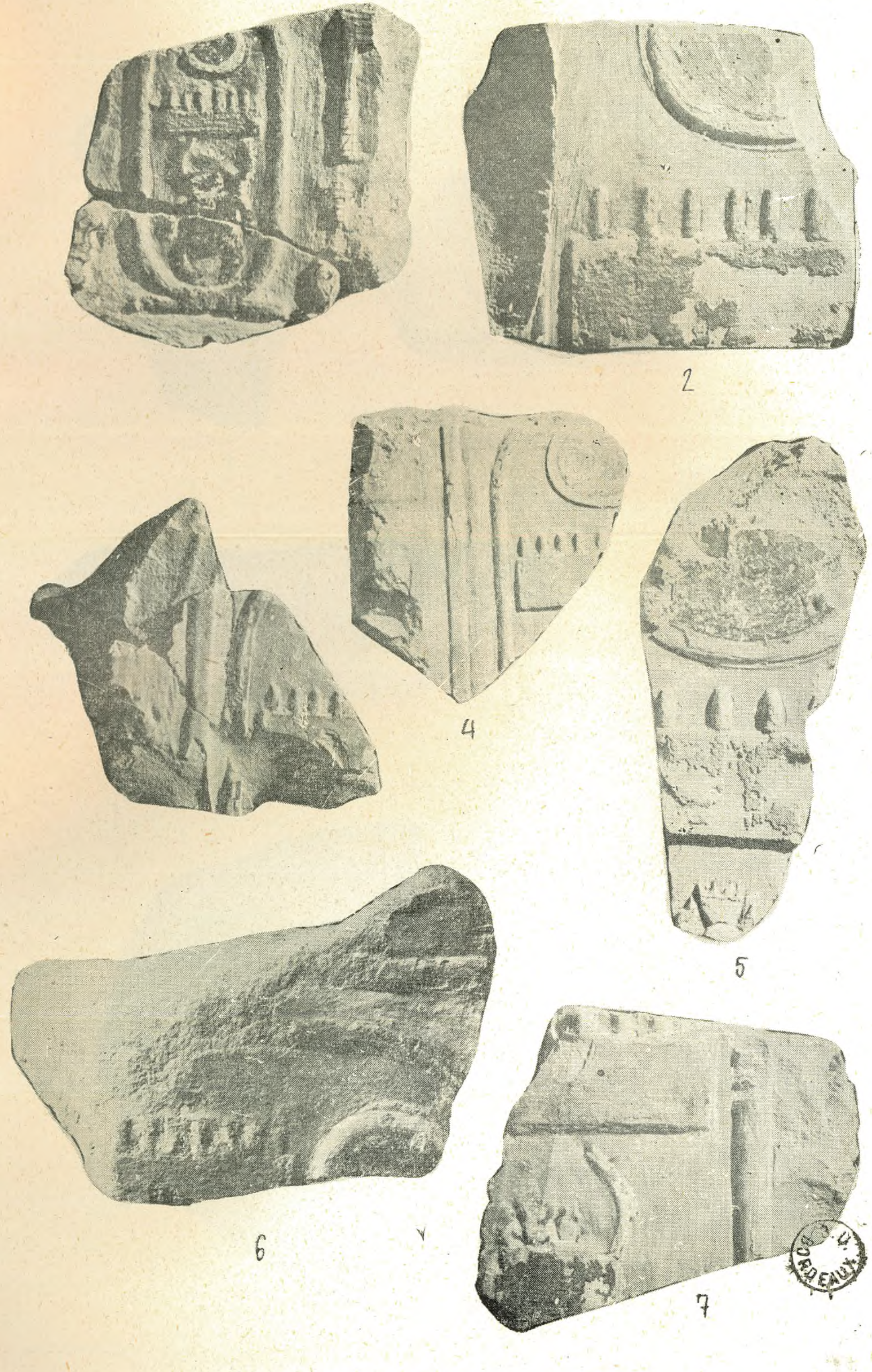
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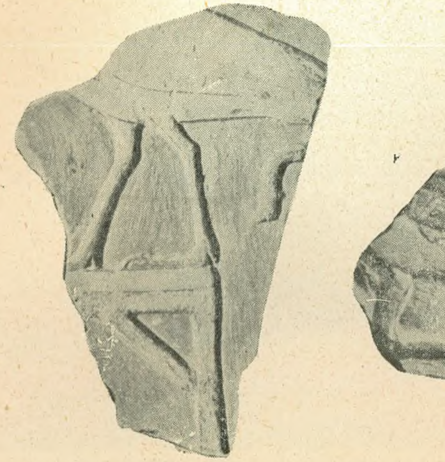
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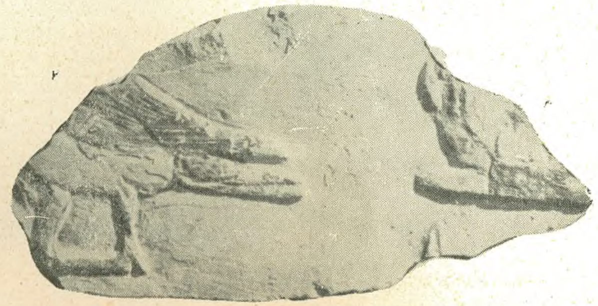
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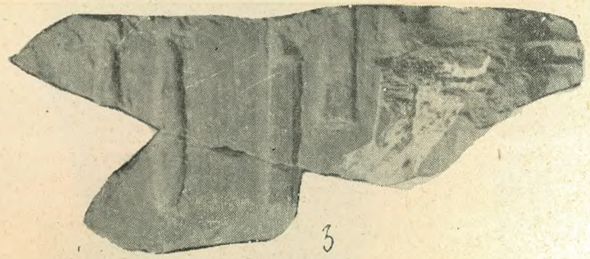
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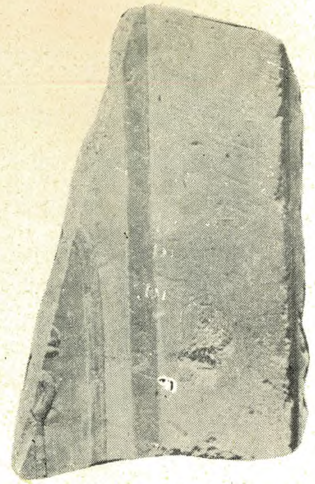
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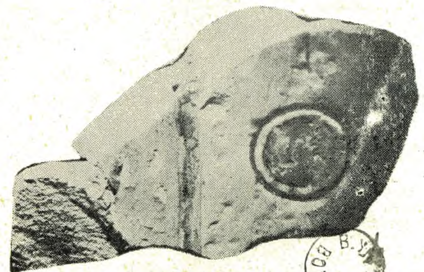
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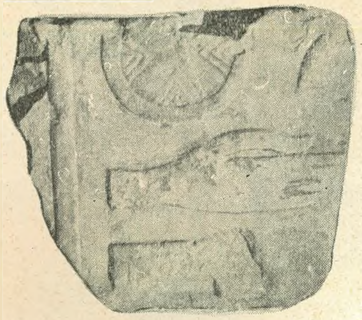


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Pl. XXII



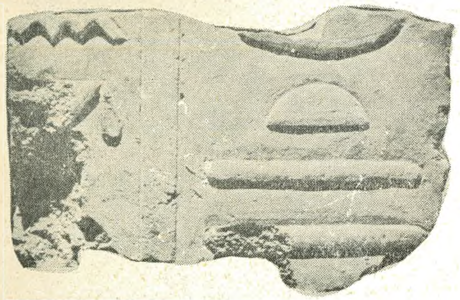
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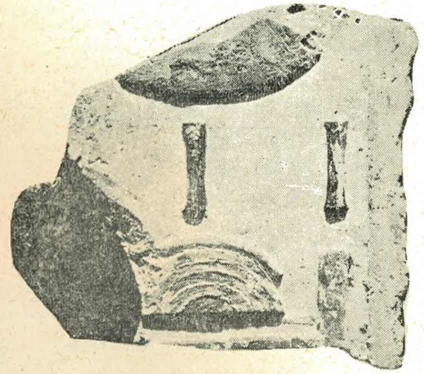


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Pl. XXIII



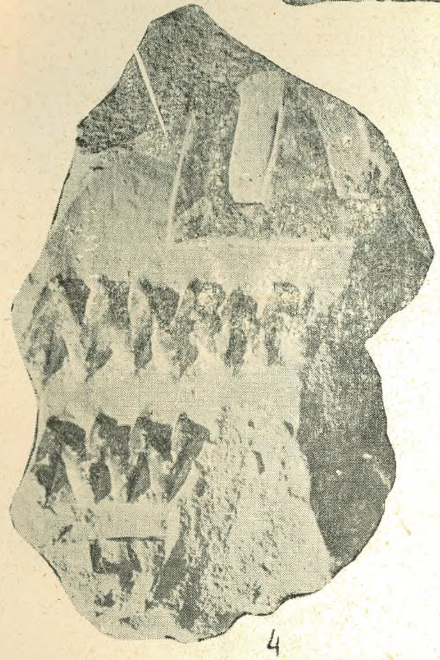
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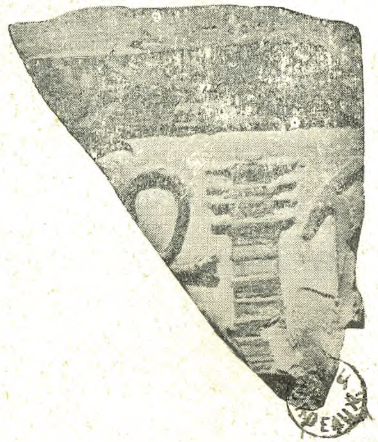
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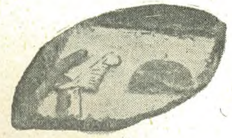
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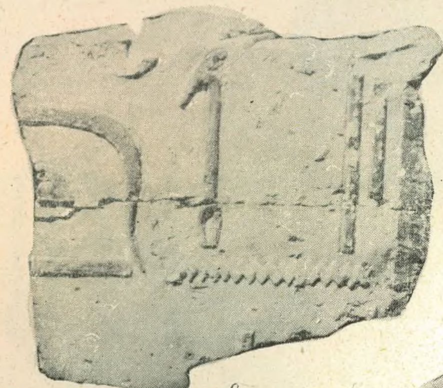
Pl. XXIV



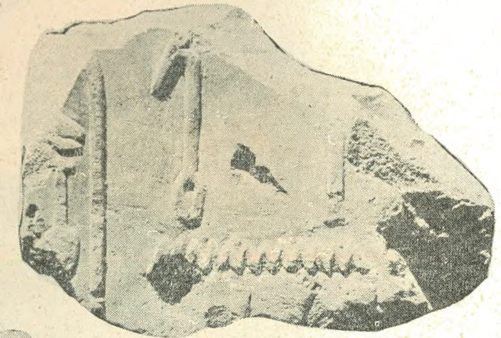
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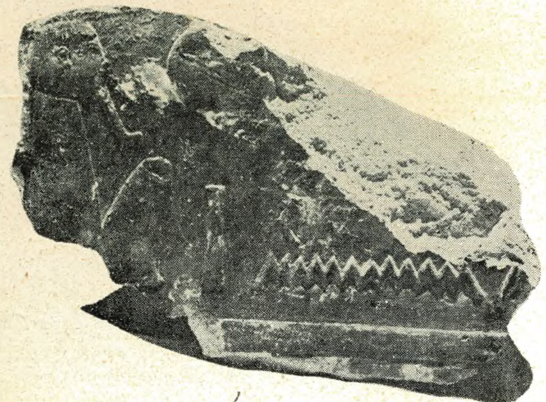


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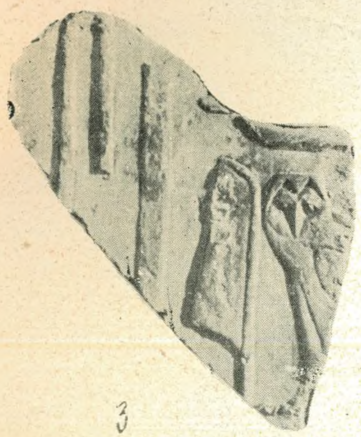
Pl. XXV



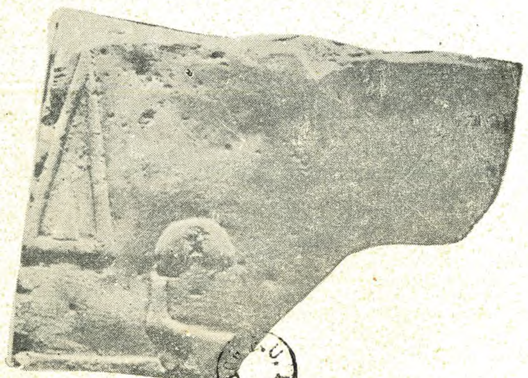
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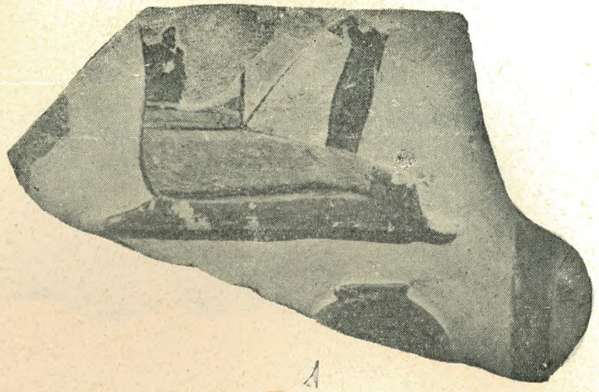


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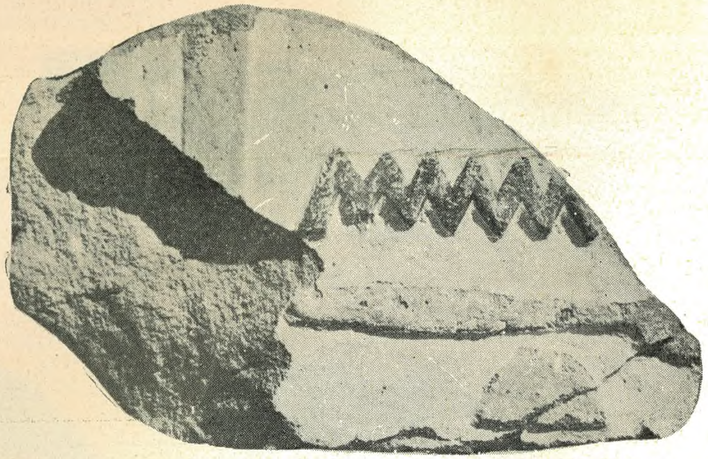


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Pl. XXVI



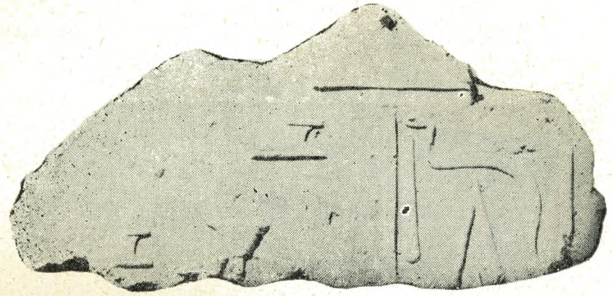
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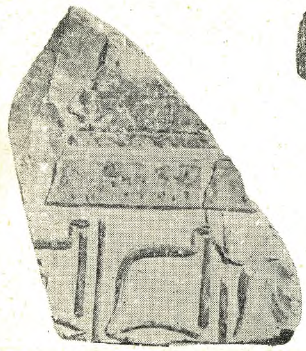
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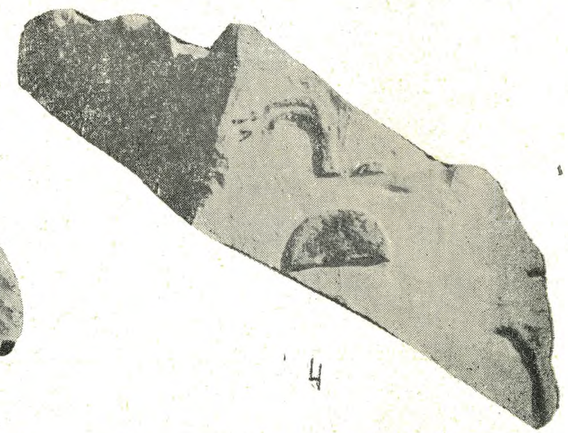
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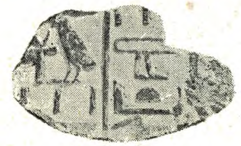
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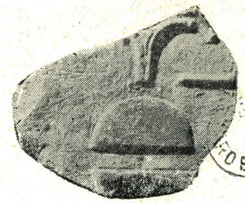
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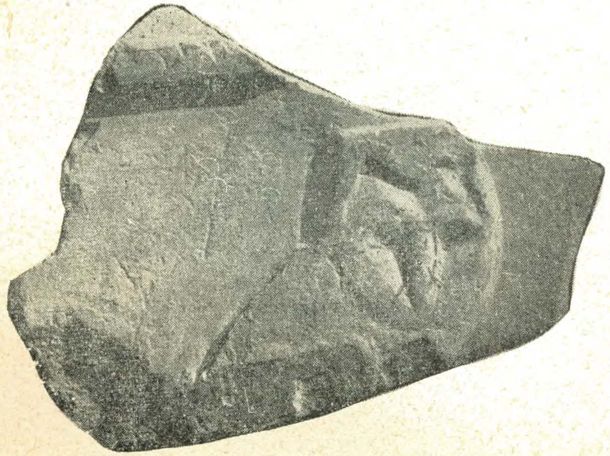
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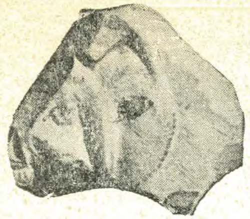
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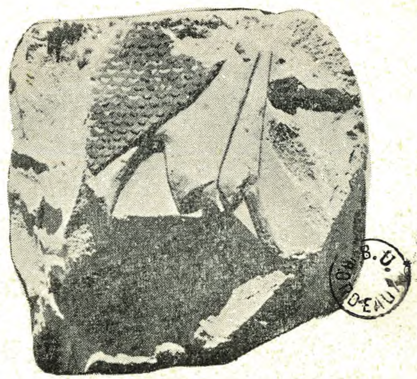
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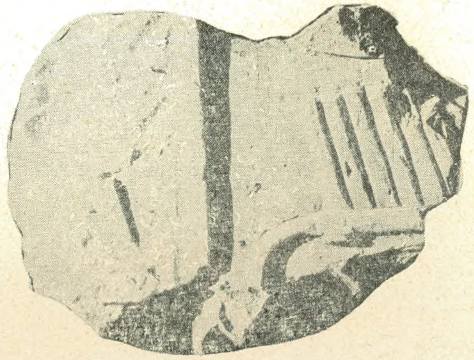
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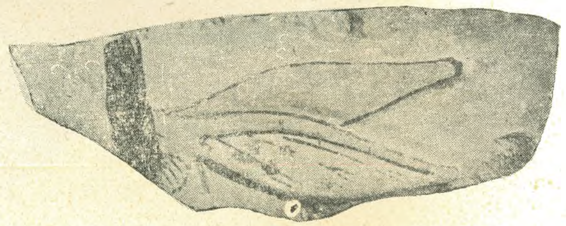


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Pl. XXX



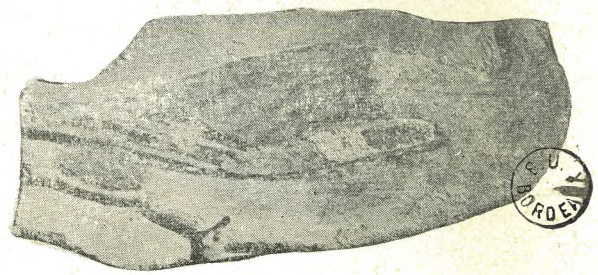
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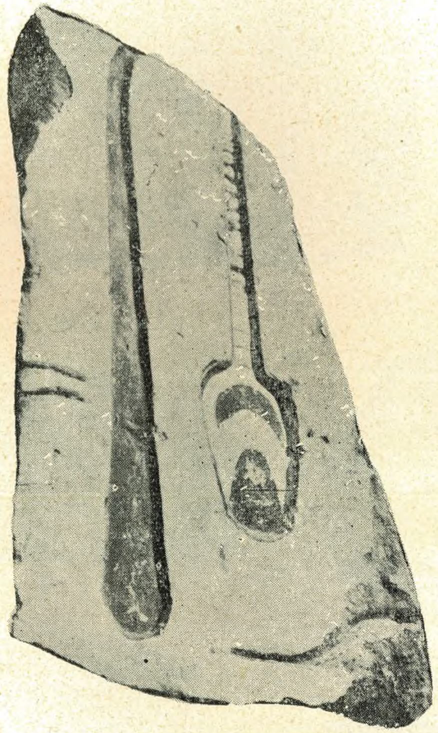




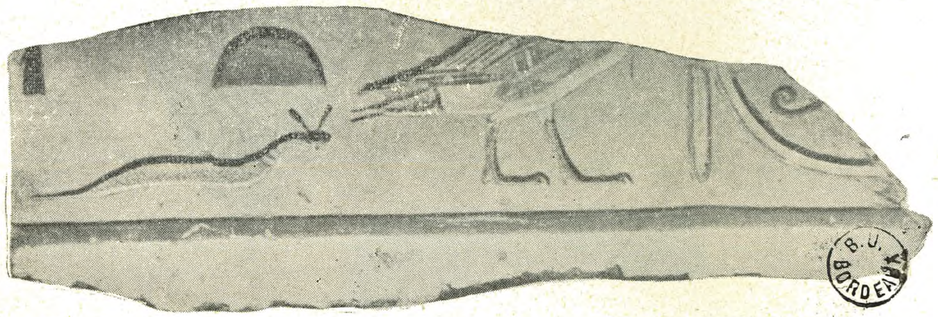
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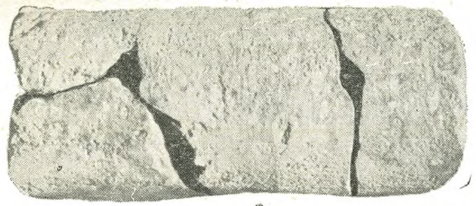
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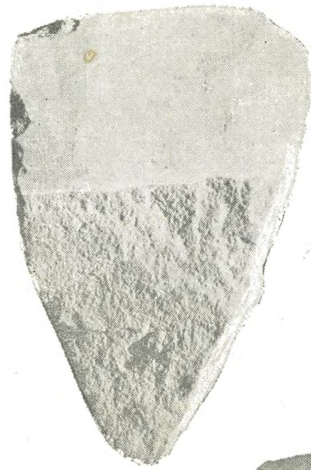
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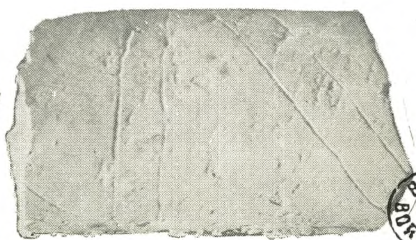
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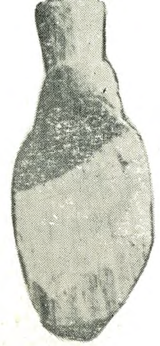
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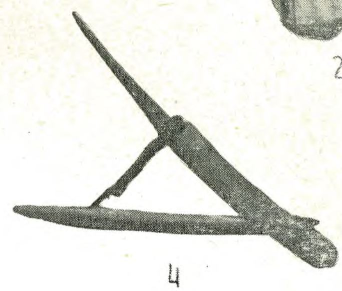
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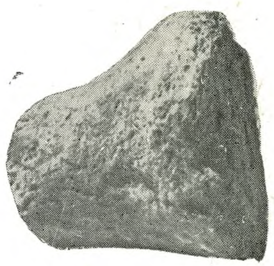
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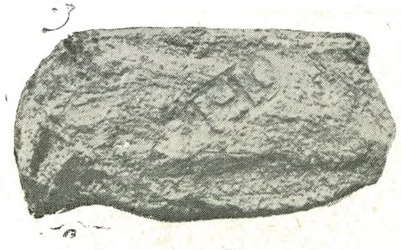
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8

PRELIMINARY REPORT ON THE RECONSTRUCTION WORKS OF HATSHEPSUT'S TEMPLE AT DEIR EL BAHARI

During the Seasons 1962/63 and 1963/64

BY

LESZEK DABROWSKI, D. Sc.

The first season of work at Deir el Bahari in the year 1961/62[1] was given to intensive investigation, taking measurements and project-making. Several pressing safeguarding operations at danger-threatened places on the 3rd Terrace of Hatshepsut's Temple were carried out. It was, then, that the fascinating discovery of traces of a hypostyle hall was made, (Pl. I, 1, 4). At the same time the discovery of a hitherto unknown temple of Thutmose III, situated near the Temple of Hatshepsut on the south-west side, was also made (Pl. I, 1).

In the 2nd and 3rd seasons the programme of works, previously elaborated, was systematically realized.[2]

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(1) In autumn of 1961, the Egyptian Service of Antiquities started work on the reconstruction of the temple of Hatshepsut at Deir el Bahari. The management of the work was entrusted to me by arrangement with the Polish Centre of Mediterranean Archaeology of Warsaw University in Cairo. Professor K. Michalowski executed scientific supervision of the whole project. Vide : L. Dabrowski, *ASAE*, Vol. LVIII, Cairo, 1964. pp. 37-60.

(2) The personnel of the Mission in the 2nd and 3rd seasons were the following : on the part of the Egyptian Service of Antiquities, Mr. Ramadan A. Saad, Egyptologist; on the part of the Polish Centre of Mediterranean Archaeology, Mrs. Dabrowska-Smektala, Egyptologist, Mr. J. Górnicki, architect, Mr. W. Kotataj, architect, Mr. M. Marciniak, Egyptologist, Mrs. J. Tauszynska, architect, Mr. K. Tauszynski, architect.

The following persons contributed to the work of the Mission : Prof. T. Dzierżykray-Rogalski, anthropologist, Mrs. J. Lipińska, archeologist, Mr.S.Jakobielski, Coptologist, Mr. J. Gazy, renovator, and Mr. M. Niepokólczycki, geologist. Pohtographic work was performed by Mr. Mustafa A. Maksud.

The Front Colonnade of the Upper Terrace

A project has been made, first of all, for the reconstruction of the front pillars with Osiris figures. Secondly, the studies on the reconstruction of architraves have made a considerable progress, (Pl. I, 1, 2, 3). The pillars will be reconstructed fully, and in such a way as to make possible in the future, the covering of the whole gallery with architraves and ceiling. A few pillars had been reconstructed by J. Baraize[1], but some of those will require at least partial rearrangement.

As regards the stone figures of Osiris, only a partial reconstruction is possible on account of the small number of original fragments preserved. It is astonishing that only a relatively small number of torso fragments (14 in all) has been found, as compared to the considerably larger number of Osiris head fragments (over 20). Fragments of the lower parts of the legs are the least numerous. The possession today of the most important elements of the figures is of an outstanding importance for the reconstruction work.

During the 1st and 2nd seasons a considerable number of original fragments of Osiris figures was found, which made possible the provisional assembage of the more important parts of the statues. Work on reconstruction proper started on the 3rd Terrace, concerning pillars and Osiris figures ; 14 original and 50 newly-hewn blocks have been assembled there (Pl. II, Figs. 2, 3). Also, the foundations under the figures have been reinforced and works have been carried out on the repair and reinforcing of the previousely reinforced concrete block before the Osiris figures on the north side.

(1) L. Dabrowski, *ASAE*, Vol. LVIII, Fig. II.

The guiding rule in the reconstruction of the pillars and Osiris figures is to preserve intact the original fragments. The missing parts are completed with limestone. Only in cases dictated by constructional necessity, iron-reinforced artificial stone is introduced. The original fragment is then isolated from the rest by means of linen tissue and a layer of plaster. An activity of outstanding importance for the reconstruction of the Osiris statuary is the work on the clearing up of the ground to the south-west of Hatshepsut's Temple. In that area there are, besides the newly-discovered temple of Thutmose III, hundreds of blocks from the temple of Hatshepsut. At the end 1963/64 season a few fragments of Osiris figures, a well preserved head among them, were found. It is hoped to find there more similar fragments.

Third Terrace Court of Hatshepsut's Temple

Investigation of the 3rd Terrace court was finished in the 2nd season (Pl. I, 4). Another work concluded at that time was the reconstruction of the Ptolemaic Portico (Pl. III, Fig. 4) that stands before the entrance to the Main Sanctuary. Moreover, foundations were then constructed under the two preserved rows of bases that run along the front wall, on the south-east side.

The results so far obtained point out, as I have already said,[1] that on the site of the court there had extended, in the times of Queen Hatshepsut, a hypostyle hall. Under the floor made of re-used blocks have been found hitherto unknown bases arranged in rows, in their original position (in *situ*).[2] The central part did not, however, contain bases

(1) L. Dabrowski, *ASAE*, Vol. LVIII, pp. 47-51.
(2) L. Dabrowski, *ASAE*, Vol. LVIII, Fig. II.

and so a definite proof is still lacking in favour of the hall taking up the whole area of the court. It is to the hypostyle hall that the proto-Doric columns with a broad inscribed belt on one side, now lying on the 3rd Terrace court, probably belong. They were found in the floor of the court or in the nearby talus heap, to the south west of their present position.[1] The columns had been re-used for the construction of the columns for the Ptolemaic Portico that stood in the court. The fragments preserved point out to their being of two sizes : small ones, 62 cm dia., and larger ones, 72 cm dia. at the capital, which is found only in the architecture of the hypostyle type. Attention should be turned now to a large number of preserved architraves that certainly come from the lower aisles surrounding the central part of the hall. The width of the architraves, 62 cm on the average, as well as the characteristic truncated corners found in many of them (45° angle) point out to their coming from the hypostyle hall. Moreover, three such architraves were found by us in the floor of the 3rd Terrace court (Nos. F. 1347, F. 1294 and F. 17). Others were found in the 2nd Terrace.

Both the architraves and columns bear cartouches of Thutmose II, but the name of Queen Hatshepsut can be seen showing clearly from under. It is to be supposed that the hall, by the order of Thutmose III, was dedicated to the memory of Thutmose II after Hatshepsut's death.

(1) The information about the place of finding the fragments of columns at present in the court of the 3rd Terrace has been supplied to me by Mr. Rashid Noeir, director of excavations of the Service of Antiquities, and also by the representatives of the Metropolitan Museum of Arts in New York, who carried their investigations nearby. Also our own investigations proved the existence of several such fragments under the 3rd Terrace court floor.

A fact of an outstanding importance for further investigation is the discovery nearby, in the south-western direction, of a hypostyle hall in the newly-discovered temple of Thutmose III (Pl. V). Both the halls date back to nearly the same time and their plan was probably the same. They could have suffered demolition in the first millennium B.C. together with the whole complex of temples at Deir el-Bahari.

Clearing-up of the Ground on the South-west Side.
Discovery of the Temple of Thutmose III.

During the 2nd and 3rd seasons clearing operations were in progress on the huge talus slope between the temple of Hatshepsut and that of Mentuhotep's (Pl. I,1), advancing some 12 m towards the rock, i.e. towards the south-west. New parts of the temple of Thutmose III, first discovered in the 1st season, were then found (Pl. VII), together with a large number of abandoned blocks originating from the temple of Hatshepsut. Especially valuable for the reconstruction was the discovery of a fragment of the stone Osiris head topped by a white crown, and a few fragments of torsos.

As regards the temple of Thutmose III, the supposition for its being about 40 m broad on the front, was confirmed. The whole of the left side of the temple, *i,e.* from the south-west, was erected on a terrace that no longer exists. Only the foundations of the front wall (Pl. I, 9) are preserved. In this situation the part of the temple being now uncovered is its right wing situated on the side of Hatshepsut's temple. In this part, in the middle of the pit, three huge sandstone bases were found *in situ*. Their diameter was 2.04 m., the height being 0.19 m. Also,

a few fragments were found belonging to columns that once stood on those bases. The columns were proto-Doric 32-sided, their diameter being 1.34 m. The column drums were also made of sandstone and consisted of two parts. The whole of the arrangement point out to the columns standing originally in two rows, transversally to the main axis of the temple, each row having probably six columns. The columns supported the central, high part of the temple.

The large columns were surrounded by two rows of smaller ones, of 91-93 cm dia. The latter were also proto-Doric, but 16-sided. Out of that colonnade 5 bases and 7 columns have been found *in situ* on the north-west side. The columns are preserved to the height of about 2 m. The material is sandstone, but the surface is faced with plaster that very closely resembles limestone. The columns were in many places covered with hieratic writing from the Ramesside period.(1) The colonnade was originally surrounded by a wall of which only the foundations have remained (stylobate) on the south-east and north-east sides.

Among the columns and bases discovered *in situ* there lay scattered blocks belonging to architraves, columns proto-Doric capitals, vaults, cornices, bases and stone windows. Among those, in turn, lay numerous smaller fragments of walls, covered with coloured reliefs.(2)

The temple had been destroyed, as the traces point out, as a result of the falling of large pieces of rock from above.

(1) The hieratic inscriptions on the columns are copied by Mr. M. Marciniak.

(2) List of Objects found at Deir el Bahari (Temple of Thutmose III) was prepared for publication in the Season 1961/62 by Mrs. J. Lpinska, in the Season 1962/63 and 1963/64 by Mrs. E. Dabrowska-Smektata.

The event took place probably at the beginning of the first millennium B.C. After the cataclysm, the ruins supplied material for the erection of other buildings. This is evidenced by the discovery among the ruins of a considerable number of stone drums of about 50 cm dia, roughly hewn out of some older fragments belonging to the temple.

Above the ruins of the temple, in the talus heap, there has been found the statue of Senenmut, a famous architect from the time of the XVIII Dynasty, as well as 5 wooden sarcophagi from the Late Period.(1) The finds from the temple of Thutmose III are kept in a specially erected store on the east side of the 1st Terrace of Hatshepsut's temple. It is there that preliminary restoration work and scientific investigation of the finds are carried out.

The existence at Deir el Bahari of a temple of Thutmose III has been so far unknown. A. Mariette in the middle of XIX century had some suspicion as to the existence there of a third temple.(2) Only H. Winlock who had been carrying on investigations there for many years on behalf of the Metropolitan Museum of Arts of New York,(3) knew that the beginning of the ramp dated to the times of Thutmose III (Pl. I, 10) but he did not believe it went much further.

LESZEK DABROWSKI

(1) The anthropological problem is worked out by Mr. Dzierzykray-Rogalski.

(2) Mariette-Bey A., *Deir El Bahari : Documents Topographiques, Historiques Texte*, Leipzig 1877, p. 5-6.

(3) Winlock H.E., *Excavation at Deir el Bahari 1911-1931*, New York 1942. Of the same author : articles in *Bull. of the Mitropolitan Museum of Arts*, December, 1924 to March 1932.

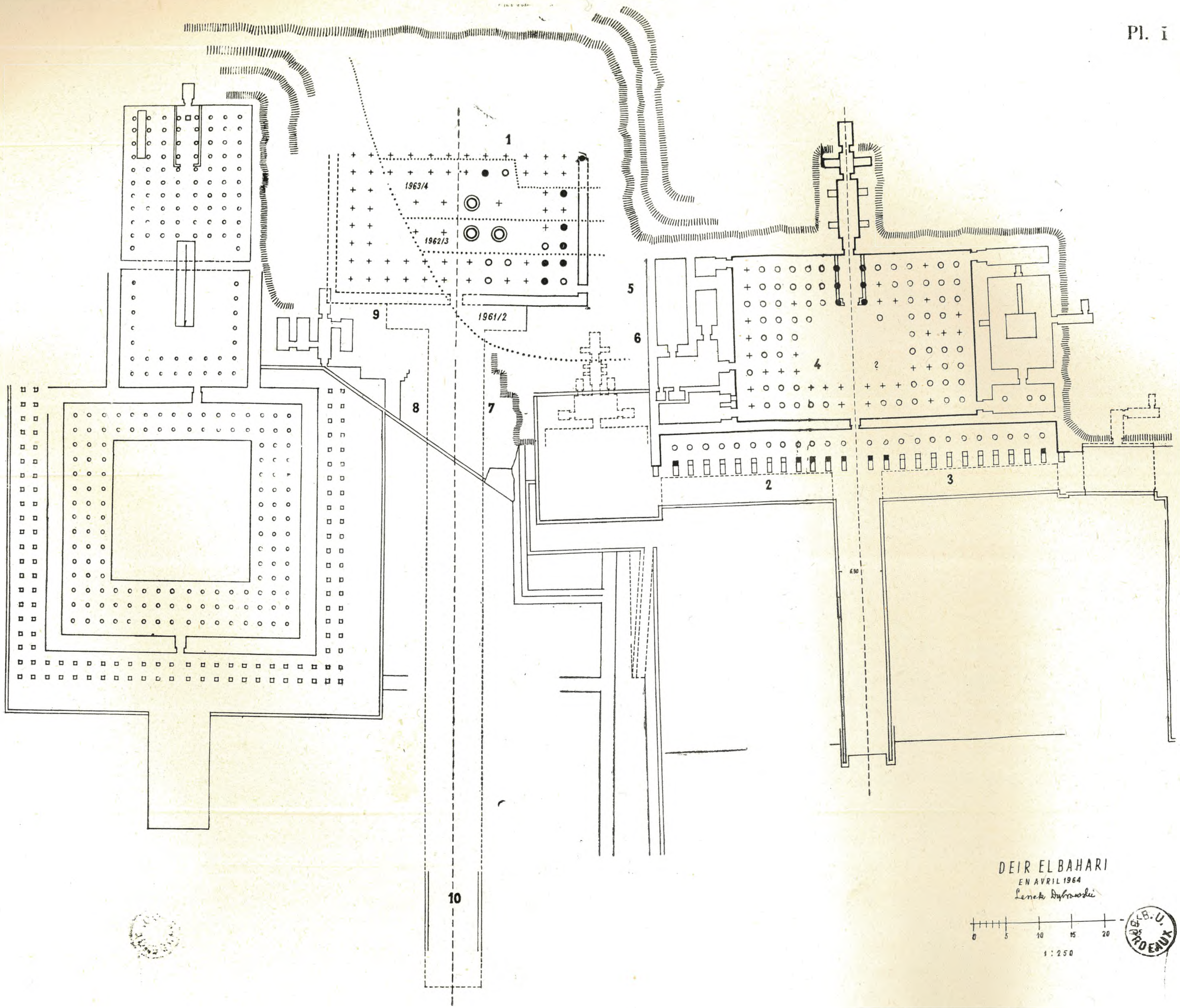

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1963/4
1962/3
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5
6
9
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DEIR EL BAHARI
EN AVRIL 1964
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20
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FIG. 1

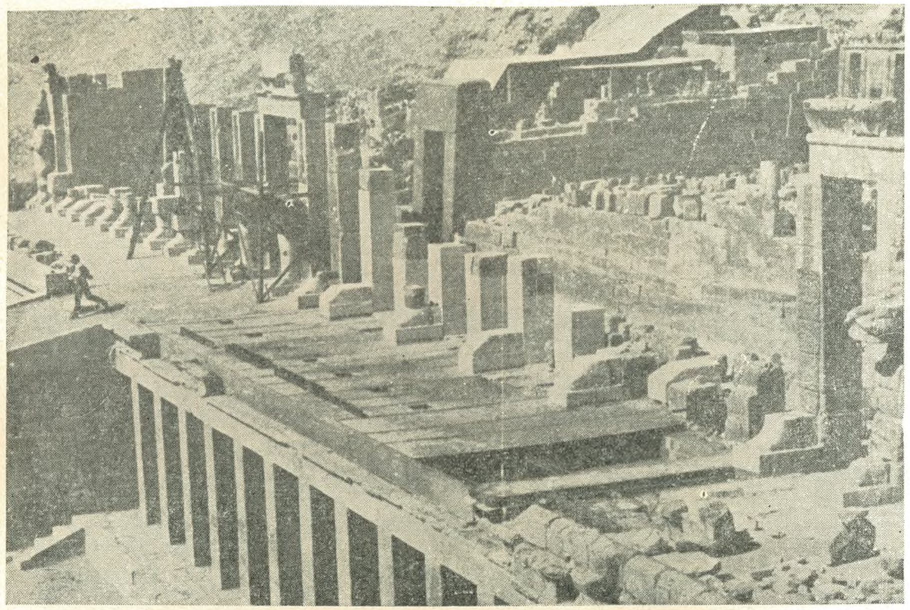


Fig 2.

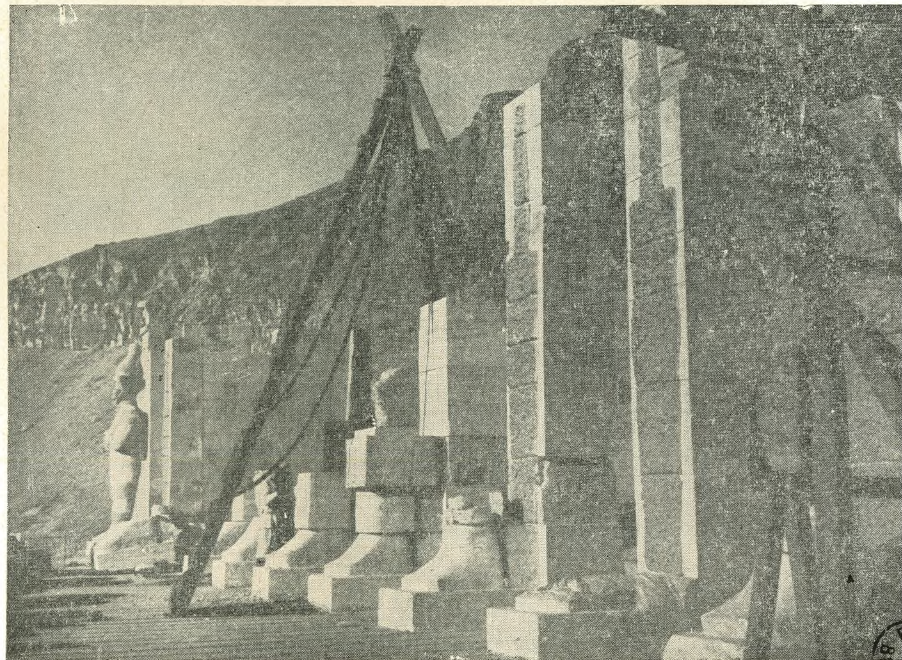


Fig. 3

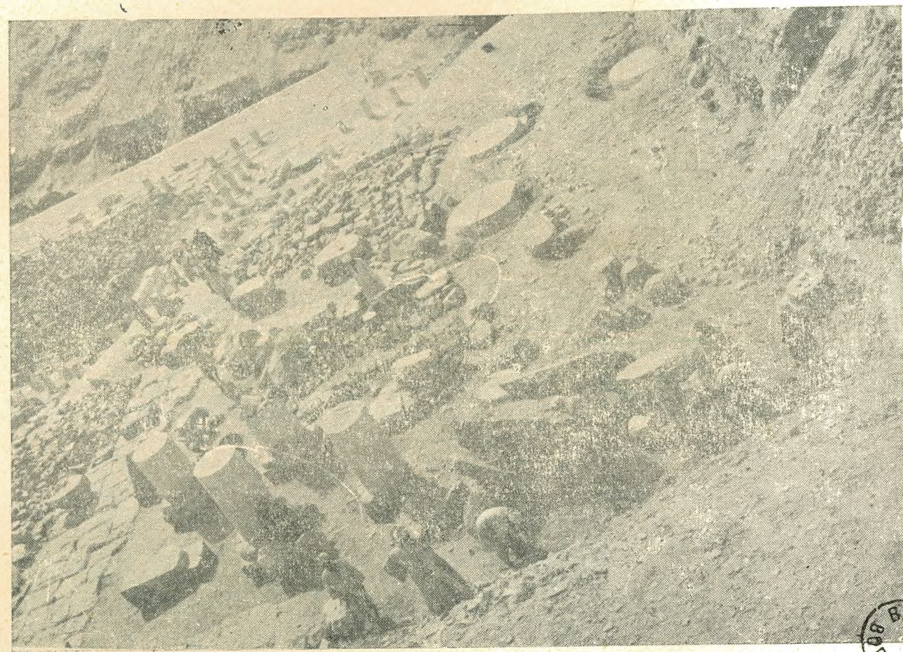
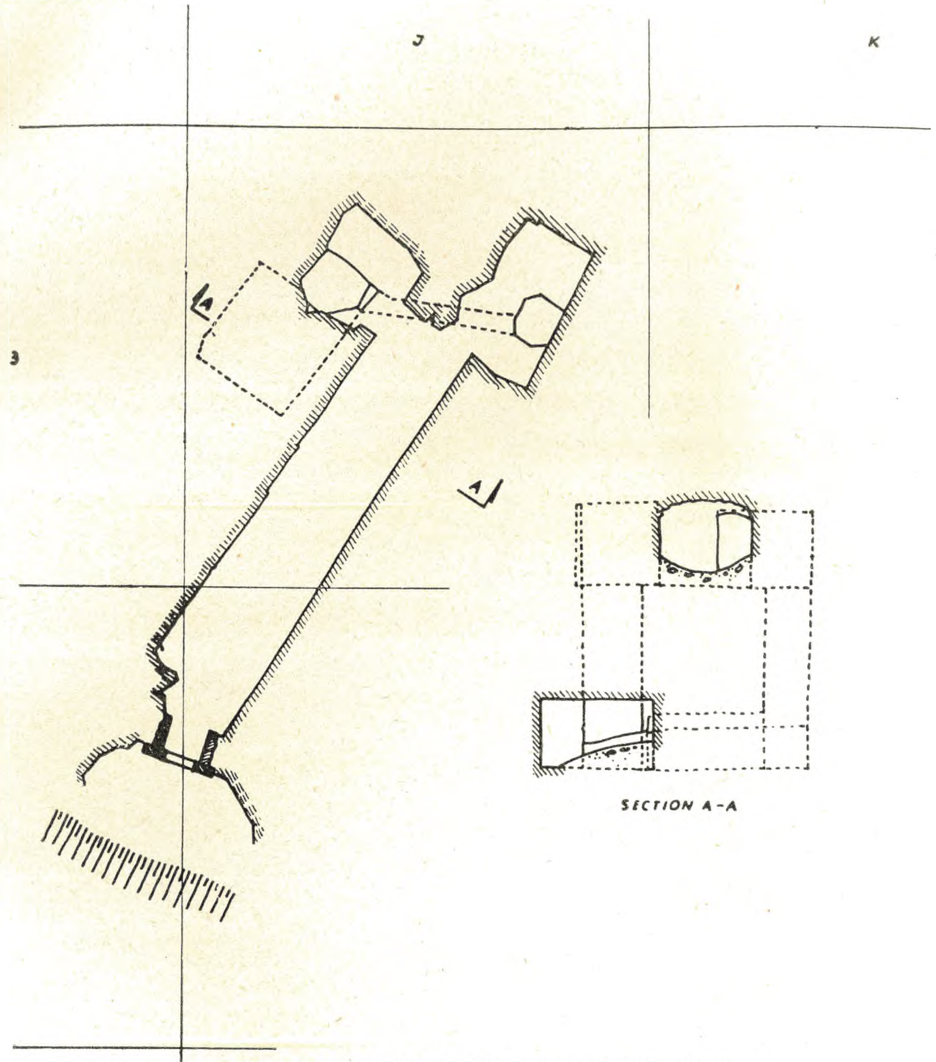


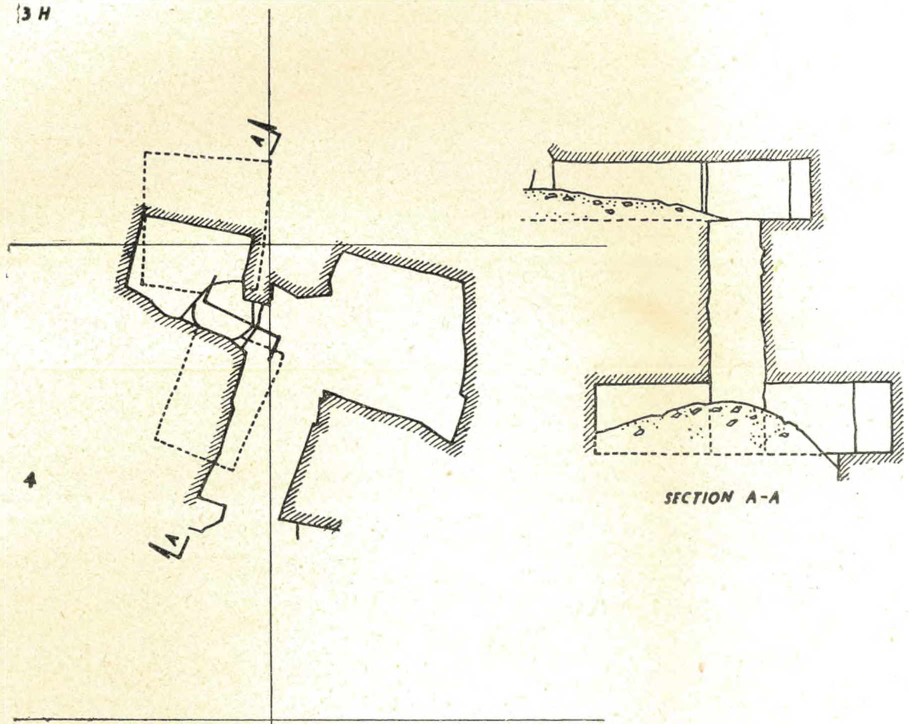
Fig. 4



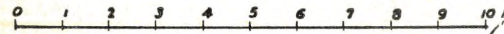
PLAN AND SECTION OF THE ROCK-CUT TOMB NO. I
DEIR EL-BAHARI
AREA OF THE TEMPLE OT THUTMOSE III

0 1 2 3 4 5 6 7 8 9 10M

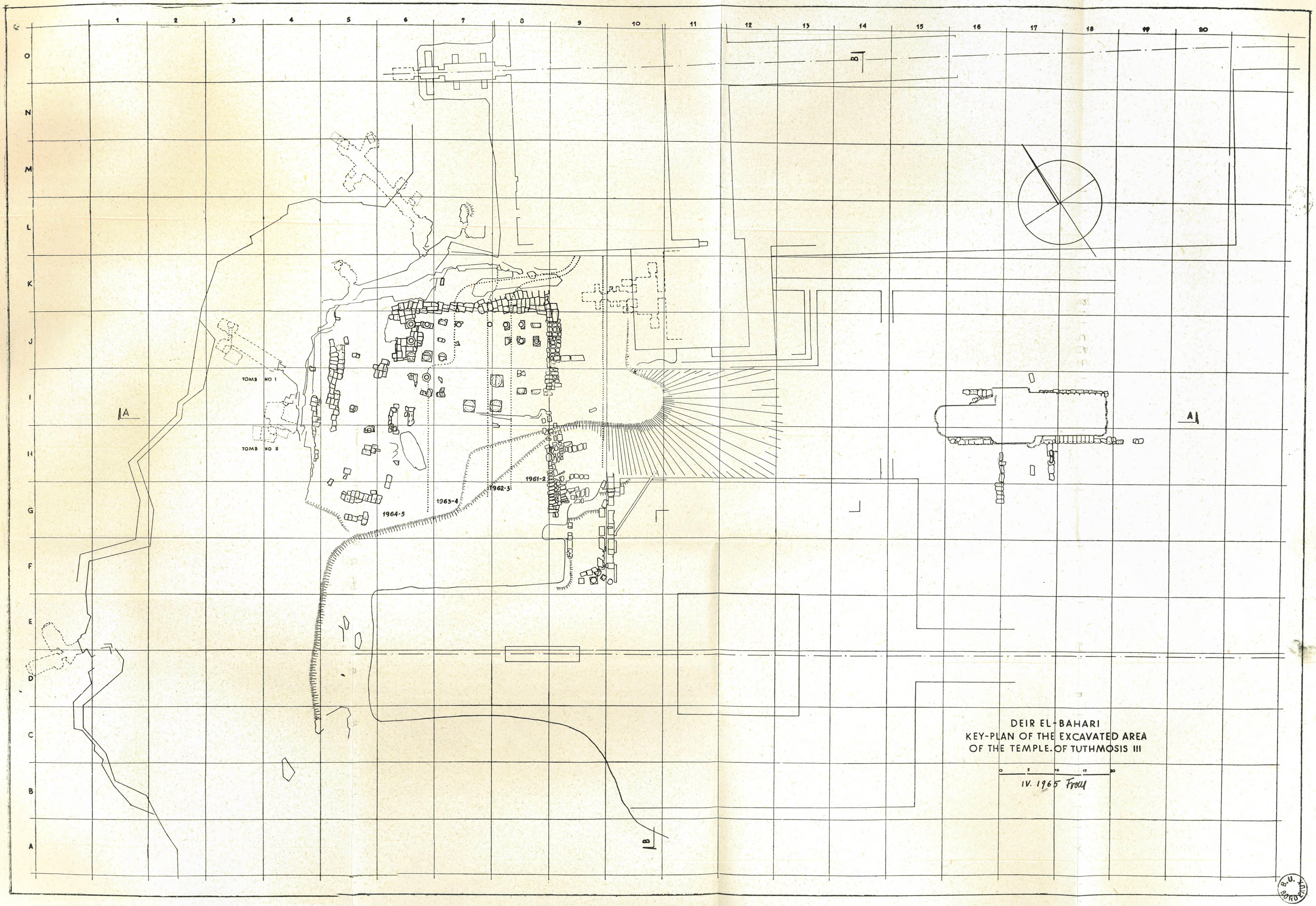
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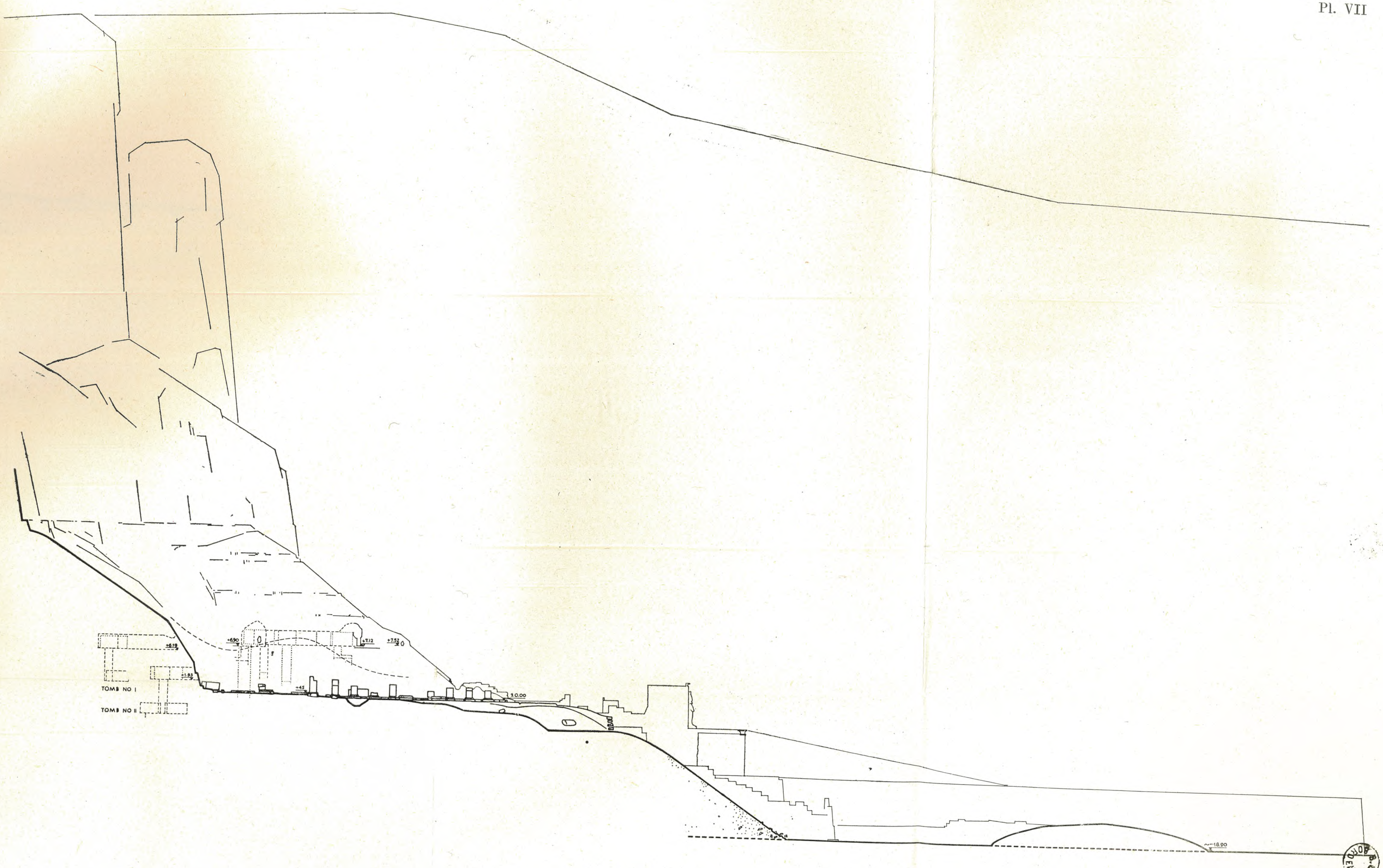


PLAN AND SECTION OF THE ROCK-CUT TOMB NO. II
DEIR EL-BAHARI
AREA OF THE TEMPLE OF THUTMOSE III

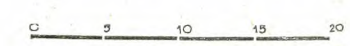


27.1.1965.


DEIR EL-BAHARI
KEY-PLAN OF THE EXCAVATED AREA
OF THE TEMPLE OF TUTHMOSIS III
IV. 1965
TOMB NO I
TOMB NO II
1964-5
1963-4
1962-3
1961-2
A
B



DEIR EL-BAHARI
LONGITUDINAL SECTION A-A
OF THE TEMPLE OF THOTMES III

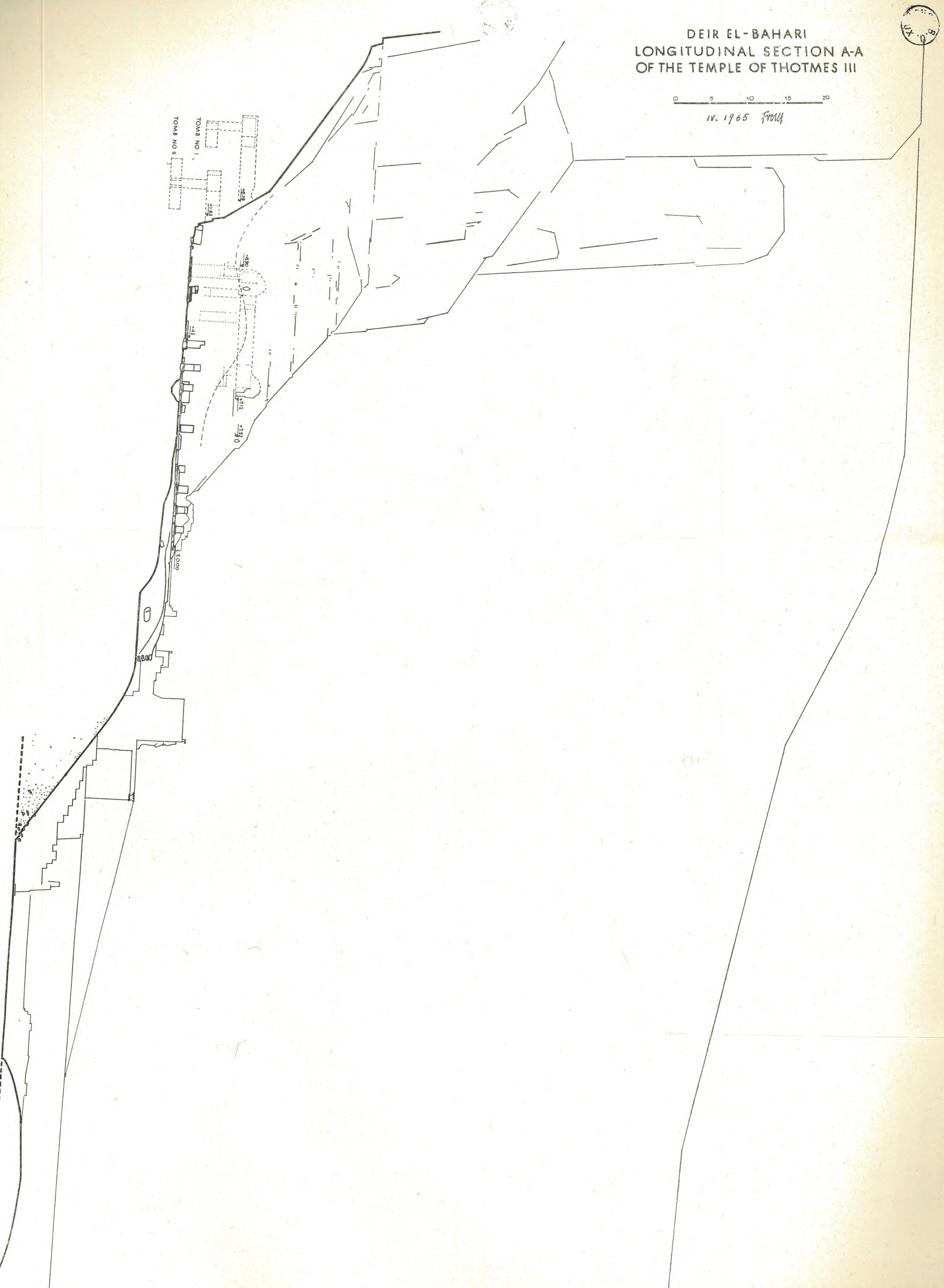


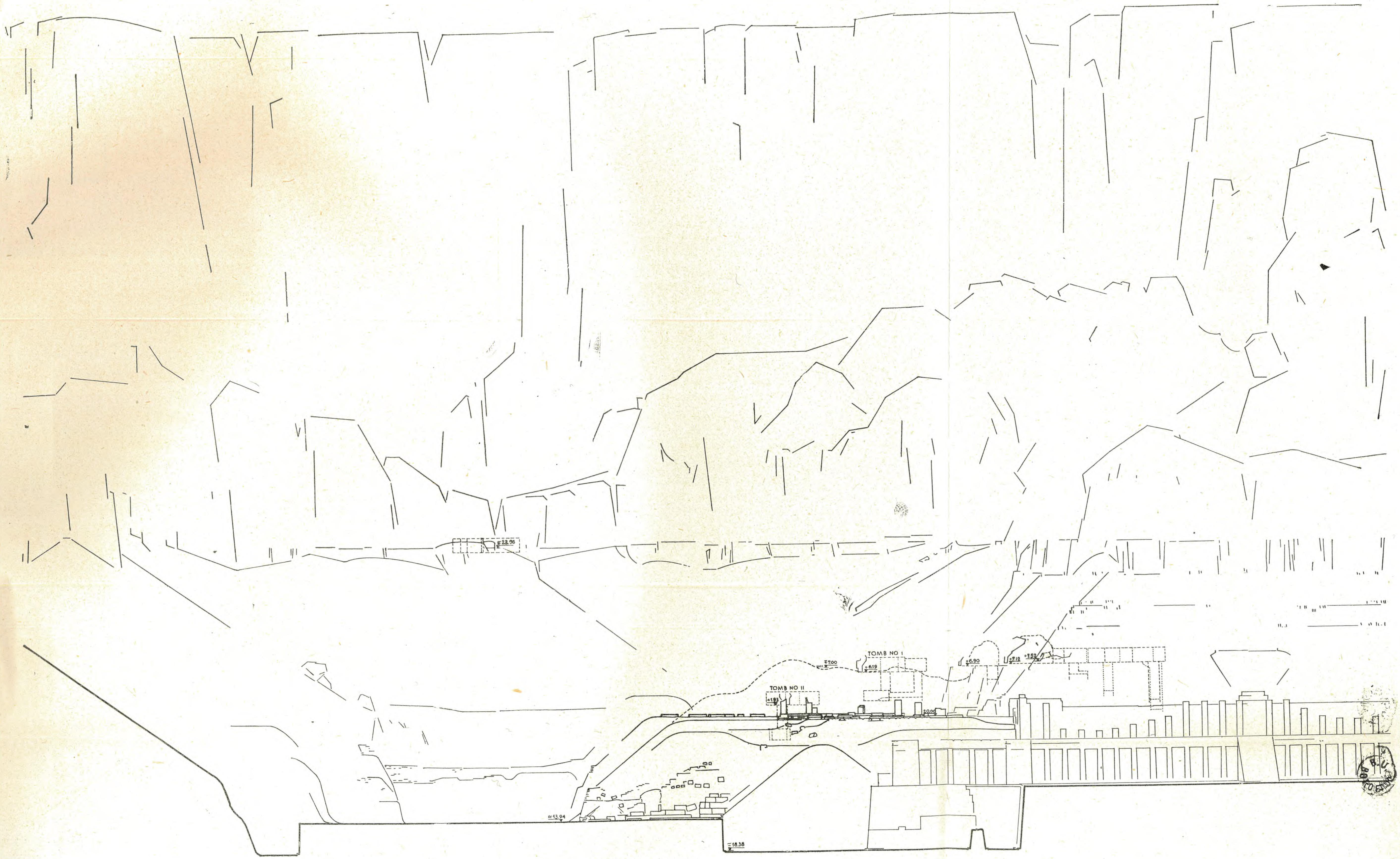
IV. 1965 Fróll

DEIR EL-BAHARI
LONGITUDINAL SECTION A-A
OF THE TEMPLE OF THOTMES III



DEIR EL-BAHARI
LONGITUDINAL SECTION A-A OF THE TEMPLE OF THOTMES III



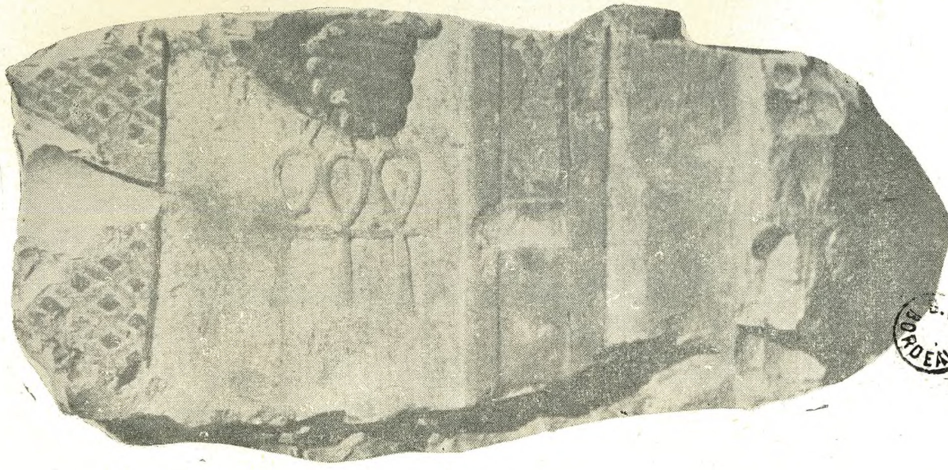

TOMB NO I
TOMB NO II
+7.00
+6.19
+6.90
+7.12
+7.52
+1.93
±0.00


DEIR EL-BAHARI
KEY-PLAN OF THE EXCAVATED AREA
OF THE TEMPLE OF THOTMES III
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TOMBE NO I
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1964-5
1963-4
1962-3
1961-2





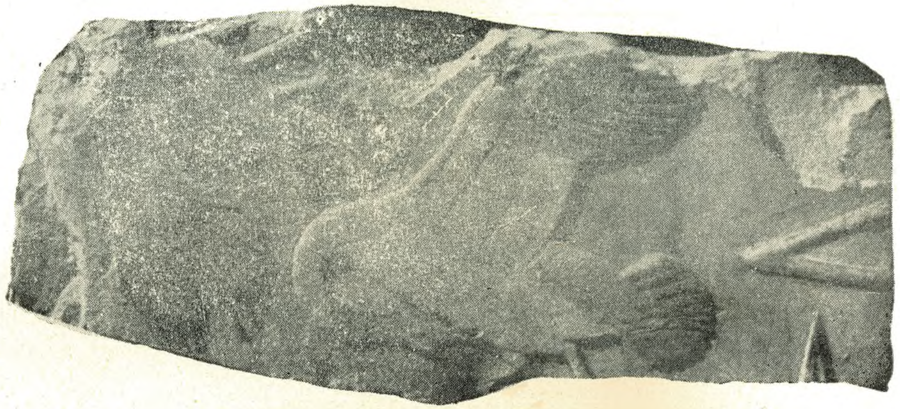
A



B

Pl. XVI

A

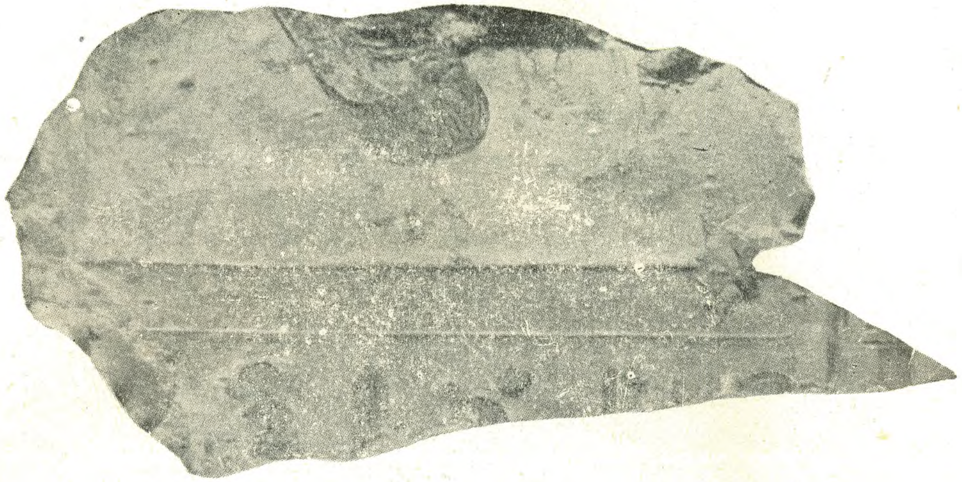




B

Pl. XVII

A





B

Pl. XVIII

A





B

Pl. XIX

A





B

PRELIMINARY REPORT CONCERNING THE RESTORATION OF THE WALL ON THE 3rd TERRACE OF THE HATSHEPSUT TEMPLE AT DEIR EL-BAHRI

During the Season 1965-1966

BY

E. DABROWSKA and P. GARTKIEWICZ

Restoration work during the season lasting from 15.I.1966 till 15.IV.1966 comprised the reconstruction of Osiride statues on the 3rd terrace, as well as the erection of the protective wall above the niches on the western wall of the Hypostyle Hall and the reparation of the brick vault above the Lower Southern Portico[1].

This part of the report is concerned mainly with the restoration of the inner and outer faces of the eastern wall of the Hypostyle Hall on the 3rd terrace and some problems connected with it[2].

Due to the fact that the season was very short, and at the same time the most helpful gang of workers for transferring the blocks was occupied at the temple of Tuthmosis III, or with the other works at the Hatshepsut temple, it was impossible to complete all the work planned by us for that season. In spite of the above mentioned difficulties detailed studies were undertaken :

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(1) For previous seasons see L. Dabrowski - Preliminary Report on the reconstruction works of the Hatshepsut temple at Deir el-Bahari during the 1961-62 season, *ASAE* T. LVIII/1964/p. 37-60, Pls I-IX : L. Dabrowski - Rekonstrukcja swiatyni Hatshepsut, Ochrona Zabytkow Rok XVII/1964 Nr. 2 p. 39-49.

(2) In that work were occupied members of the Polish Centre of Mediterranean Archaeology of Warsaw University at Cairo collaborating with Dr. L. Dabrowski who is working on behalf of the Antiquities Department.

I.—*Classification of the blocks.*

Almost all the blocks belonging to the temple were classified and grouped in rows on the terraces and inside the Hypostyle Hall, according to their decoration and destination (architraves, inscribed wall blocks, toruses, cavette etc). Fragments of these blocks were closed in small compartments in the Northern Colonnade on the 2nd terrace and in the chapels on the 3rd terrace.

During that work there were found among the stones some 200 connections of the wall blocks Nos. 1387-1417, 1323-1359-1360-1416 (Pl. IV B), 1356 - 1404, 2041 2042, 1580-2043 (Pl. IV D), 2044-2045, 1344-1345-1346-1348 (Pl. IV*A*) 1726-1727-1728-1729, 2048 - 2049, 2046 - 2047, 2051-2052-2053, 2054-2055, 537-890,180-979, 191-2088, 1120-2091-2096 (Pl. V *B*), 645-646-647-635-662-685-648-649, 2053 - 2092, 2115 - 2118 1213 - 1214, 1186 - 1196, 1233-1234, 20-199-2139-2140-2141 (Pl. V*D*), 2090-2091, 64-185, 2080 - 2081, 2083-2084-2086, 588-2114, 53-242-1085 - 2122 - 2123 (Pl. V *C.*), 187 - 2120, 2098 - 2099, 2124, 2125, 2126, 2127, 2128, 2094 - 2095, 2102 - 2103, 33-2132-2131, 52-2133, 1024-2134, 179-770, 61-2100-2101, 48 *a-b-c-d-*, 184 *a-b*, 2118 *a-b-c*, 187 - 2120, 599 - 2082 - 2093-2104-2105-2136, 2116-2117, 1037-2137, 2028 - 2029, 1387 - 1417, 1343-1344-1345-1348. 2245 - 2244 (Pl. IV C.) 2067-2068, 1356-1358-1404, 1359-1360-1393, 1496-1498, 1710 - 1711, 1154 - 1059 - 1930 - 2115 (Pl. I.) and son on. For technical reasons it is impossible to demonstrate here the all examples. Pl. IV - shows some connections of wall blocks belonging to the outer face of the eastern wall of the Hypostyle Hall. Pl. V presents efforts in restoring some of the destroyed and broken wall blocks. Ali Abid Hassan was very helpful in that work, and it is a pity that he was working with us for one month only.

II.—*Study of the principles of the composition of the wall decoration of the temple in order to obtain sufficient data for drawing reconstruction of the missing fragments of the figures on the walls of the Hypostyle Hall.*

1. Analytical studies were therefore begun on the proportions of the figural representations.

2. Studies of the dependances between the dimensions of the frieze and dado in relation to the scale of the other representations.

Ad. 1—Measurments were made of the figures on the walls of the Lower Porticoes, in the Hathor's Chapel and in the Chapel of Tuthmosis I. At first some inaccuracy was observed in the proportions of the figures. It is possible that this is due to the survying process.

Ad. 2—(*a*) Analysis of the "frieze" on the walls of the temple shows two type of design : one - ḫkr.t. second-horned cobra crowned with sun disk. The first design occurs always in the rooms originally roofed on the 3rd terraces and in various places in the Hathor's chapel ; the second one occurs on all walls of the middle colonnade and on the walls of the uppermost porticoes on the 3rd terrace.

(*b*) Preliminary classification of the cobra design allows us to establish the percentage of the missing wall-blocks with that decoration and to establish the subtypes of the cobra design.

(*c*) Comparative measurments of the dado were taken from the decoration on the walls and the percentage and size of the missing blocks were established. All wall-blocks with dados consisting of two coloured bands red and yellow bordered and devided by black stripes running

round the walls - the lowermost register in the temple, were measured, and all the missing blocks in the walls with that decoration were counted. The measurments of the dimensions of dados *in situ* made it possible to establish which blocks belonged to the eastern wall of the Hypostyle Hall.

III.—***Studies on the construction of the eastern wall of the Hypostyle Hall.***

At the work, it was observed that the position of the granite doorway is inaccurate. It is probably a result of the partial destruction of the doorway when the temple fell into ruins. This inaccuracy was never rectified during the previous restorations. The doorway is leaning now about 12 cm westward from the vertical owing to the settling of its foundations.

This inclination resulted also in an inaccurate reconstruction of the neighbouring parts of the wall on both sides of the granite doorway. Our investigations revealed in addition, that during previous reconstructions no allowance was made for the protrusion of the doorway out of the outer face of the eastern wall. This protrusion, about 3 cm large, was marked with a slightly different execution of the vertical granite blocks of the doorway.

IV.—*Project and realisation of the preliminary restoration of the fragment of the inner face of the northern part of the eastern wall of the Hypostyle Hall.*

As a result of the studies and of the newly found connections among the decorated blocks it was possible to restore a fragment of the wall, consisting mainly of the blocks belonging to the inner face of the eastern wall, and to place them in their original positions. In completing this task there were made :

(*a*) measurments of the restored fragment of the wall. Scale 1 : 20 (Pls. I and III).

(*b*) detailed measurments of the newly found blocks Scale 1 : 5 (Pl. II).

(*c*) project of the restoration of the fragment of the wall scale 1 : 20 (Pls. I and III).

Due to the necessity of some corrections at the granite doorway, the construction of the restored wall has a temporary character. Thus for the substructure were used small broken pieces of limestone jointed with mud, while the wall face was filled up with mud bricks jointed with stone elements of the substructure by means of mud mortar.

During these works the existing wall-blocks were duly rearranged on the outer face of the eastern wall, and a newly found block was inserted in its original place (Pl. III).

V.—*Description of the restored fragment of the wall* 1

From among the greatest group of the recently found wall-blocks it was possible to restore some fragments of inner face of the northern part of the eastern wall at the entrance to Hypostyle Hall on the 3 rd terrace. Twenty five wall blocks were put in their original places (Pl. II) Nos. 67, 69, 70, 71, 72, 73, 75, 76, 80, 82, 675, 701, 881, 1054, 1059, 1154, 1930, 2056, 2069, 2087, 2111, 2112, 2113, 2115.

For the present state of the preservation of the northern and southern part of the eastern wall of the Hypostyle Hall see E. Naville, *Temple of Deir el-Bahari* vol. V, Pls. CXXII, CXXIII, CXXIV - CXXVI. and PM II, 116.

The bottom register of this fragment of the scene is almost the same as that on the southern part of the eastern wall of the Hypostyle Hall.(1)

In the middle of the restored part of the wall there are represented in similar scale two figures of Tuthmosis III standing back to back. One figure is turned northward and the other southward. The first figure is almost completely preserved. The king is dressed in an apron with a bull's tail hanging behind him. His breast is covered with two falcons with wings spread in a protective attitude; they are holding in their claws *snw*-signs. His neck is decorated with plain *wsḫ*-collar; the King's head is crowned with the blue helmet. In his right hand he is holding a long stick or standard and in the left one the sign of life. Above his head are seen cartouches with his royal titles behind remains of the sign of life holding a fan, and below there are preserved remains of a usual inscription (*See* pl. I). The King is following the procession of twelve priests holding in their hands standards with various religious emblems. Only the two last figures, closing the procession are holding the jars (?). Above them are seen the feet, probably of attendants standing in groups. An upper wall block No. 518 has the face very enoded, and the relief depicts a very small figure of Tuthmosis III dressed in an apron, and holding in one hand the sign of life and in the other a jar of wine. He is described there as " King of the Two Lands, the good god, offering the wine". Above his head is represented the sky. Tuthmosis III is standing behind two priests, one of them is holding in his hands the censers. Above that group are seen the feet of the marching men holding standards as above.

(1) *See*, E. Naville, *Temple of Deir el-Bahari*, vol. V. Pl. CXXIII.

That part of the representation is separated from the figure of Tuthmosis III by an inscription written in four columns of which only the lower ports are preserved (*See* Pl. II)

The next figure of Tuthmosis III turned southward (to the granite doorway) is now incomplete. Till now other stones belonging to that figure are not found. The king was probably dressed here as the previous one. Only on the head he wears a round wig with fillet knotted at the back, with loose ends hanging down on the back of his neck. Above the wig an *atef*-crown is attached, and ram's horns with sun disk. Above his head are seen remains of cartouches. The Pharaoh is standing here in front of three figures and offering them all kinds of food piled in three rows. Two figures are sitting. Now it is impossible to identify them because only a few elements are preserved. Probably they represent Amūn and Hatshepsut (?). Behind them is standing on the *maat* sign a mummyfied figure of the god(Khonsu or Ptah) holding in his hands *nḫḫ*, *ḥḳ3* and *was* symbols. That part of the wall is very destroyed and its reliefs are sometimes completely illegible from a distance, it was recut, and the same representations were newly carved on it.

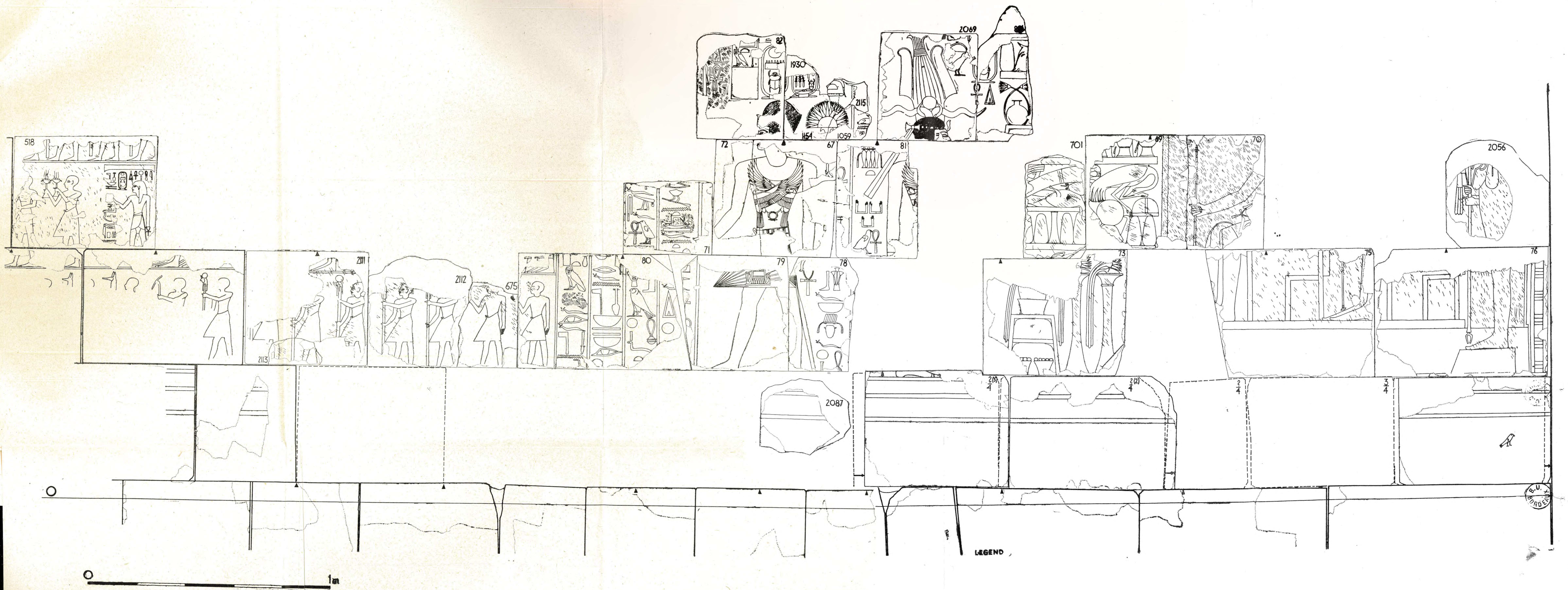
Scenes on the walls represent the ceremonies connected with a festival of Amūn which took place in the Hypostyle Hall. Some parts of the walls were destroyed by Tuthmosis III, enemies of Amūn and in Christian times.

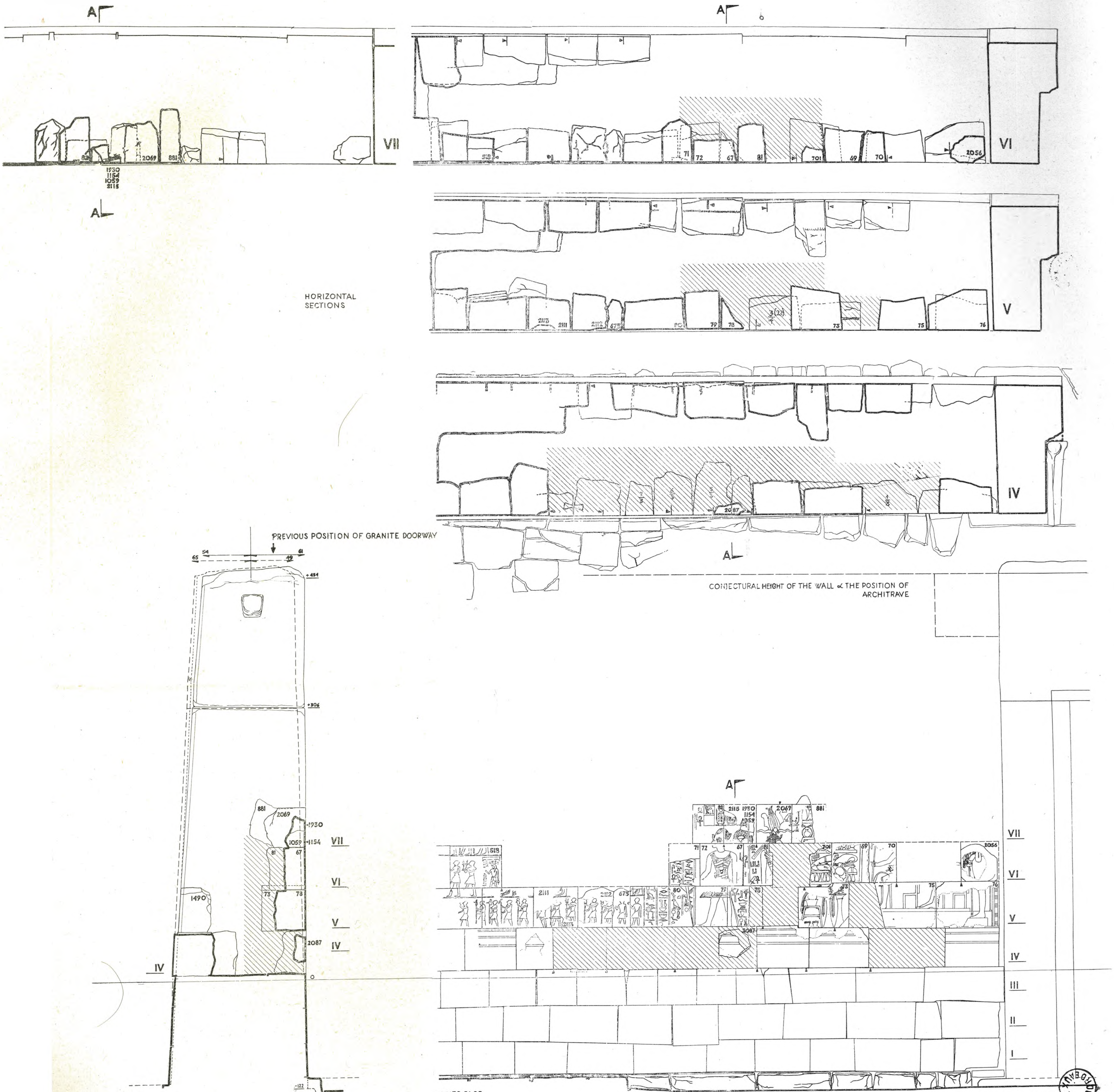
The following seasons allowed us to gather more material for the restoration of the wall with the missing stones, and threw more light on that part of the temple and the ceremonies celebrated there.

Elżbieta Dabrowska-Smektala and Przemysław Gartkiewicz

Cairo 5th May 1966.

Pl. I





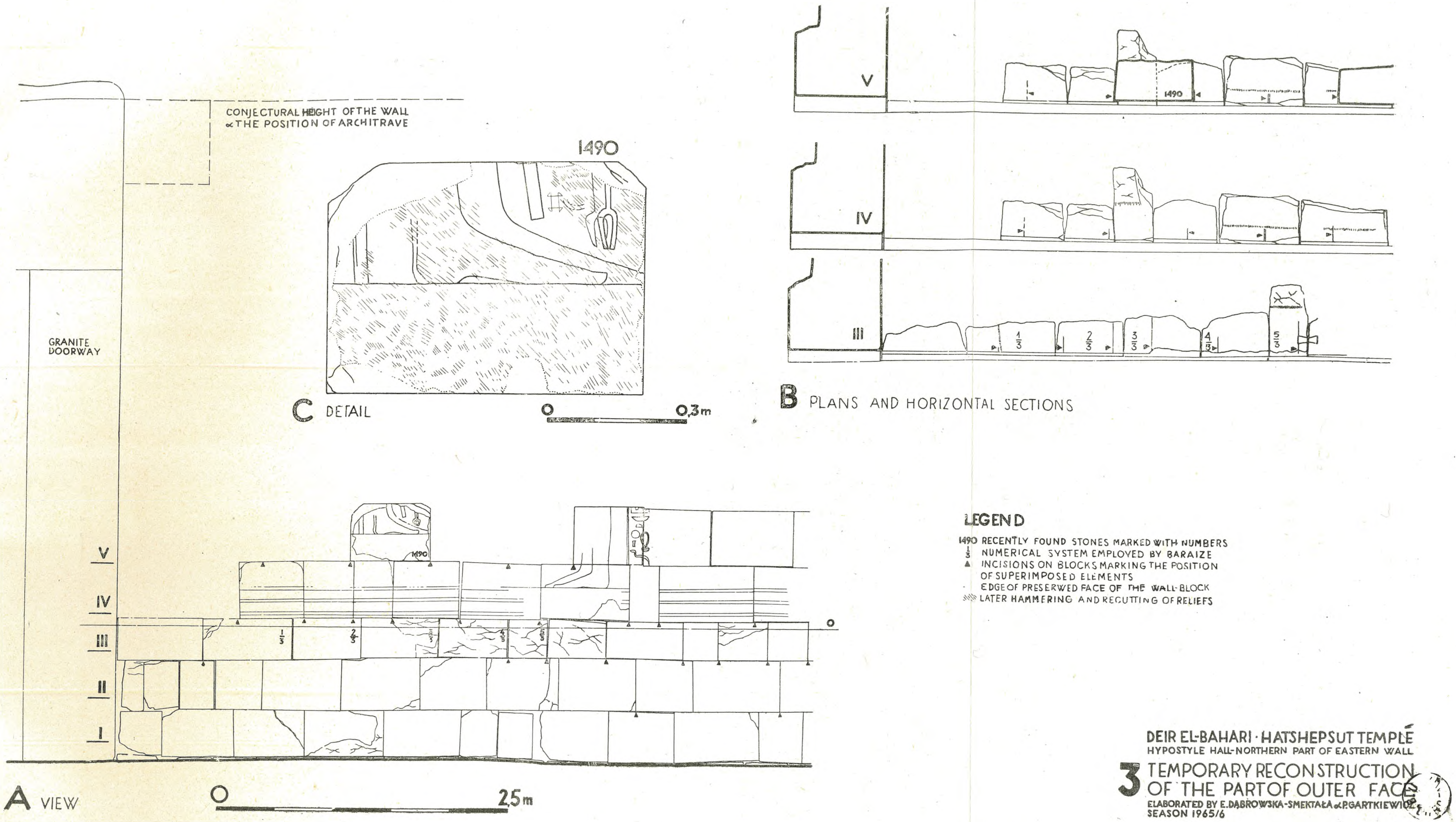
LEGEND

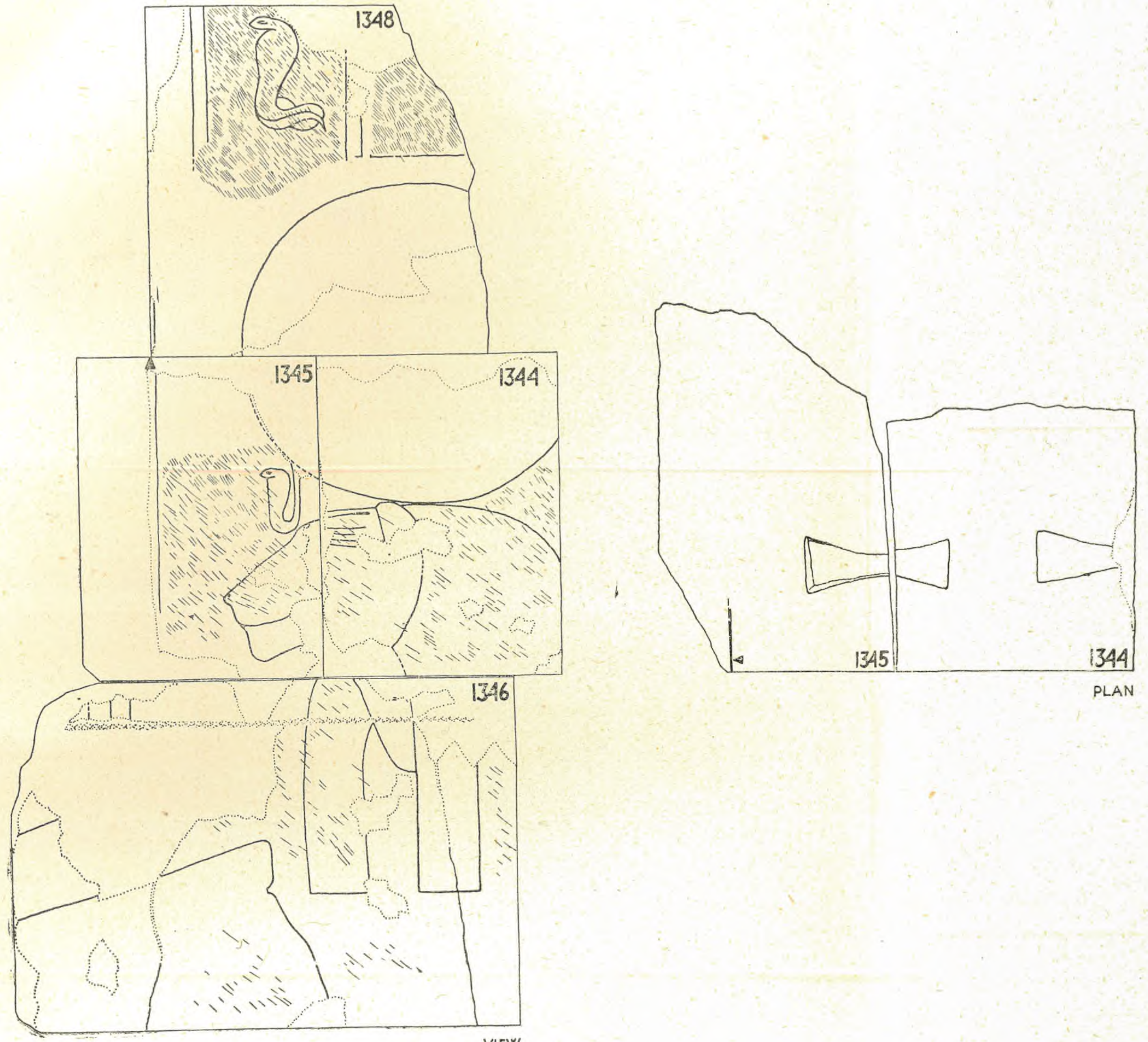
2111 RECENTLY FOUND STONES MARKED WITH OUR NUMBERS
$\frac{1}{5}$ NUMERICAL SYSTEM EMPLOYED BY BARAIZE
▲ INCISIONS ON BLOCKS MARKING THE POSITION OF SUPERIMPOSED ELEMENTS
\\\\ TEMPORARY FOUNDATION OF MUD-BRICKS & STONES JOINED WITH CLAY

DEIR EL-BAHARI · HATSHEPSUT TEMPLE
HYPOSTYLE HALL-NORTHERN PART OF EASTERN WALL

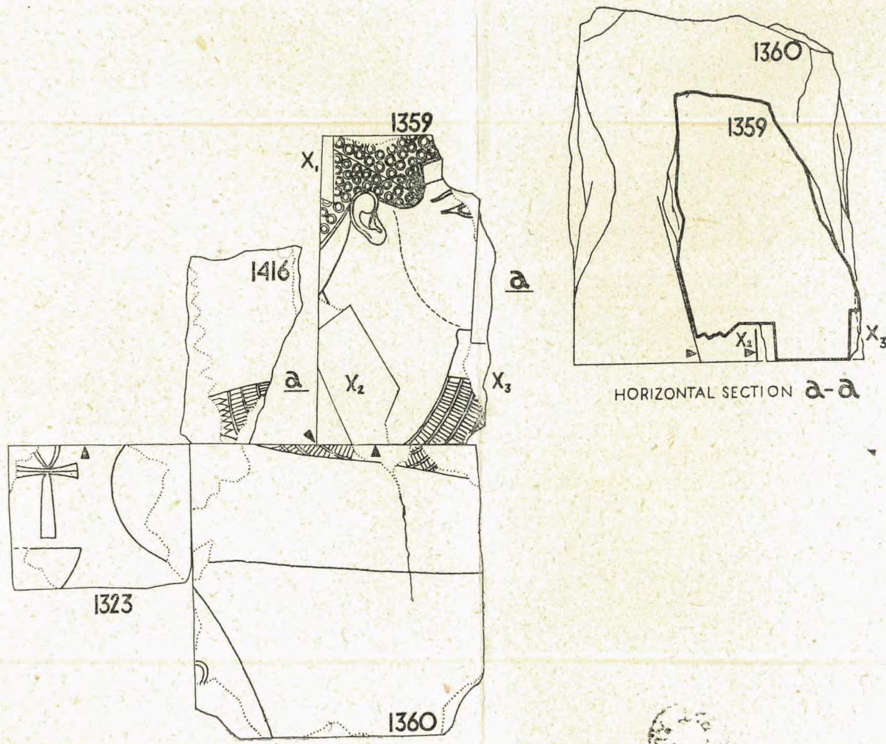
1 TEMPORARY RECONSTRUCTION OF THE PART OF INNER FACE

ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ
SEASON 1965/6

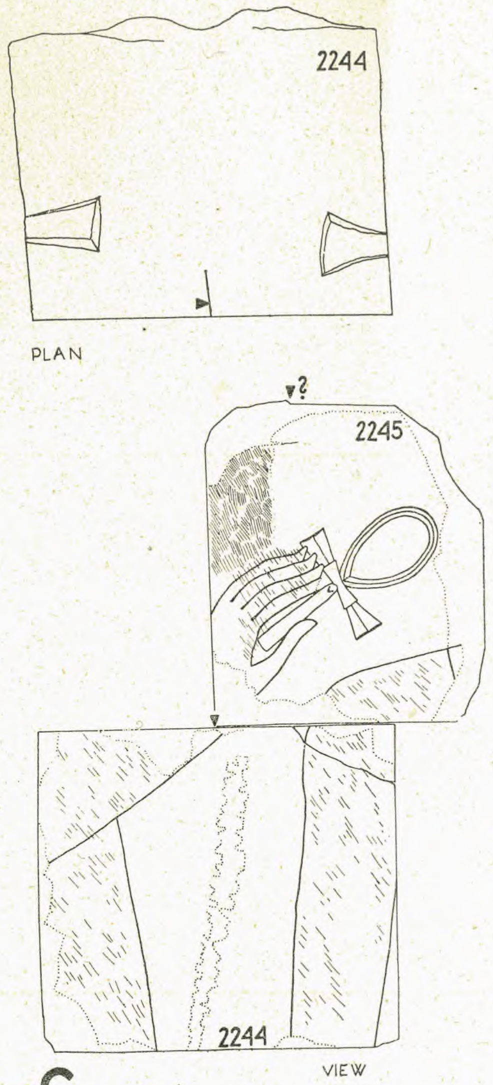

CONJECTURAL HEIGHT OF THE WALL
& THE POSITION OF ARCHITRAVE
1490
C DETAIL
0
0,3m
V
IV
III
B PLANS AND HORIZONTAL SECTIONS
GRANITE DOORWAY
V
IV
III
II
I
A VIEW
0
2,5m
LEGEND
1490 RECENTLY FOUND STONES MARKED WITH NUMBERS
1/3 NUMERICAL SYSTEM EMPLOYED BY BARAIZE
▲ INCISIONS ON BLOCKS MARKING THE POSITION OF SUPERIMPOSED ELEMENTS
EDGE OF PRESERWED FACE OF THE WALL-BLOCK
LATER HAMMERING AND RECUTTING OF RELIEFS
DEIR EL-BAHARI · HATSHEPSUT TEMPLE
HYPOSTYLE HALL-NORTHERN PART OF EASTERN WALL
3 TEMPORARY RECONSTRUCTION OF THE PART OF OUTER FACE
ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ
SEASON 1965/6


1348
1345
1344
1346
VIEW
1345
1344
PLAN

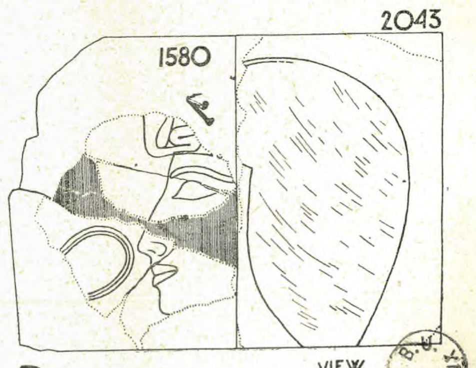
A


1359
X1
1416
a
a
X2
X3
1323
1360
VIEW
1360
1359
X2
X3
HORIZONTAL SECTION a-a

B

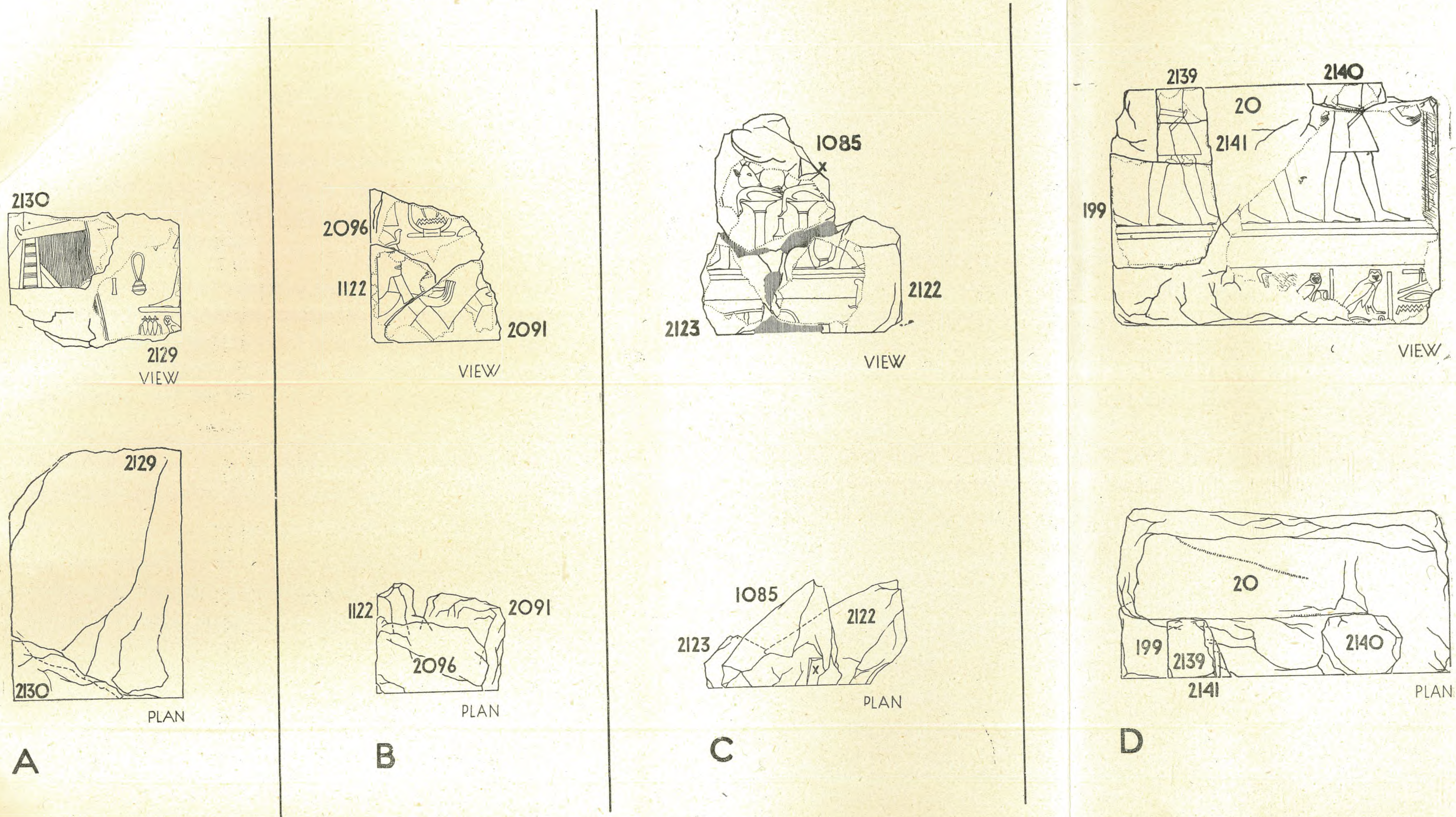

2244
PLAN
?
2245
2244
VIEW

C


1580
2043
VIEW

D

0 0,5m



0 0,5 m

LEGEND
X PLACE CARVED OUT FOR COMPLEMENTARY STONE PIECE
..... EDGE OF THE PRESERVED FACE OF THE WALL-BLOCK
199 ACTUAL NUMBERING OF THE BLOCKS
LATER HAMMERING AND RECUTTING OF RELIEFS
JOINED WITH CEMENT

DEIR EL-BAHARI · HATSHEPSUT TEMPLE
HYPOSTYLE HALL · INNER FACES OF EAST; SO-OR NORTH-WALLS

5 SOME EXAMPLES OF THE LATELY FOUND CONNECTIONS OF WALL-BLOCKS

ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ · SEASON 1965/6

PRELIMINARY REPORT ON THE RECONSTRUCTION WORKS OF THE TEMPLE OF HATSHEPSUT AT DEIR EL BAHARI

During the Season 1964–1965

BY

Dr. JADWIGA LIPIŃSKA

Upon the agreement between the Egyptian Antiquities Service and the Polish Centre of Mediterranean Archaeology in Cairo the work at Deir el-Bahari started on November 3rd 1964 and lasted until April 21st 1965.

The mission under the supervision of Prof. Dr. Kazimierz Michalowski consisted of the following persons:

A.—From the Polish Centre of Archaeology :

1. Dr. Jadwiga Lipinska, Egyptologist, head of the mission during the absence of Prof. K Michalowski ;

2. Prof. Jan Slusarczyk, Sculptor, conservator, in charge of the restoration of the Osiride statues ;

3. Mr. Eugeniusz From, Architect, in charge of the architectural studies and documentation for restoration and excavations ;

4. Mr. Zbigniew Borkowski, archaeologist, (joined the Mission at the end of February 1965) ;

5. Prof. Dr. Tadeusz Dzierzykray-Rogalski, anthropologist, consultant ;

6. Dr. Elzbieta Prominska, anthropologist, consultant ;

7. Mr. Andrzej Dziewanowski, photographer, (joined the mission at the beginning of April 1965) ;

B. — From the Department of Antiquities :

1. Mr. Ramadan M. Saad, Inspector of antiquities;

2. Mr. Abdallah Sayed, Inspector of antiquities (left the mission in December 1964) ;

3. Mr. Mohammed Saleh, Inspector of antiquities (joined the mission in December 1964) ;

4. Mr. Ibrahim Abdel Qader, conservator (joined the mission at the beginning of March 1965) ;

5. Mr. Mohammed Rizk, photographer, (joined the mission in January 1965).

The work of this season was concentrated on two main points :

I. The preparatory work for the reconstruction of the gallery of the Osiride pillars on the upper terrace of the Hatshepsut temple.

II. The excavations in the area adjoining the temple of Hatshepsut from the South-West, where the temple built by Tuthmosis III had been discovered in 1962.

I.—The reconstruction of the Osiride pillars of the upper terrace of the Hatshepsut temple.

As the most necessary step before the reconstruction of the Osiride statues, a preliminary operation of modelling the plaster dummy of the complete Osiride statue of average dimensions has been executed. With the help of this model the four lowest blocks, i.e. the feet of the Osiride statues No. XVI, XVII, XVIII and XX - were completely cut in new stone blocks, and four further blocks for statue No. XVI have been erected and prepared for final carving and fitting with the original fragments.

For the Osiride pillars No. XV-XIX, the complete documentation and working project of reconstruction to scale 1: 10 was finished. This was supplemented with detailed lists of necessary new blocks to be quarried and carved to replace the missing, original pieces.

Prior to the erection of the pillars, we completed the essential operation of stiffening the reinforced concrete plate in the northern half of the upper terrace.

To finish the work of protecting the insecure southern and western walls of the Southern Hall of Offerings, wooden supports and a stone wall were provided. Also, the emergency blockage with cement to support the leaning wall in the northern colonnade of the middle terrace was completed.

II.— The excavations in the area of the Tuthmosis III temple.

Three seasons of work on clearing the rocky platform between the temples of Hatshepsut and Mentuhotep have revealed many important blocks belonging to the temple of Hatshepsut buried in the debris. In order to obtain all available material for reconstruction, the work of this season has been accelerated in hope to complete the excavation. This has not been accomplished yet, and although the entire platform of the ruins of the temple of Tuthmosis III is now unearthed (cf. pl. I), there is still much debris covering the rocky slope above the northern part of Mentuhotep temple to be cleared next season.

In the course of excavations many wall blocks and even larger fragments of Osiride statues from the Hatshepsut temple have been recovered. The most important finds are as follows : Inv. No. F 6058, 6059, 6963-three

fragments of the lower parts of the Osiride statues ; Inv. No. F 7219-part of the chest of an Osiride statue ; Inv. No. F 7943 - another smaller fragment of the chest; Inv. No. F 6684 - inscribed and decorated block ; Inv. No. F 5742 - fragment of inscribed block.

The excavations of the remaining part of the temple of Tuthmosis III covered the area measuring approximately 40×30 metres, where the average thickness of debris was about 6.5 m. reaching the height of 24 m. in the north-western corner formed by the surrounding cliffs.

The clearance of the debris covering the face of the cliff limiting the platform from the west revealed two rock-cut tombs. Both of them were undecorated and crudely cut in soft argillaceus schist. They were presumably built in the Late Period, when the temple of Tuthmosis III had been already destroyed. Tomb I has the entrance 6.19 m. above the level of the temple pavement[1], while the entrance to tomb II is situated 1.93 m. above this level.

Tomb No. I (cf. Pl. II) consists of a long corridor ending with two side chambers, each of them containing a vertical shaft. The shafts are connected by a small narrow passage and below the southern chamber another subterranean chamber was roughly cut and found filled partly with debris. The clearance of this tomb exposed several fragments of broken sarcophagi, smashed mummies and small objects of funerary equipment[2].

(1) As the level of the pavement in the fore-and back parts of the temple is different, all the measurements of the heights are taken from the point "zero" established in the north-east corner of the temple.

(2) Cf. List of objects, part III/a.

In front of the second tomb, two parallel walls about 1.5 m. high, built of undecorated limestone blocks (presumably taken from the temple of Hatshepsut), formed a causeway about 4 m. long (cf. Pl. III, fig. 3). Inside the entrance of the tomb, there were mud-brick walls on each side of the short passage[1] (cf. Pl. III, fig. 4), leading to the larger irregularly shaped chamber from which opened to the south another smaller chamber with a shaft ending below in subterranean chambers. This tomb contained fewer finds than the previous one[2].

The removal of debris from the ruins of the temple of Tuthmosis III brought to light innumerable fragments of inscribed and decorated blocks, in addition to about 2000 larger objects. Among the most valuable finds belong : the complete black granite statue, about 2metres in height, of the king Tuthmosis III enthroned[3], two partly destroyed life - sized standing statues of this king, in red granite[4], and his smaller black granite headless statue in a kneeling position[5]. A fragment of the head in white marble with perfectly preserved face of the king[6] belongs among the masterpieces of Egyptian art, as well as a beautifully painted relief representing the god Amon-Min[7]. Included in the most important discoveries in the temple are hundreds of hieratic graffiti from the XIXth and XXth Dynasties found on columns and fragments of walls[8].

(1) The dimensions of the bricks are 28+14+10 cm. and are similar to the bricks from the tomb of Pabasa.

(2) Cf. List of objects, Part III/b.

(3) Cf. List of objects, Cat. No. 1.

(4) Cf. List of objects, Cat. No. 2, 3.

(5) Cf. List of objects, Cat. No. 4.

(6) Cf. List of objects, Cat. No. 5.

(7) Cf. List of objects, Cat. No. 57.

(8) The publication of all hieratic graffiti from the temple is being prepared by Mr. Marek Merciniak from the Polish Centre of Archaeology in Cairo.

The excavations carried on in this season uncovered completely the remnants of the western half of the temple. Further work will recover the blocks scattered in the debris which covers the southern slope of the rock, but the whole preserved in situ part of the temple is already cleared. The temple was originally damaged by a rock-slide about the end of the XXth Dynasty and was subsequently used as a quarry until some other event disturbed the stone-cutters, causing them to leave unfinished work and tools (cf. Pl. IV).

The site was then abandoned and covered with thick layers of debris in which were discovered the Late Period burials as well as numerous pots with embalming materials [1].

The indications for dating the destruction of the temple are numerous. The most important and clear datum is the abrupt cessation of the hieratic inscriptions on walls and columns in the temple. There are no graffiti later than the XXth Dynasty. Another important fact is that the name of the temple, mentioned several times in the inscriptions of the XVIIIth Dynasty and after, appears for the last time in the reign of Ramesses IX.[3] As the temple of Mentuhotep surely could not survive the fall of huge structure situated above it, the archaeological evidence of its destruction indicates the demolition of our temple at the same time. The conclusions of Hall concerning the history of Mentuhotep temple are in accordance with the data obtained from the excavations on the temple of Tuthmosis III [4].

(1) In this season we found a number of such pots, but the only burail in debris belonged to the Coptic Period. It was found in sector 1-5. on the level of 2,72m.above the pavement. Cf. List of objects, Cat. No. 26.

(2) Cf. J. Lipinska, Studies on the identification of some sanctuaries at Deir el Bahari, *JEA* - in printing.

(3) Cf. L. *D.* III, pl. 236 A.

(4) Cf. Naville, Hall - *The XIth Dynasty Temple*, Vol. I, p. 12 ; 14-15.

Both these temples, evidently, became used as quarries shortly after the end of the XXth Dynasty. As the burials from the time of the XXVIth Dynasty were found in a heap of debris 1.5 m. above the temple pavement [1] this is proof that the site was then already long abandoned and turned into a cemetery.

There is still the unsolved question of quarrying the stone blocks from the temple. We found in the debris many roughly cut blocks of walls, columns, and architraves, all shaped cylindically, and with one end rounded (cf. Pl. IV, fig. 6) looking as if they were intended as big bowls or mortars. Their destination and use is still obscure.

The havoc and destruction caused by the quarrying in the temple make it difficult to recognize even its plan in certain places. Fortunately, the sequence of destruction followed according to this scheme : the first to be dismantled was the sandstone pavement, while the walls or their remnants preserved after the catastrophe were still standing. Then the ceilings, architraves and the upper drums of proto-doric columns were removed, all these were made of sandstone. Evidently the sandstone was considered more valuable than poor local limestone of which most of the walls were built. When the work was interrupted almost all the walls were already dismantled, and their blocks and fragments scattered, but the wall-foundations of sandstone were left in many places, allowing us to reconstruct the plan of the temple. These wall-foundations were not of the common type. The construction of the temple was very simple, the site was prepared

(1) Cf. E. Dabrowska-Smektala, Coffins found in the area of the temple of Tuthmosis III at Deir el-Bahari - in preparation.

for building by means of levelling the soft schistic rock, and paving it with sandstone slabs with the bases of columns built in. Then the course of walls and entrances were carved directly on the blocks of pavement, in most cases the lines marking the walls drawn crosswise without any relation to the order of the blocks of pavement. In the south-eastern quarter of the temple, by now completely disappeared, the rock is precipitous, and in order to level it with the rest of the temple platform, the substructure of large limestone and sandstone blocks was built to support the pavement. This part evidently was pushed by the rockslide, as many blocks of the temple columns, pillars, architraves, cornices, and decorated walls have been found scattered in the debris below in the temple of Mentuhotep. Some blocks of this substructure are still in situ and other surely were removed at the time of dismantling the temple. In any case, this quarter of the temple disappeared and no trace of any construction to the south of the axis in the fore-part of the temple can be found.

The discovery of the existing in situ part of the outer northern wall of the temple proved that the walls followed closely the markings carved upon the pavement slabs. Beside this fragment of wall only two other were found in situ in the whole temple, as other walls being dismantled completely. The above mentioned fragment, (cf. Pl. V, fig. 7) nevertheless, indicates the construction of non-existing walls. It is preserved to the height of about 1m. and constructed with two sandstone blocks in the thickness of wall, measuring together 1.5 m., the length of blocks ranging from 1.4 m. to 2.24 m. The inner surface of the wall was whitewashed and covered with hieratic inscriptions in black ink and a large sketch of two boats (cf. Pl. V, fig. 8). Although this lowest part of the wall had been built of

sandstone, the numerous fragments of decorated and inscribed limestone blocks found in its immediate vicinity[1] indicate that the upper decorated part of this wall was built of limestone.

It is very difficult to determine the arrangment of the walls of sandstone and limestone. Most decorated and inscribed wall-blocks were of limestone, but also many sections of the larger reliefs were found on sandstone blocks. Among these are the fragments of representations of boats found in the eastern part of the temple[2], and many fragments of the Offering scenes found during this season, come mostly from the westernmost section of the temple[3].

Further excavations to the west of the area, cleared in the previous season, resulted in recovering the extension of the colonnade running parallell to the northern outer wall. There were found in situ 10 bases and the lowest parts of the columns, three columns being preserved up to the height of 1·5m[4] (cf. Pl. VI, fig. 9). They were covered with hieratic inscriptions in black ink (cf. Pl. VII).

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(1) Among other fragments a part of a coronation scene of Tuthmosis III and relief of Amon and Hathor enthroned, were found there. Cf. List of objects, Cat. No. 37, 66.

(2) Cf. J. Lipinska, List of objects found at Deir el-Bahari / temple Tuthmosis III season 1961-1962, *ASAE* - in print.

(3) They were in some cases carved upon sandstone blocks which were much thinner than the usual wall-blocks, being probably the slabs covering the outer western wall from the inside. Some of the discovered larger blocks and fragments found scattered around the sanctuary are fitting together. They represent part of the Offering depicted below the elongated symbol of sky painted blue with yellow stars, above which the geometric and heqer ornaments bordered the upper most part of the wall. To this type of sandstone slabs belong : Inv. No. F 7859, F 7963 A-B, F 7912-F 7915. The thick block inv. No. 7860 is decorated in the same style on its two opposite sides evidently belonged to the corner of one of the inner walls.

(4) Adjacent to one of the columns another drum was found/inv. No. F 7491/ which fitted with the lower part of the column in situ, and subsequently has been mounted in its original position. The total height of this column is now 2.32 **m.**

Behind the last row of columns partly preserved foundations indicated a thick (2.12 m.) transversal wall running NE-SW (cf. Pl. VIII). In its course a red granite doorway (cf. Pl. IX, fig. 12) preserved in situ up to the height of about 2 m. helped to ascertain the axis of the temple (1). Jambs of the doorway, although originally 3.8 m. high, were intentionally cut off evidently for re-using the stone, and left in pieces around the preserved portion. The lintel has disappeared completely. The width of the entrance was 2.29 m., that is, about one metre wider than the entrance to the analogous doorway to the sanctuary of Amon in the temple of Hatshepsut. The doorway was decorated only upon its outer face. As usual the name of the door is engraved on the foot of the doorpost :



"The door of *Men - kheper - Re*ᶜ given life, (named :) Amon is satysfying his heart by his (various) comings". On both door jambs the king was represented in bas-relief entirely green painted, with three vertical columns of his protocole inscribed above, and one longer vertical inscription referring to : " Amon in front of Djeser-akhet" - Djeser - akhet being a name of the temple found this season in many inscriptions(2). The tops of both jambs were decorated with the flying vultures of Upper and Lower Egypt and the usual inscriptions. These

(1) The studies on the exact dimensions of the temple are not completed yet, as its length is uncertain. It seems sure, however, that the northern half was slightly wider than the southern. From the axis of the temple it is 18.90 m.(36 cubits) to its outer northern wall, while there is only 17.35 m.(about 33 cubits to)the outer southern wall.

(2) Cf. List of Objects, Cat. No. 2, 4, Part II, F/3, and No. 114, 115.

inscriptions, as well as ones referring to Amon were erased and later restored. The threshold of the doorway was about 0.5 m. higher than the level of the pavement in the fore-part of the temple. From this point the entire platform on which the western chambers were built was raised 0.5 m. In front of the doorway three shallow sandstone steps, badly preserved, are still in situ.

Behind the doorway two lower drums of proto-doric columns standing upon their bases, and parts of pavement with traces of wall-markings indicate the square vestibule formerly having a roof supported by four columns. One of the red granite statues of Tuthmosis III and his kneeling figure of black granite were found in this site (Pl. X, fig. 14). The other red granite statue was found outside, near the northern jamb of the doorway (cf. Pl. X, fig. 15), but possibly all once decorated the vestibule (1).

Clearly indicated by cut lines and hinge marking entrance from this vestibule led to the small sanctuary with its back wall built along the face of the cliff. On the slab of pavement in the westernmost part of the sanctuary, a straight line was carved to mark the axis of the temple (Pl. XI, fig. 16). Under this slab an interesting discovery has been made : this stone was once pierced through and in the hole some broken fragments of small enthroned male statue in black granite were buried and covered with plaster (2). There is no possibility to reconstruct the statue because of the scarcity of fragments, but part of the braided beard and the very place of the

(1) A large number of fragments of red granite statues with some parts unrelated to the two discovered, more complete statues indicate that once the temple was decorated with other similar figures.

(2) Cf. List of objects, Cat. No. 6.

burial suggest that the statue represented the god Amon himself, destroyed during the Amarna Period, whose scattered remains were collected by pious hands and buried under the sanctuary after the fall of the Aton's heresy.

To the north of the vestibule to the sanctuary the remnants of a chamber with enormously thick eastern and western walls and with a roof once supported by two protodoric columns, appears to be a Hall of Offerings. In this, a large black granite statue of Tuthmosis III was found(cf. Pl. XI, fig. 17), but it was surely removed from its original place, as the lower part was found resting on the thin layer of debris covering the traces marking the corner of this chamber. There were found also many votive objects, such as fragments of stelae, bowls, and statuettes, offered by non-royal persons. Among them were : a votive stela of the Visier Pa-nehsy (1), possibly the same person known from the time of Merenptah (2), and two wooden tags with the name of Men-kheper-Re-seneb, the High Priest of Amon in the time of the reign of Tuthmosis III (3). These tags, similar to these known in the later times as mummy-tags, were presumably attached to the offerings sent to the temple.

The abnormal thickness of two walls of this chamber about 2.10 m.(may be accounted for by the possible) existence of a row of niches within them (4).

(1) Cf. List of objects, Cat. No. 16.

(2) Cf. Helck, Zur Verwaltung, 325-6.

(3) Cf. List of objects, Cat. No. 32-33.

(4) Similar thick walls with niches in their middle parts are known from many temples. Cf. the western wall of the Central Court in Hatshepsut temple, or the eastern wall in the vestibule to the Southern Hall of Offerings.

There is a problem in reconstructing the plan of the other chambers in the north-western corner of the temple. This part seems ot be designed differently than the opposite south-western corner of the temple, as the rock there is projected, preventing the straight continuation of the outer northern wall.

The clearing of the area to the south of the vestibule exposed a few fragments of sandstone pavement with traces of walls allowing the rough reconstruction of the plans of a row of three narrow chambers. As in the entire western part of the temple, the debris here yielded the fragments of Offering scenes. In the debris covering the south-western corner of the temple was found a number of pottery of the Late Period (1). The layer containing it extended from the level of about 0.5 m. to about 3 m. above the temple pavement. In this layer the fine beads of a dropped necklace of green felspar, and agate were discovered (2).

To the south of the granite doorway a huge block of fallen rock resting on the slope was unearthed. It was evidently there at the time of the building of the temple, and was adapted as a part of the substructure of the pavement. The empty spaces on its sides were presumably filled with ordinary limestone or sandstone blocks of substructure, but these were removed when the temple was dismantled, and fallen decorated wall blocks were found in a deep hole beside the rock. The complete clearance of the surrounding area is planned for the next season of work.

(1) The catalogue of the pottery found in the area of the temple of Tuthmosis III will be published separately.

(2) Cf. List of objects, Cat. No. 22.

The programme of the forthcoming season should therefore be concentrated on the definite clearance of the debris covering the rocky slope between the temples of Tuthmosis III and Mentuhotep. For the reconstruction of the Hatshepsut temple the restoration and erection of as many Osiride pillars as possible is planned and can be executed on the basis of already prepared documentation and projects.

Deir el-Bahari 21.4.1965.

DR. JADWIGA LIPINSKA

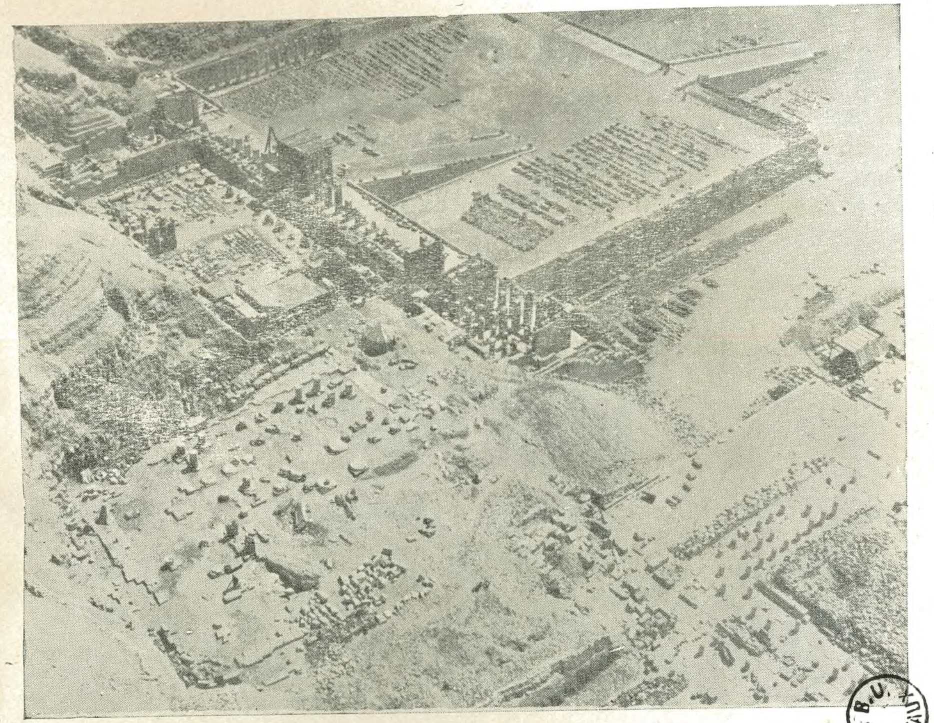


FIG. 1.—General view of the site after the end of the season 1964-1965

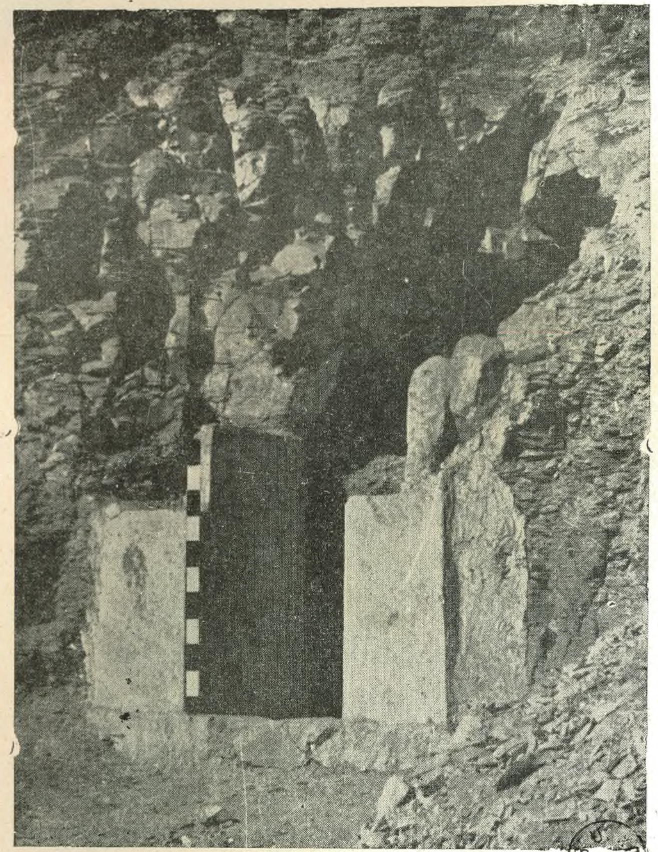


Fig. 2.—Entrance to tomb I.



FIG. 3.—Entrance to tomb II.

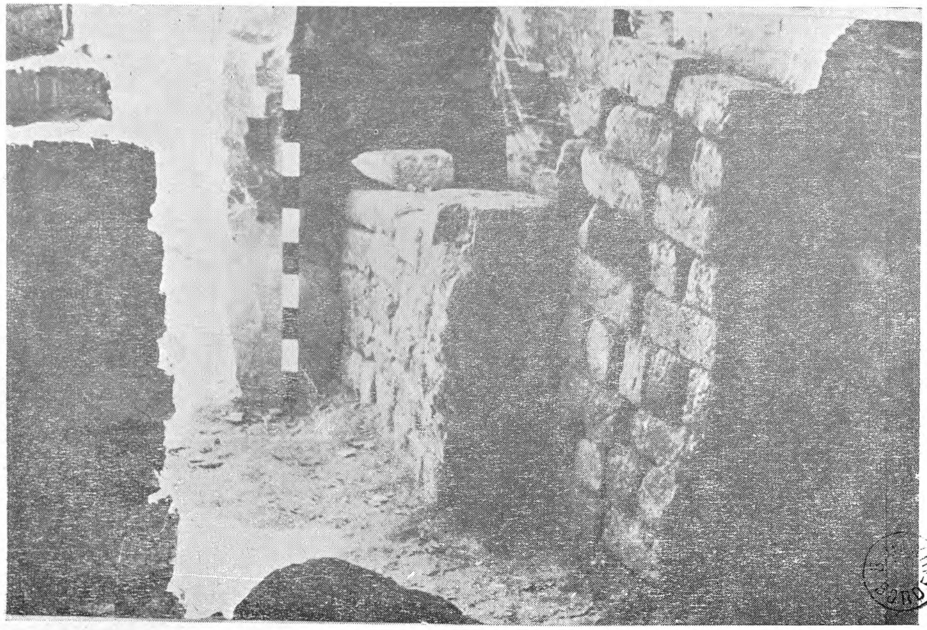


FIG. 4.—Mud brick walls in the entrance to tomb II.



FIG. 5.—Traces of cutting the column.



FIG. 6.—Roughly re-cut blocks of architraves and walls.

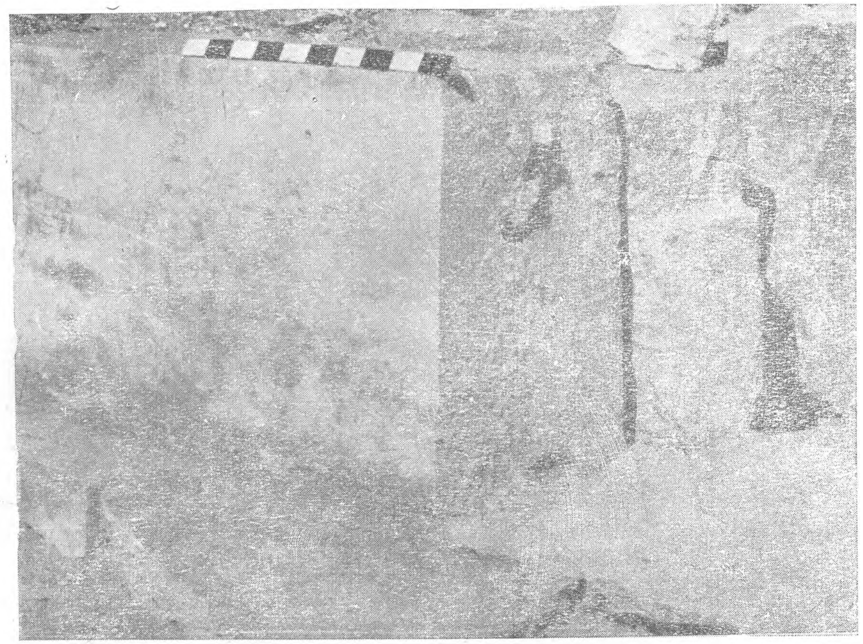


FIG. 7.—Fragment of the outer northern wall of the temple.

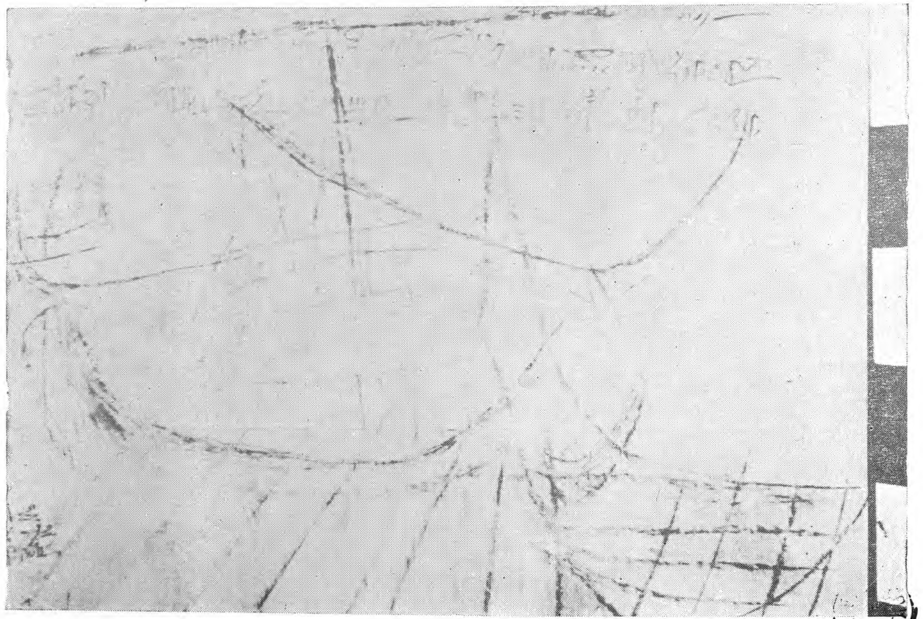


FIG. 8.—Graffiti and sketches on the inner side of the outer northern wall.

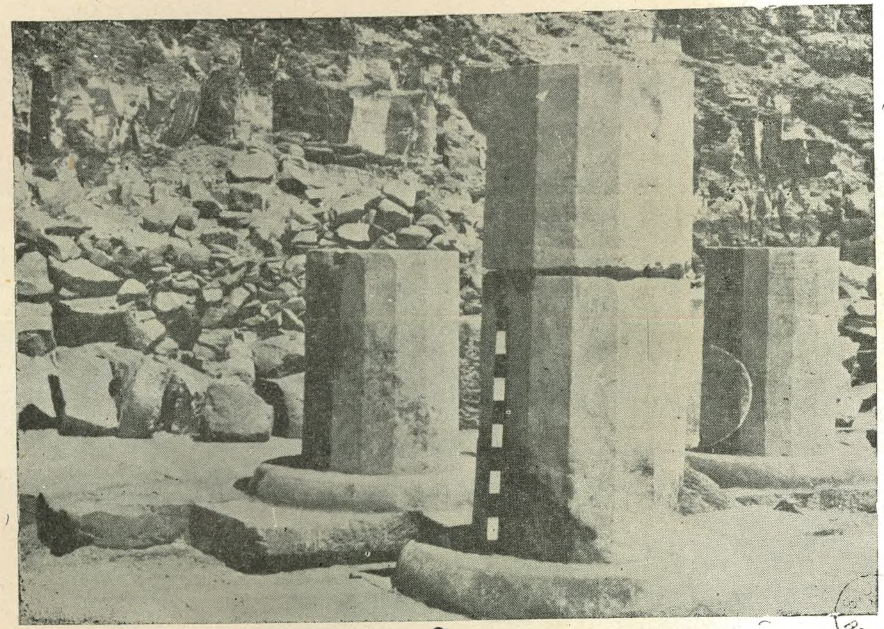


Fig. 9.—Three columns of the northern colonnade.

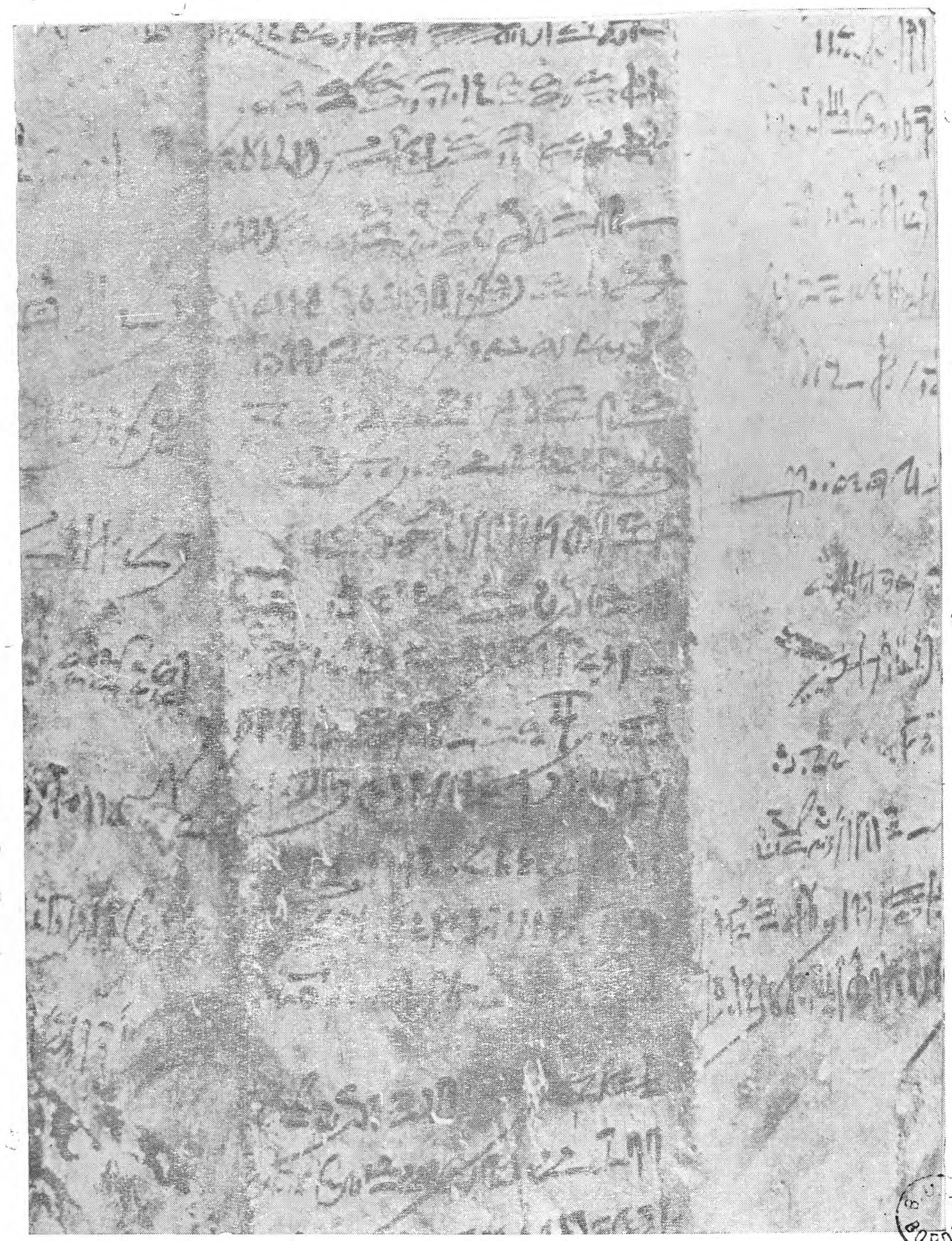


FIG. 10.—Hieratic graffiti on one of the columns.

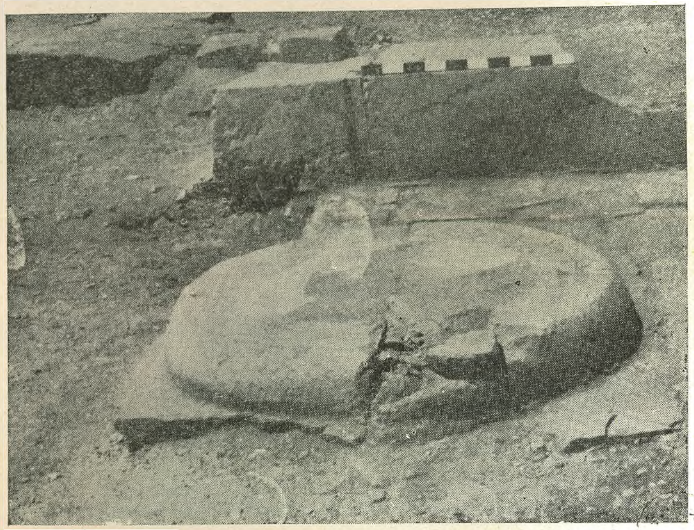


FIG. 11.—One base of the northern colonnade and part of the transversal wall.

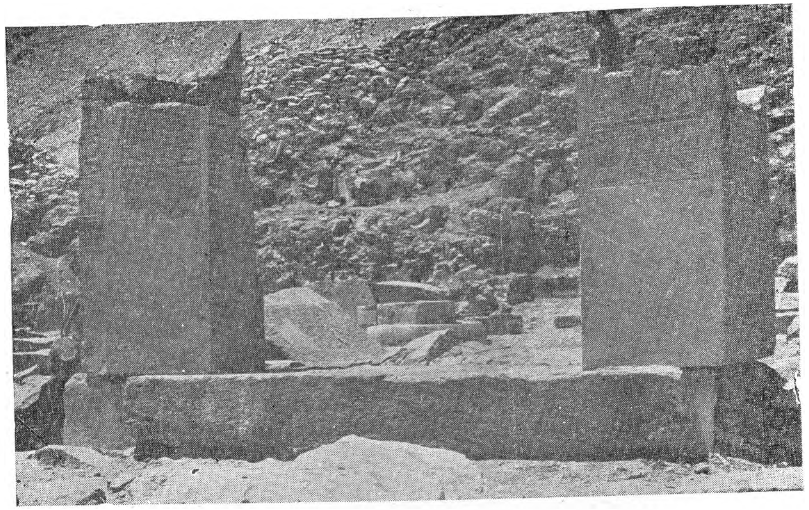


FIG. 12.—A granite doorway.



FIG. 13.—Inscription and part of relief on the southern jamb of granite doorway.

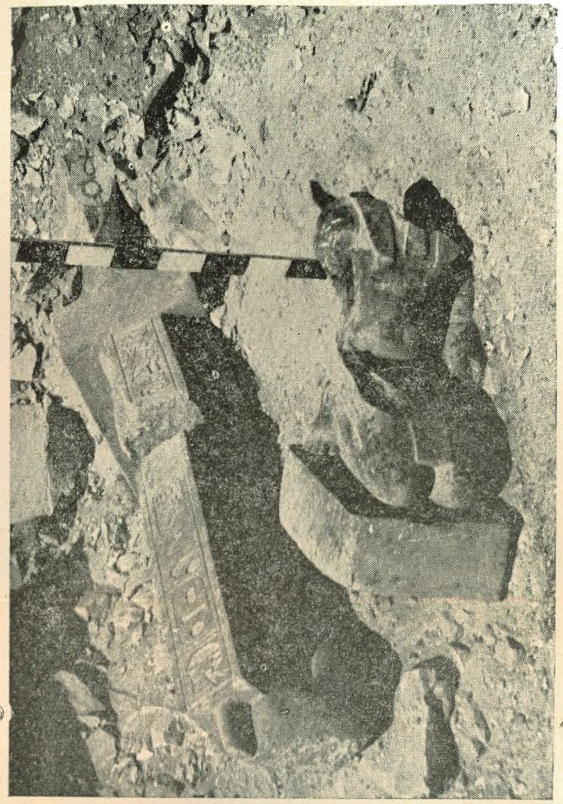


Fig. 14.—Two statues of Tuthmosis III in situ.

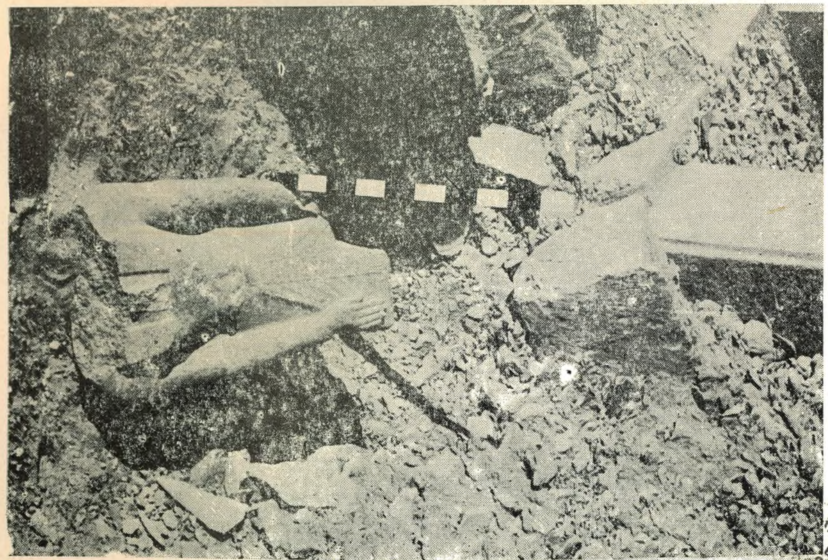


Fig. 15.—Part of the statue of Tuthmosis III in situ.

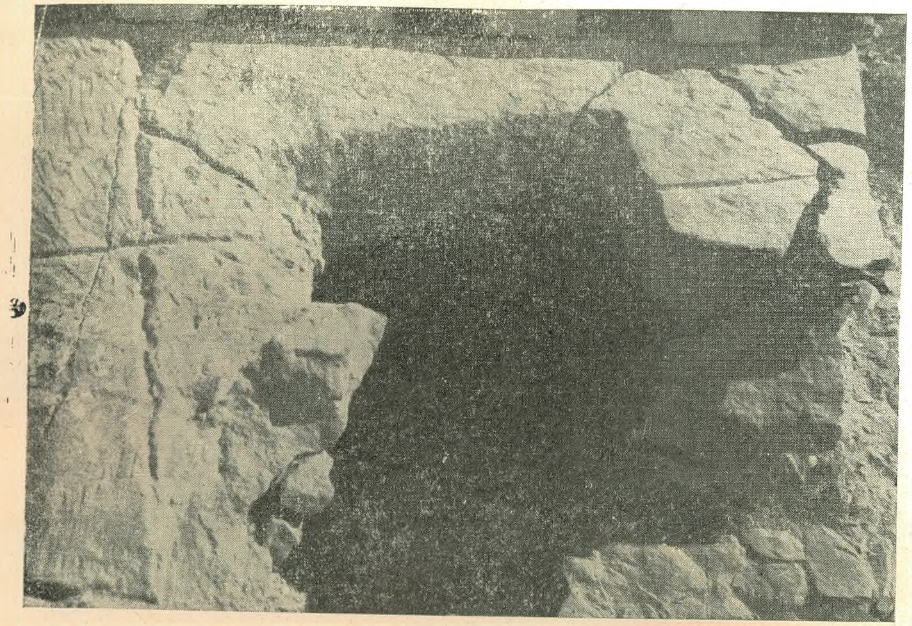


FIG. 16.—The slab of the pavement in the western part of the sanctuary.



FIG. 17.—Black granite statue of Tuthmosis III in situ.

A LIST OF OBJECTS FOUND AT DEIR EL-BAHARI IN THE AREA OF THE TEMPLE OF TUTHMOSIS III

BY

JADWIGA LIPINSKA

IVth Season of Excavations 1964/1965

The list contains a selection of the most important and typical finds. The inventory of the objects found in this season consists of nearly 2500 numbers, out of which 129 have been chosen for preliminary publication. The list is presented in the following way :

PART I.—DIVERS FINDS FROM THE TEMPLE OF TUTHMOSIS III :

(*a*) Stone statues.
(*b*) Stelae, Offering tables, etc.
(*c*) Miscellaneous objects.

PART II.—FRAGMENTS OF THE WALL RELIEFS AND INSCRIPTIONS OF THE TEMPLE OF TUTHMOSIS III :

(*a*) Representations of the god Amon.
(*b*) Representations of the god Amon-Min.
(*c*) Representations of diverse gods.
(*d*) Representations of the king.
(*e*) Representations of Offerings.
(*f*) Fragments of wall inscriptions.

1. Inscriptions containing the names and titles of the king.

2. Diverse larger parts of the texts.

3. Inscriptions with the name of the temple " Djeser-akhet ".

4. Fragments of the Lists of Offerings.

(*g*) Fragments of diverse representations and inscriptions.

(*h*) Fragments of architraves and columns.

PART III.—FINDS FROM THE TOMBS :

(*a*) Finds from the tomb I.

(*b*) Finds from the tomb II.

Sometimes it was utterly impossible to divide clearly the representations and inscriptions according to their subjects. In cases where the representations or inscriptions had a mixed character, they were described according to the main subject in one of the above classes, and footnotes are provided with data of analogous subjects described in another class.

As during this season much pottery has been discovered in the temple site, it will be studied and eventually published in a special catalogue, which will also include the finds from the previous seasons.

PART I.—DIVERSE FINDS FROM THE TEMPLE OF TUTHMOSIS III :

(a) *Stone Statues*

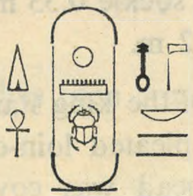
1. Statue of King Tuthmosis III enthroned. Pls. I - II, and figs. 1, 2.

Inv. No. F. 6721.

Black granite.

H. 1.96 m., H. of sockle 0.25 m., W. of throne 0.55 m. Th. 0.95 m.

Complete statue of King, with part of the right side of the *nemes* slightly broken, and the uraeus is missing. The surface is cracked in many places. Remains of yellow paint are preserved on stripes of *nemes*, blue paint on beard, white painted eyes. The King is enthroned, the hands posed flatly upon the thighs, the feet rest on the nine bows. The head is covered with the royal *nemes*, the beard shaped trapezoidally, pleated *shenti* tied with geometrically ornamented belt. In the centre of belt is an inscription :



The throne is decorated upon two sides with the symbol. 

Near the legs of the King, on both sides of the front of the throne, are two vertical hieroglyphic inscriptions, carved and painted with yellow paint :

Along the right leg :



Along the left leg :



In both cases the name of Amon has been erased and restored.

Provenance : Found lying diagonally on the left side, on a thin layer of debris, covering the foundation of wall, sector J-5.

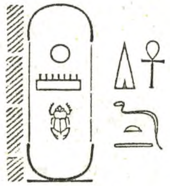
2. Statue of Tuthmosis III. Pl. III, fig. 3.

Inv. No. F. 7477.

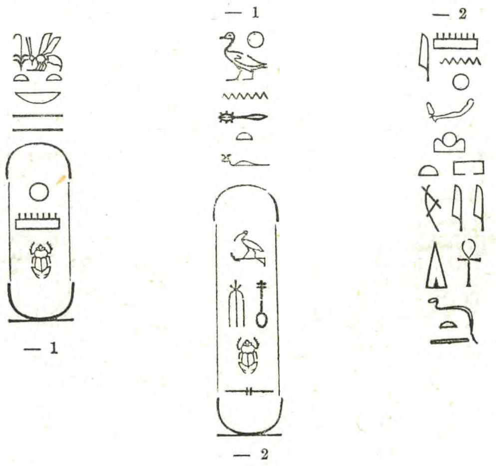
Red granite.

H. 0.83 m., H. of sockle 0.33 m., L. of base 0.78 m., W. of base 0.42 m.

A headless statue of the king standing with the left leg forward, dressed in a pleated loin-cloth, with triangular apron. The missing head was covered with a *nemes*, yellow striped, as indicated by traces of paint outlining its lower left end and back queue, on which also some traces of blue paint are preserved. On the centre of the belt is carved an inscription :



Upon the dorsal pillar one vertical hieroglyphic inscription reads :



The bare feet of the king are set on the nine bows carved upon the upper surface of the sockle. In front of the right foot is carved a badly preserved rectangle with two vertical lines of inscription :



The name of Amon has been erased and restored in all inscriptions[1].

Provenance : Found in sect. H-6, to the south-west of the granite doorway, level of the pavement. Found lying back upwards, together with statue Cat. No. 4.

3. Statue of Tuthmosis III. Pl. III, (fig. 4).

Inv. No. F. 7479.

Red granite.

H. 1.02 m., W. 0.56 m., Th. 0.52 m.

A statue, of the same type as described above, the head, left hand and a corner of *shenti* are missing, the legs are also missing, a part of the right palm is broken. The preserved part of the *nemes* is painted blue with wide yellow painted lines. The que of the *nemes* is painted blue. Upon the

(1) For the name : " Djeser-akhet " cf. Part II-f/3.

dorsal pillar is one vertical line of inscription :



The left side of the figure and the dorsal pillar are covered with a long hieratic inscription in black ink[1].

Found to the north-east of the granite doorway, at pavement level. Many smaller fragments of the statue were found scattered.

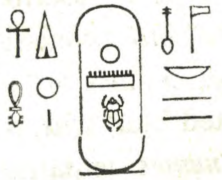
4. Kneeling statue of Tuthmosis III. (Pl. IV, fig. 5).

Inv. No. F. 7478.

Black granite.

H. 0.735 m., B. of shoulders 0.38 m.

A statue of the King kneeling, head, left shoulder, and both hands are missing. The attitude of the figure indicates that originally the King was holding two libation vases in his hands. The ornamented belt of the King's *shenti* bears an inscriptions :



(1) It will be published together with other hieratic graffiti by Mr Marek Marciniak.

Upon the upper surface of the base, on both sides of the legs of King, are two vertical hieroglyphic inscriptions. The signs are incised, painted white, and the name of Amon is restored in each case.

Inscription beside right leg reads : ***On the left side :***





***Found* adjacent to statue Cat. No. 2.**

5. Fragments of the statue of Tuthmosis III. (Pl. V, fig. 6)

Head - Inv. No. F. 7823, four fragm. F. 7820.

White marble.

Head - H. 0.18 m., W. 0.11 m.

Fragments of the standing statue of a King. Preserved are the face and front of the *nemes* and the uraeus, part of an are arm, and three fragments of the *shenti* with triangular apron. The stripes of *nemes* are painted bluish green, the body of uraeus blue, red and yellow; its head is missing. The remains of black paint are preserved

on eyebrows and contours of both eyes, and the pupil of the right eye. Part of a hole bored with a chisel on the top of head, where it was broken, indicates the purposeful destruction of the statue.

Found scattered in debris in sect. 1-6, level O — + 1.5 m.

6. **Fragment of a statue** (Pl. VI fig. 7)

Inv. No. F. 7883.

Black granite.

Small fragments of a broken statue, most probably of an enthroned Amon. Among the pieces recognizable: part of right hand holding *ankh*, part of one arm, part of a braided beard, pieces of a *shenti*, and parts of the throne. All fragments were found together in an artificial hole bored in a paving slab on the axis of sanctuary, beside its western wall. The buried remains were covered with plaster.

7. Head of the statue of a man (Pl. VI fig. 8).

Inv. No. F. 7594.

Black granite.

H. 0.26 m., W. 0.24 m.

The head of a man wearing a wig. The nose is damaged, the left part of chin and beard are missing. Surface cracked.

Found in sector J-5, beside the statue Cat. No. 1, pavement level.

8. Fragment of a statue (Pl. VII, fig. 9).

Inv. No. F. 6349.

Black granite.

H. 0.31 m., W. 0.23 m.

The right half of the head and a portion of shoulders of the statue of a man in a long, elaborated wig. The face is almost completely destroyed. Under the dorsal pillar is preserved the left hand embracing the shoulder of the figure, belonging to another figure, now lost.

Found in sect. J-6, level 0 — + 2 m.

9. Fragment of double statue. (Pl. VII, fig. 10).

Inv. No. F. 7550.

Limestone.

H. 0.28 m., W. 0.23 m.

Part of a double statue, with presumably a third and much smaller figure of a child standing between the two larger seated statues of the parents. Preserved is the left-hand statue of a woman in a draped robe and long wig, seated upon a chair. The legs are missing. Beside the head of the woman is preserved a part of a vertical hierogliphic inscription :



Behind the statue a panel, shaped like a stela, and bearing parts of two vertical lines of hieroglyphic inscription

upon its back :



Found in three pieces in sector J - 6, level 0 — + 1.5. m.

10. Fragment of a statue. (Pl. VIII, fig. 11)

Inv. No. F. 7597.

Limestone.

H. 0.13 m., W. 0.12 m.

A fragment of a statue, presumably of the same type as described above. The preserved part is of the lower portion of a standing woman, with the feet missing, and a part of a smaller figure of a child standing beside her.

A line of hieroglyphic inscription is carved vertically down the centre of the woman's figure :



Found in sector I, J-level 0.

11. Fragment of a statue. (Pl. VIII, fig. 12).

Inv. No. F. 7694.

Sandstone.

H. 0.18 m., W. 0.22 m.

A headless fragment of a cubical statue, red painted, with a shrine of Osiris in front of knees. The lower part is missing. On the dorsal pillar is preserved a part of a vertical hieroglyphic inscription :



Found in sector I-6, level 0 — + 1.5 m.

12. Fragment of a statue. (Pl. IX, fig. 13).
Inv. No. F. 7824 and F. 7887.
Limestone.
H. 0.10 m., W. 0.13 m.

The lower part of a statue of a man, sitting with crossed legs upon a rectangular sockle. In both hands he holds a set of offerings framed with *kꜣ* symbol.

Found in two parts in sect. I-6, level 0 — + 1.5 m.

13. Fragment of a double statue. (Pl. IX, fig. 14).
Inv. No. F. 7756 and F. 7888.
Limestone.
H. 0.14 m. W. 0.17 m.

A sockle bearing two pairs of feet. The left pair is shod with sandals, the right is bare.

Found in two pieces in sect. I-6, level 0.

14. Fragments of a statue. (Pl. X, fig. 15).
Inv. No. F. 7894 A, B; F. 7911, F. 7220, F. 7855 F. 6416.
Limestone, painted grey.

Several pieces of presumably one statue of a man seated upon a throne, wearing a skil fully carved elaborate long wig, and a robe supported by two straps passing over the shoulders, with pectoral upon the breast. The pectoral consists of a rectangular plaquette, surmounted by a cornice. In the centre is a winged scarab rolling the sun-disc flanked by two uraei with discs on their heads. On the dorsal pillar are preserved parts of two lines of hieroglyphic inscription:



Found in sectors J, K-6 and I-5, at pavemnet level.

15. Fragments of an Osiride statue (?)
Inv. No. F. 7154, F. 7336 and F. 5769.
Sandstone.

Fragments of a large statue, presumably of the Osiride type. The pieces include : the mouth painted, one red painted ear, a blue painted curved beard, a blue painted piece of *ankh* symbol and red a painted left hand holding a handle.

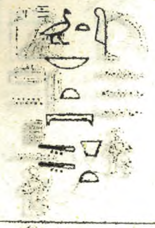
Found scattered throughout excavated area.

(b) *Stelae, Offering tables, etc.*

16. Fragment of the votive stela of the vizier Panehsy[1]. (Pl. X, fig. 16).
Inv. No. F. 7695.
Limestone
H. 0.29 m., W. 0.36 m.

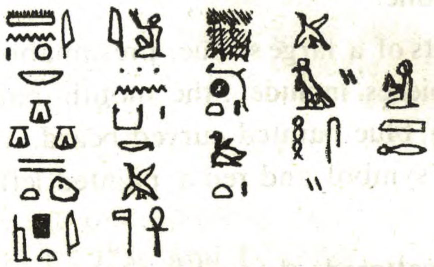
Upper part of stela with a relief representing a bald man in long robe adoring the god Amon enthroned. Amon is holding the *ankh* in his right hand, and *wꜣs* sceptre and a bouquet of flowers in his left. The relief is painted : the ground yellowish, Amon - blue flesh and yellow *shenti* and necklace. The body of the man is brown, the robe white, the sceptre of Amon and flowers green.

Behind Amon is preserved one hand of another adoring figure, with one vertical line of inscription above :



(1) Cf. Helck, *Zur Verwaltung*, 325-6.

Above the main scene are five vertical lines of inscription :



Found in sector I-6, level 0 — + 1.5 m.

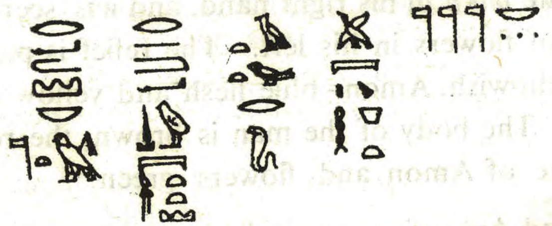
17. Votive stela. (Pl. XI, fig. 18).

Inv. No. F. 7757.

Limestone.

H. 0.14 m., W. 0.095 m., Th. 0.055. m.

A small stela with a relief representing a man and a woman offering to the goddess Toeris. In front of the goddess stands a small offering table on which is a vase. Above the representation are vertical lines of inscription :



Upon the other side of the stela are two vertical lines of inscription :



Found in sector I-6, level 0 — + 1.5 m.

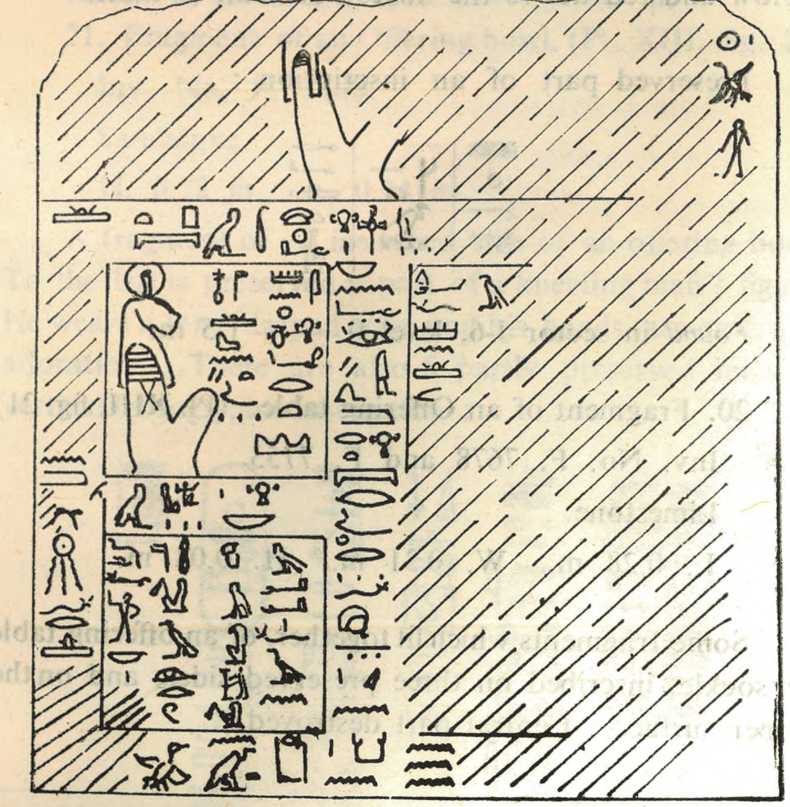
18. Votive stela. (Pls. XI, XII, figs. 17 and 19)

Inv. No. F. 7972.

Limestone.

H. 0.165 m., W. 0.13 m.

A small stela with surface damaged in several places. The preserved part is extremely skillfully inscribed with hieroglyphs written in black ink. In the top part is visible a portion of a drawing of a seated god. The lower part consistsd of four rectangular panels inscribed and drawn, framed with heavy black ink lines, and vertical and horizontal lines of inscriptions bordering them. The inscriptions :



Found between two parallel portions of a pavement in sector G-5, level 0.

19. Fragment of stela. (Pl. XII, fig. 20).

Inv. No. F. 7651 and F. 7693.

Sandstone.

H. 0.31 m., W. 0.21 m.

Two fitting fragments of a stela bearing a painted relief representing a woman with long hair, and lotus-flower above her forehead adoring a deity (not preserved) in a barque, of which a part only is visible. The relief is painted : The frame, blue yellow ground blue hieroglyphs yellow barque with red outlines the woman's robe is white below and red above the knees; the hair is black.

Preserved part of an inscription :



Found in sector I-6, level 0 — + 1.5 m.

20. Fragment of an Offering table. (Pl. XIII, fig. 21).

Inv. No. F. 7678 and F. 7753.

Limestone.

L. 0.28 m., W. 0.31 m., H. 0.08 m.

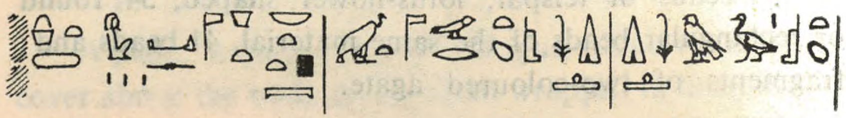
Some fragments which fit together, of an offering table or sockle, inscribed on three preserved sides, and on the upper surface. Central part destroyed.[1]

(1) For other votive objects with the name of Pi-jaj — cf. J. Lipinska, List of objects found at Deir el-Bahari (Temple of Tuthmosis III) season 1961—1962, *ASAE*, Cat. No.

Inscription upon the upper surface :



Inscription on sides :





Found in sector I-6, level 0 — + 1.5 m.

21. Fragment of an Offering bowl. (Pl. XIII, fig. 22)

Inv. No. F. 7680.

Sandstone.

H. 0.22 m., L. 0.34 m.

A fragment of an inscribed side of an offering bowl. To the left is preserved a part of a kneeling man's figure. He wears a long draped robe and his hands are raised in adoration. There are also 6 partly preserved lines of vertical hieroglyphic inscription :



Found in sector I-6, level 0 — + 1.5 m.

(c) *Miscellaneous finds* :

22. Beads of a necklace. (Pl. XIV, fig. 23)

Inv. No. F. 6990 and F. 6988.

Green felspar, and black and white agate.

54 beads of felspar, lotus-flower shaped, 34 round or rectangular beads of the same material, 41 beads and fragments of two-coloured agate.

Found in sector G-4, level + 1 m.

23. Four scarabs.

Inv. No. F. 6989.

Green felspar.

L. 0.05 — 0.015 m.

Four uninscribed scarabs.

Found together with the above described beads.

24. Fragment of a vase. (Pl. XIV fig. 24)

Inv. No. F. 6883.

Faience, glazed bluish green.

L. 0.17 m., H. 0.13 m.

Eight pieces of the upper part of a vessel decorated with buds and lotus-flowers. They have been stuck together.

Found scattered in the excavated area.

25. Uraei. (Pl. XV, fig. 26)

Inv. No. F. 7003 A-B-C.

Wood.

H. 0.21 m.

One complete uraeus and two fragments of another.

Found in sector J-4, 5, 6, level + 1.5 m. + 2.5 m.

26. Sarcophagus (Pl. XV, fig. 25).

Inv. No. F. 7967.

Wood white painted.

L. 1.53 m., H. 0.41 m., W. 0.50 m.

A plain, uninscribed sarcophagus, found re-used as a cover above the body of a woman wrapped in linen in the Coptic manner. The sarcophagus is bottomless, and the body was resting on a thick layer of leaves.

Found in sector I-5, level + 2.70 m.

27. Mask of a coffin. (Pl. XVI, fig. 27)

Inv. No. F. 6303.

Painted wood.

H. 0.28 m., W. 0.27 m.

The mask of a coffin of a woman, the face is painted pink with black outlines to the eyes and black eye-brows.

Found in front of tomb No. II, level + 3.80 m.

28. Fragment of a vase. (Pl. XVI, fig. 28)

Inv. No. F. 7754.

Wood painted blue, red, green and black.

Five fitted pieces of one vase ornamented with multi-coloured decorations.

Found in sector I-6, level 0 — + 1.5 m.

29. Fragments of a bed (Pl. XVII, fig. 30).

Inv. No. F. 7650.

Wood.

L. of the legs ± 0.35 m.

Fragments of a bed, four legs.

Found in sector H-5, level 0 — 1.5 m.

30. Head of a duck. (Pl. XVII, fig. 29)

Inv. No. F. 7760.

Wood.

Head of a duck, red painted with black outlines on the beak, and black eyes.

Found in sector 1-5, level 0 — + 1.5 m.

31. Statuette. (Pl. XVIII, fig. 31)

Inv. No. F. 7444.

Wood.

H. 0.18 m., B. 0.04 m.

Statuette of a man wearing a loin-cloth, white painted, with legs and arm missing.

Found in sector J-6, level 0 — + 1.5 m.

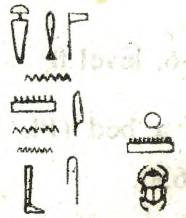
32. Plaquette of Men-Kheper-Re-Seneb. (Pl. XVIII, fig. 32).

Inv. No. F. 7460.

Wood.

H. 0.07 m., W. 0.04 m.

Small tablet with the rounded top pierced for suspension. On one side is a hieroglyphic inscription in black ink:



On the other side : a cartouche with the name Men-Kheper-Re.

Found in sector I-6, level of the pavement.

33. Fragment of a plaquette of Men-Kheper-Re-Seneb. (Pl. XVIII, fig. 33)

Inv. No. F. 7596.

Wood.

Fragment of a tablet similar to the one described above. On one side is a cartouche with the name of Men-kheper-Re, on other is an inscription in black ink :



Found in sector I-6, level 0.

34. Hoe. (Pl. XIX, fig. 34)

Inv. No. F. 7218.

Wood.

L. 0.46 m.

A perfectly preserved wooden hoe, found in sector J, K-6, level 0 — + 1.5 m.

35. Mallets.

Inv. No. F. 6947, F. 5778, F. 5887, F. 6536.

Wood.

Mallets and fragments, of mallets, found in the debris thorough out the excavated area.

36. Fragment of the funerary cone. (Pl. XIX, fig. 35)

Inv. No. F. 7829.

Clay.

H. 0.04. m., L. 0.03 m.

Fragment of the funerary cone with part of an inscription :



Found in sector G-6, level 0 — + 1.5 m.

PART II.—FRAGMENTS OF THE WALL RELIEFS AND INSCRIPTIONS OF THE TEMPLE OF TUTHMOSIS III :

(a) *Representations of the god Amon :*

37. Part of the relief cf Amon and Hathor enthroned (Pl. XX, fig. 36).

Inv. No. F. 6333, F. 6336, F. 6337, F. 5874.

Limestone.

H. 1.51 m., L. 1.80 m.

A fragment of the wall with a relief representing the god Amon and the goddess Hathor, seated upon a thrones in front of an offering table. Both deities were erased and later restored. The heap of offerings is an original relief, with much more vivid colours and far better style.

Above the relief are the lower portions of four vertical inscriptions :



Below the composition are preserved the upper parts of inscriptions beginning with .

Found in sector K-6, scattered around the preserved part of the outer northern wall of the temple.

38. Fragment of a relief of Amon standing (Pl. XXI, fig. 37)

Inv. No. F. 7062, F. 7570, F. 7602, F. 6640.

Limestone.

H. 1.56 m., L. 1.43 m.

A headless figure of Amon in front of an offering table. Preserved is bluish paint on the body of the god, yellow and red tunic, white and yellow bracelets and collar. Amon is holding the *ankh* in his left hand and the *wꜣs* sceptre in the right. The offering table is decorated with the symbols and ; upon it stand vases.

Found below the large piece of rock to the south of the granite doorway, sect. H-6, level 0 — 2 m.

39. Fragment of the relief of Amon standing (Pl. XXII, fig. 38).

Inv. No. F 6717.

Limestone.

H. 0.73 m., L. 0.53 m.

Fragment of a relief representing the god Amon with blue painted face and arm, dressed in yellow painted crown and a yellow tunic with red ornaments.

Found in sector J-4, 5, level + 1.5 m. — + 2.5 m.

40. Fragment of the relief of Amon enthroned. (pl. XXIII, fig. 39).

Inv. No. F. 7172.
Limestone.
H. 062 m., L. 1.23 m.

A relief representing the god Amon, with the head missing, holding the *wꜣs* sceptre in the right hand. In front of the god is preserved a part of an offering table and the red painted arm of a king.

Found in, sector H-6, level + 1.5 m.

41. Fragment of the relief of Amon. (pl. XXIV, fig. 40).

Inv. No. F. 7876.
Limestone.
H. 0.26 m., L 0.24. m.

A fragment of the blue painted face, and yellow painted crown of Amon.

Found in front of the granite doorway, sector H-7, level — 0.5 m.

42. Fragment of the relief of Amon. (pl. XXIV, fig. 41).

Inv. No. F. 7729.
Limestone.
H. 0.12 m., L. 0.14 m.

Fragment of the face of Amon painted blue.

Found in sector H-4, 5, level 0 — + 1.5. m.

43. Fragment of a relief of Amon.

Inv. No. F. 7408.
Limestone.
H. 0.69 m., L. 0.64 m.

Fragment of the yellow painted crown of Amon.

Found in sector H-5, level + 0.5 m.

44. Fragment of a relief of Amon.

Inv. No. F. 6750.

Limestone.

H. 0.46 m., L. 0.44 m.

The upper part of the blue painted face of Amon, and part of his yellow painted crown.

Found in sector J-5, level + 2.5 m. - 3.5 m.

45. Fragment of a relief of Amon.

Inv. No. F. 6637.

Limestone.

H. 0.26 m., L. 0.61 m.

The blue painted face of Amon, and his yellow painted crown.

Found in sector G-6, level 0 — + 1.5 m.

46. Fragment of a relief of Amon. (pl. XXV, fig. 43).

Inv. No. F. 6772.

Limestone.

H. 0.26 m., L. 0.35 m.

Part of the blue painted shoulder and arm, wearing a yellow-red painted bracelet. Also part of an inscription.

Found in sector I-4,5, level + 1.5 m. — + 2.5 m.

47. Fragment of a relief of Amon.

Inv. No. F. 7858.

Limestone.

H. 0.53 m., L. 0.87 m.

Part of the blue painted left arm and yellow bracelet, the hand holding a sceptre, and part of the yellow painted and red ornamented tunic of Amon.

Found in sector I-4, level 0 — + 1.5 m.

48. Fragment of a relief of Amon. (pl. XXV, fig. 42).

Inv. No. F. 7857.

Sandstone.

H. 0.69 m., L. 0.50 m.

The right arm, painted blue, the hand holding a sceptre ; also part of an inscription.

Found in sector I-4, level 0 — + 1.5 m.

49. Fragment of a relief of Amon.

Inv. No. F. 7005.

Limestone.

H. 0.21 m., L. 0.17 m.

A fragment of the blue painted head of Amon.

Found in sector J-4,5, level + 1.5 m. — + 2.5 m.

50. Fragment of a relief of Amon.

Inv. No. F. 7619.

Limestone.

H. 0.56 m., L. 0.30 m.

Part of the blue painted face of Amon, and his yellow painted crown.

Found in sector J-5, level 0 — + 1.5 m.

51. Fragment of a relief of Amon.

Inv. No. F. 7839

Limestone.

H. 0.23 m., L. 0.26 m.

The lower part of the blue painted face, with curved beard, and part of the collar and a blue painted arm.

Found in sector I-4,5, level 0 — + 1.5 m.

52. A fragment of a relief of Amon.

Inv. No. F. 7265.

Limestone.

H. 0.35 m., L. 0.30 m.

A fragment of the upper part of the blue painted face, and part of the yellow painted crown.

Found in sector H-6, level 0 — + 1.5 m.

53. A fragment of a relief of Amon.

Inv. No. F. 6889.

Limestone.

H. 0.45 m., L. 0.64 m.

A fragment of the yellow painted crown of Amon, part of his blue painted neck, and red and green painted collar.

Found in sector G-H-5, level 0 — + 1.5 m.

54. Fragment of a relief of Amon.

Inv. No. F. 7339.

Limestone.

H. 0.48 m., L. 0.37 m.

Part of the red painted face with curved beard, and the collar, painted green, red and blue.

Found in sector G, H-5, level 0 — + 1.5 m.

55. Fragment of a relief of Amon.

Inv. No. F. 7750.

Limestone.

H. 0.70 m., L. 0.64 m.

The middle part of a yellow painted crown, and lower portion of a cartouche[1] :



Found in front of the granite doorway, level — 1 m.

56. Fragment of a relief of Amon.

Inv. No. F. 7969.

Limestone.

H. 0.43 m., L. 0.48 m.

A fragment of a chin with beard and shoulder ; painted blue also the upper part of the *wss* - sceptre.

Found in the hole in sector H-6. level — 0.5 m.

(b) *Representations of the god Amon-Min* :

57. Fragment of a relief of Amon-Min. (pl. XXVI, fig. 44)

Inv. No. F. 6877.

Limestone.

H. 0.70 m., L. 1.025 m.

A block with a relief representing the head, wearing a crown, and shoulders of Amon-Min, and a fragment of the red painted shoulder of a figure standing in front of the god. In the centre, part of an inscription :



(1) Cf. Part II-f/1 - other cartouches of Tuthmosis III.

The face and part of the right arm of the god is painted black, the crown is painted yellow, and the necklace is ornamened red, blue, yellow and green. This figure of Amon-Min has been erased and restored.

Found in sector G-5, level + 1 m.

58. Fragment of a relief of Amon-Min. (pl. XXVI, fig. 45)

Inv. No. F. 7319.

Limestone.

H. 0.70 m., L. 0.94 m.

A fragment of a decorated and inscribed block. In the central part is a relief representing the upper part of the figure of Amon-Min, on both sides are fragments of inscriptions. The flesh of the god is painted black, crown and whip yellow, robe white.

Found in sector H-6, level 0.

59. Fragment of a relief of Amon-Min. (pl. XXVII fig. 46)

Inv. No. F. 7840.

Limestone.

H. 0.28 m., L. 0.31 m.

The black painted head of Amon-Min wearing a yellow painted crown.

Found in sector I-5.6, level 0 — + 1.5 m.

60. Fragment of a relief of Amon-Min and inscription. (pl. XXVIII, fig. 47).

Inv. No. F. 7669.

Limestone.

H. 0.63 m., L. 1.01 m.

The upper part of the head of Amon-Min wearing a crown, and part of his raised right hand ; the remaining part of the block bears an inscription :



Found in sector J-4, level + 1 m.

(c) *Representations of diverse gods.*

61. Fragment of a relief of enthroned deities. (pl. XXIX, fig. 48)

Inv. No. F. 7063.

Limestone.

H 0.58 m., L. 0.86 m.

Part of a relief representing three enthroned deities in white painted robes, holding the *w3s* - sceptres. The heads are missing.

Found in sector H-5, level 0.

62. Fragment of a relief of seated deities. (pl. XXX, fig. 49).

Inv. No. F. 7359.

Sandstone.

H. 0.12 m., L. 0.27 m.

Part of a relief representing rows of deities seated upon thrones, and clad in white painted long robes. They hold the sceptres.

Found in sector H-5, level 0.

63. Fragment of a relief of a deity.

Inv. No. F. 7464.

Limestone.

H. 0.30 m., L. 0.48 m.

A fragment of a relief showing a red painted disc between blue painted upright horns.

Found in sector I-6, level 0 — + 1.5 m.

64. Fragment of a relief of a deity.

Inv. No. F. 6805.

Limestone.

H. 0.40 m., L. 0.80 m.

A fragment showing a white painted disc between two yellow painted upright horns.

Found in sector G, h-5, level + 1 — + 2 m.

65. Fragments of a relief of a kneeling Nile-deity. (Pl. XXXI, fig. 50).

Inv. No. F. 7290, F. 7978 A-C.

Sandstone.

H. 0.56 m., L. 0.47 m.

Fragments of a fat, red painted Nile-deity with a white painted girdle below the stomach.

Found in sector H-6, level 0 — + 1.5 m.

(*d*) *Representations of the King* :

66. Fragment of a relief of the coronation. (Pl. XXXII, fig. 51).

Inv. No. F. 5862.

Limestone.

H. 0.65 m., L. 0.43 m.

A fragment of the coronation scene, representing the king kneeling. He wears the white crown, trapezoidal beard, collar and *shenti* with ornamented belt inscribed in the centre :



The king is given the *ankh* to smell.

Behind the King is a fragment of another seated figure, holding the arm of Tuthmosis III with his left hand, while the right is raised in a blessing gesture.

Found in sector K-6, level + 2 m.

67. Fragment of a relief of the King and Amon. (pl. XXXIII, fig. 52).

Inv. No. F. 6643.

Limestone.

H. 0.36 m., L. 0.32 m.

A fragment of a relief representing the head of King wearing a black painted *ḫprš* - helmet with uraeus. Facing him is the face of Amon, and part of his yellow crown. The face of Amon has been erased and restored.

Found in sector H-5, level + 1 m.

68. Fragment of a relief of the King. (pl. XXXIII, fig. 53).

Inv. No. F. 6903.

Limestone.

H. 0.52 m., L. 0.81 m.

The upper part of the figure of the King, wearing the *wsḫ* collar and the *atef*-crown. The face of the king and his body are painted red, the crown is striped blue, green, red and white, the horns green with yellow borderes.

Found in sector J-5, level + 1 m.

69. Fragment of a relief of the King. (pl. XXXIV, fig. 54).

Inv. No. F. 7553, F. 7521, F. 7400.

Limestone.

H. 0.68 m., L. 0.49 m.

The upper part of the head of the King, wearing a curled wig bound by a multicoloured band, with an uraeus above the forehead, and surmounted with the *atef*-crown, painted similar to the one described above.

Found in sector G-5, level 0 — + 1.5 m.

70. Fragment of a relief of the King. (pl. XXXV, fig. 55).

Inv. No. F. 6222.

Limestone.

H. 0.20 m., L. 0.27 m.

The face of the King and part of his crown. The surface damaged ; remnants of pink paint remain upon the face.

Found in sector H-5, level + 3.80 m.

71. Fragment of a relief of the King. (pl. XXXVI, fig. 56).

Inv. No. F. 7838.

Limestone.

H. 0.26 m., L. 0.38 m.

The red painted face of the King and part of his *nemes* striped blue and white. Also parts of two cartouches of Tuthmosis III.

Found in sector I-5, 6, level 0, 1.5 m.

72. Fragment of a relief of the King. (pl. XXXVI, fig. 57).

Inv. No. F. 7366.
Limestone.
H. 0.31 m., L. 0.27 m.

A fragment of the head of the King wearing black painted helmet with uraeus.

Found in sector I-6, level 0, + 1.5 m.

73. Fragment of a relief of the King. (pl. XXXVII, fig. 58).

Inv. No. F. 6670.
Limestone.
H. 0.40 m., L. 0.18 m.

A fragment of the figure of the King holding a folded cloth in the left hand. The body of the King is painted dark brown, the *nemes* yellow with red stripes, the collar yellow, blue, brown and green, the belt ornamented with green and yellow.

Found is sector J-5, level + 1.5 m. — + 2.5 m.

74. Fragment of a relief of the King. (pl. XXXVIII, fig. 59).

Inv. No. F. 7780.
Limestone.
H. 0.38 m., L. 0.52 m.

The lower part of the red painted face, part of the shoulders and two hands offering vases. The King is wearing a blue striped *nemes*, and collar.

Found in sector I-5, level 0 — + 1.5 m.

75. Fragment of a relief of Offering the Vases. (pl. XXXIX, fig. 60).

Inv. No. F. 7287.
Sandstone.
H. 0.16 m., L. 0.55 m.

Two red painted hands holding red, blue and yellow painted vases which are offered to a god. Of the latter, only the red painted right arm with part of the sceptre is preserved.

Found in sector H-6, level 0 — + 1.5 m.

76. Fragments of a relief of a kneeling king.

Inv. No. F. 7712.
Limestone.
H. 0.61 m., L. 1.18 m.

Above a frieze of the symbols 𓋹, 𓊽, 𓌀 is preserved a part of the representation of a kneeling king, and the feet of an enthroned deity. (The feet are painted blue, so presumably they belonged to a representation of Amon).

77. Fragment of relief of a queen (?) (pl. XL, fig. 61).

Inv. No. F. 7017.
Limestone.
H. 0.26 m., L. 0.33 m.

Part of the yellow painted face of a woman wearing the vulture head-dress, with uraeus above the forehead.

Found is sector G-5, level 0 — + 1.5 m.

78. Fragment of a relief of a queen (or a goddess) (Pl. XLI, fig. 62).

Inv. No. F. 7343.

Limestone.

H. 0.65 m., L. 0.80 m.

A fragment of a relief of a woman carrying a child. Preserved is part of the waist in robe decorated with green and red alamond pattern. One shoulder is covered by the lower part of a wig, arrang d in horizontal bands of light and dark blue, the lower edge tipped with red spots. Two red ribbons hang down behind. The arm, painted yellow, is bent towards the waist and presumably supports a child, whose red painted leg is partially preserved.

Found in sector G, H-5, level 0 — + 1.5 m.

(e) *Representations of Offerings.*

79. Fragment of a relief of offerings. (Pl. XLII, fig. 63).

Inv. No. F. 7859.

Sandstone.

H. 0.83. m., L. 0.97 m.

A complete block, with the end of long sign ═ painted blue with yellow stars, below it is a composition of offering pots wreathed with lotus buds and a heap of food offerings.

Found in sector I-4, level 0.

80. Fragment of a relief of libation vases. (Pl. XLIII, fig. 64).

Inv. No. F. 7270.

Limestone.

H. 0.54 m., L. 0.80 m.

A fragment of a relief representing two side-tables bearing a collection of libation vases of varied shapes, decorated with lotus flowers.

Found in sector H-6, level 0 — + 1.5 m.

81. Fragment of a relief of Offerings. (pl. XLIV, fig. 65).

Inv. No. F. 7121.
Limestone.
H. 0.53 m., L. 0.77 m.

A partially destroyed block bearing the representation of two red painted pots decorated with lotus flowers, and a part of a heap of food offerings.

Found in sector G-5, level + 1 m.

82. Fragment of a relief of offerings. (pl. XLIV, fig. 66).

Inv. No. F. 7607.
Limestone.
H. 0.32 m., L. 0.52 m.

A fragment of a green painted offering table with food offerings.

Found in sect. G-4,5, level 0 — + 1.5 m.

83. Fragment of a relief of offerings. (pl. XLV, fig. 67).

Inv. No. F. 7046.
Limestone.
H. 0.40 m., L. 0.44 m.

A fragment of a heap of offerings.

Found in sector G.-5, level 0 — + 1.5 m.

84. Fragment of a relief of offerings. (pl. XLV, fig. 68).

Inv. No. F. 7805.

Limestone.

H. 0.54 m., L. 0.54 m.

A fragment of offerings, with a slaughtered cow in the lower part of the composition.

Found in sector I-4, 5, level 0 — + 1.5 m.

(f) *Fragments of wall inscriptions* :

1.—*Inscriptions containing the name and titles of the king*(1)

85. Fragment of an inscribed block. (pl. XLVI, fig. 69).

Inv. No. F. 7409.

Limestone.

H. 0.47 m., L. 1.31 m.

A fragment of an inscription, with parts of two cartouches of Tuthmosis III.

Found in sector H-5, level + 0.5 m.

86. Fragment of an inscribed block. (pl. XLVI, fig. 70).

Inv. No. F. 7515.

Limestone.

H. 0.61 m., L. 0.83 m.

A fragment of an inscription with the upper parts of two cartouches of Tuthmosis III.

Found in sector H-6, level 0.

87. Fragment of an inscribed block. (pl. XLVII, fig. 71).

Inv. No. F. 7320.

(1) Cf. Cat. No. 55.

Limestone.

H. 0.72 m., H. 0.94 m.

A fragment of an inscription with parts of two cartouches of Tuthmosis III.

Found in sector H-6, level 0.

88. Fragments of an inscribed block. (pl. XLVIII, fig. 72).

Inv. No. F. 7835 and F. 7706.

Limestone.

H. 1.02 m., L. 0.38 m.

Two fitted fragments bearing the Horus name of Tuthmosis III.

Found in sector J-5,6, level 0 — + 1.5 m.

89. Inscribed block. (pl. XLIX, fig. 73).

Inv. No. F. 6806.

Limestone.

H. 0.67 m., L. 1.02 m.

A fragment of an inscription with part of the King's protocole.

Found in sector G, H-5, level + 1 — + 2 m.

90. Inscribed block. (pl. XLIX, fig. 74).

Inv. No. F. 6902.

Limestone.

H. 0.65 m., L. 1 m.

A fragment of an inscription with part of the King's protocole.

Found in sector H-5, level + 1 m.

91. Fragment of an inscribed block. (pl. L, fig. 75).

Inv. No. F. 7345.

Limestone.

H. 0.59 m., L. 0.30 m.

A fragment of an inscription with part of the King's protocole

Found in sector G-H-5, level + 1 m.

2.—*Diverse larger parts of texts.*

92. Fragment of an inscribed block. (pl. LI, fig. 76).

Inv. No. F. 7516.

Sandstone.

H. 0.34 m. L. 1.25 m.

A fragment of an inscription, and the upper part of the crown of Amon.

Found in sector H-6, level 0.

93. Fragment of an inscribed block. (pl. LI, fig. 77)

Inv. No. F. 7411.

Limestone.

H. 0.68 m., L. 1.15 m.

A fragment of an inscription.

Found in sector H-5, level + 0.5 m.

94. Fragment of an inscribed block. (pl. LII, fig 78).

Inv. No. F. 6636.

Limestone.

H. 0.80 m. L. 0.90 m.

A fragment of a block with convex panel. In the upper part is a fragment of heqer - ornament and elongated ⟹ sign. To the left are the feathers of a wing, in the lower portion is preserved the top of the crown of Amon. The inscriptions were erased and restored.

Found in sector G-5, level + 1 m.

3. *Inscriptions with the name of the temple - "Djeser-akhet"*[1] :

95. Decorated and inscribed block. (pl. LIII, fig. 79).

Inv. No. F. 6633.

Limestone.

H. 0.63 m., L. 0.60 m.

A block decorated with parts of two sides. On one side is preserved a part of the crown and a raised hand with a whip of Amon-Min; to the left is a part of the blue and yellow striped *nemes* and the end of a wing. Above the hand of Amon-Min is a part of an inscription reads :



Found in sector J-4, level + 2.5 m.

96. Fragment of an inscription. (pl. LIV, fig. 80).

Inv. No. F. 7944.

Limestone.

H. 0.29 m., L. 0.25 m.

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[1] Cf. also Cat. No. 2, 4, 114, 115 and above, The preliminary report, inscription upon the granite doorway.

A fragment of an inscription containing the name "Djeser-akhet".

Found in sector H-5, 6, level 0 — + 1.5 m.

97. Fragment of an inscription.

Inv. No. F. 7666.

Limestone.

H. 0.26 m., L. 0.26 m.

A fragment of the name Djeser-akhet :



Found in sector H-5, level 0 — + 1.5 m.

98. Fragment of an inscription.

Inv. No. F. 7286.

Limestone.

H. 0.10 m., L. 0.86 m.

A fragment of the crown of Amon and part of an inscription containing, presumably, the name "Djeser-akhet" :



Found in sector H-6, level 0 — + 1.5 m.

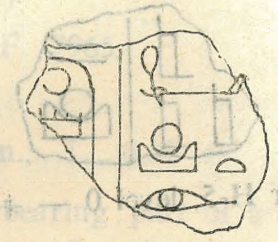
99. Fragment of an inscription.

Inv. No. F. 7272.

Limestone.

H. 0.27 m., L. 0.36 m.

A fragment of an inscription containing a part of the cartouche with name Men-kheper-Re, and part of the name "Djeser-akhet" :



Found in sector H-6, level 0 — + 1.5 m.

100. Fragment of an inscription.

Inv. No. F. 7244.

Sandstone.

H. 0.15 m., L. 0.16 m.

A fragment of the name "Djeser-akhet".



Found in sector H-6, level 0 — + 1.5 m.

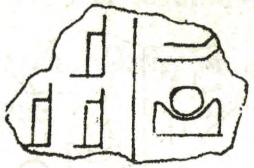
101. Fragment of an inscription.

Inv. No. F. 6926.

Limestone.

H. 0.24 m., L. 0.48 m.

A fragment of an inscription containing, presumably, the name "Djeser-akhet" :



Found in sector H-5, level 0 — + 1.5 m.

4.—*Fragments of lists of Offerings.*

102. Fragment of an inscribed and decorated block. (Pl. LV, fig. 81).

Inv. No. F. 7189.

Limestone.

H. 0.45 m., L. 0.29 m.

A fragment showing an offering table in the upper part, and a list of offerings below.

Found in sector H-6, level 0 — + 1.5 m.

103. Fragment of an inscribed block. (Pl. LVI, fig. 82)

Inv. No. F. 7364.

Limestone.

H. 0.18 m., L. 0.44 m.

A fragment of a list of offerings.

Found in sector H-5, level + 1.5 m.

104. Fragment of an inscribed and decorated block (Pl. LVII, fig. 83).

Inv. No. F. 7863.

Limestone.

H. 0.24 m., L. 0.27 m.

In the lower part is a body of a goose, above is a part of the list of offerings.

Found in sector 1-4, level 0 — + 1.5 m.

(g) *Fragments of diverse representations and inscriptions* :

105. A fragment of a decorated and inscribed block. (pl. LVIII, fig. 84).

Inv. No. F. 7965.

Limestone.

H. 0.29 m., L. 0.32 m.

A fragment bearing part of a relief representing a standard, and part of an inscription.

Found in sector I-6, level 0.

106. Fragment of a relief. (pl. LIX, fig. 85).

Inv. No. F. 7529.

Limestone.

H. 0.36 m., L. 0.22 m.

Part of the representation of Wep-wawet on a standard.

Found in sector H-5, level 0 — + 1.5 m.

107. Fragment of a relief of Userhat. (pl. LX, fig. 86).

Inv. No. F. 6334.

Limestone.

H. 0.62 m., L. 0.36 m.

A ram's head surmounted by an uraeus and wearing a collar around the neck.

Found in sector K-6, level + 1.5 m.

108. Fragment of a relief. (pl. LXI, fig. 87).

Inv. No. F. 7617.

Limestone.

H. 0.10 m., L. 0.36 m.

A fragment of an erased and restored relief representing a row of three heads of rams with uraei above their foreheads, and one human head.

Found in sector H-5, level 0 — + 1.5 m.

(h) *Fragments of architraves and columns* :

109. Fragment of an architrave. (pl. LXI, fig. 88).

Inv. No. F. 7714.

Sandstone.

H. 0.61 m., L. 2.08 m., Th. 0.89 m.

A block of an architrave. The upper part has been cut off.

Found in sect. H-7, level 0.

110. Fragment of an architrave. (pl. LXII, fig. 89).

Inv. No. F. 6577.

Sandstone.

H. 0.09 m., L. 0.24 m.

A fragment of an architrave bearing part of the sign . The face is 13 cm. wide.

Found in sector H-5, 6, level + 1.30 — + 2.30.

111. Fragment of an architrave. (pl. LXII, fig. 90).

Inv. No. F. 6244.

Sandstone.

H. 0.30 m., L. 0.54 m.

A fragment of an architrave bearing part of a finely painted multicoloured sign .

Found in sector J-6, level 0.2 m.

112. Fragment of an architrave.

Inv. No. F. 7579.

Sandstone.

H. 0.78 m., L. 1.09 m., Th. 0.87 m.

A fragment of an architrave with part of the group of signs . The height of the sign is 0.505 m.

Found in sector J-5, level + 1 m.

113. Fragment of a lintel.

Inv. No. F. 6619.

Sandstone.

H. 0.17 m., L. 0.79 m.

A fragment of a lintel with part of the inscription :



Found in sector K-6, level + 2 m.

114. Fragment of the column. (pl. LXIII, fig. 91)

Inv. No. F. 7490.

Sandstone.

H. 0.69 m., Diam. 0.89 m.

One drum of a 16 sided proto-doric column with hieratic inscriptions in black ink, and one vertical hieroglyphic

inscription upon one of the facets. The inscription is engraved and painted yellow.



The upper part of the inscription, as far as the sign "Djeser" has been erased and restored (1).

Found in sector I-6, level 0.

115. Fragment of a column.

Inv. No. F. 6461.

Sandstone.

H. 0.17 m., L. 0.53 m.

Upon one side of the fragment is preserved a part of an inscription containing the name "Djeser-akhet" (2) :



Found in sector I-6, level 0.

(1) Cf. Part II-f/3.

(2) Cf. Part II-f/3.

PART III.—Finds from the tombs.

(a) ***Finds from the tomb I*** :

116. Ushabti box. (pl. LXIII, fig. 92).

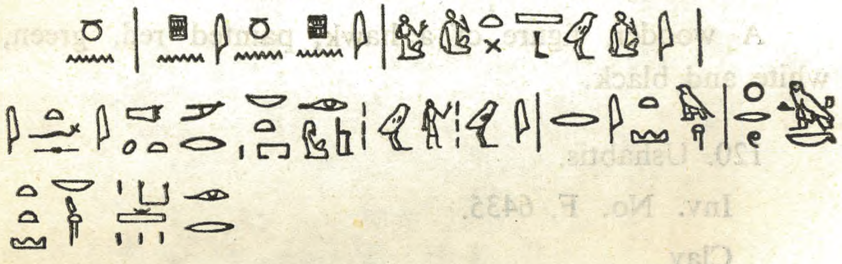
Inv. No. F. 6432.

Wood.

L. 0.30 m., W. 0.13 m., H. 0.14 m.

A white painted box, with one horizontal hieroglyphic inscription painted black and grey. The cover is missing.

Inscription :



117. Fragment of an ushabti box.

Inv. No. F. 6439.

Wood.

L. 0.11 m., H. 0.15 m.

A white painted shorter side of an ushabti box, belonging to the same person as the previous one. Inscription painted grey with black outlines :



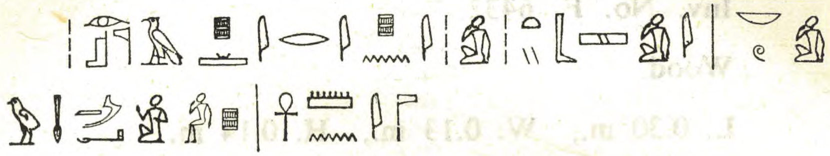
118. Ushabti box. (pl. LXIV, fig. 93).

Inv. No. F 6433.

Wood.

L. 0.265 m., W. 0.12 m., H. 0.17 m.

A white painted box with a horizontal line of hieroglyphic inscription painted black.



119. Statuette of a Hawk. (pl. LXIV, fig. 94).

Inv. No. F. 6434.

Painted wood.

L. 0.22 m., H. 0.12 m., Th. 0.08 m.

A wooden figure of a hawk, painted red, green, white and black.

120. Ushabtis.

Inv. No. F. 6435.

Clay.

H. 0.10 m.

128 complete figures and 176 fragments of blue painted, crudely shaped and uninscribed ushabtis.

121. Ushabtis. (pl. LXV, fig. 95).

Inv. No. F. 6436.

Clay.

H. 0.05 m.

135. complete and 66 fragments of small, crudely shaped, uninscribed, blue painted ushabtis.

122. Ushabtis.

Inv. No. F. 7110, F. 7111, F. 7112, F. 7113, F. 7114, F. 7115 Clay, mud, and faience.

248 complete and broken ushabtis of different materials, but equally poor appearances. Uninscribed.

123. Fragment of a coffin. (pl. LXVI, fig. 96).

Inv. No. F. 7146.

Wood.

H. 0.49 m., W. 0.06 m.

A corner post from a coffin with inscriptions upon two sides. Inscriptions painted green and brown.

124. Fragment of a coffin.

Inv. No. F. 6437.

Wood covered with linen and gesso.

H. 0.38 m., L. 0.045 m.

A fragment of the inscribed and ornamented side of a coffin. Inscriptions painted green and red.

125. Fragment of a coffin.

Inv. No. F. 6438.

Wood covered with linen and gesso.

H. 0.37 m., W. 0.07 m.

A fragment of probably the same coffin as the one described above.

126. Hoe. (pl. LXVII, fig. 97).

Inv. No. F. 7962.

Wood.

L. 0.40 m.

A wooden hoe, found in the entrance to the tomb.

(b) *Finds from tomb II* :

127. Ushabtis. (pl. LXVIII, fig. 98).

Inv. No. F 6626.

Blue glazed faience.

H. 0.065 m.

15 complete and 29 broken figures of uninscribed ushabtis.

128. Fragment of a funerary cone. (pl. XLIX, fig. 99).

Inv. No. F. 6630.

Clay.

H. 0.08 m., W. 0.07 m.

Half of a broken funerary cone with three vertical lines of hieroglyphic inscription.

129. Two shallow bowls.

Inv. No. F. 6568, F. 6569.

Red ware.

H. 0.09 — 0.095 m., Diam. 0.16 — 0.18 m.

Two bowls found in front of the entrance to the tomb. They contained charcoal.

Jadwiga Lipinska



Fig. 1

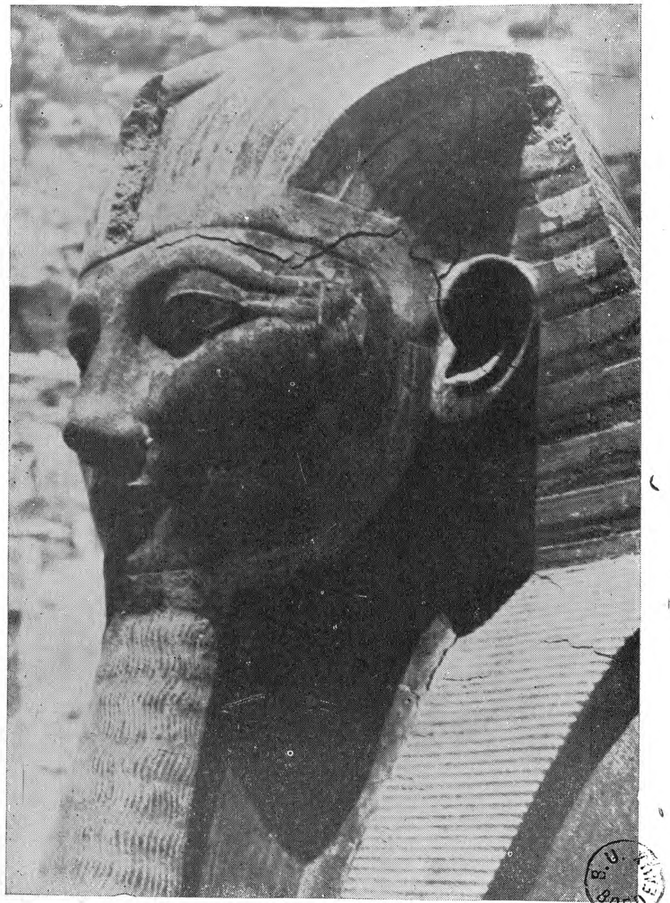


Fig. 2

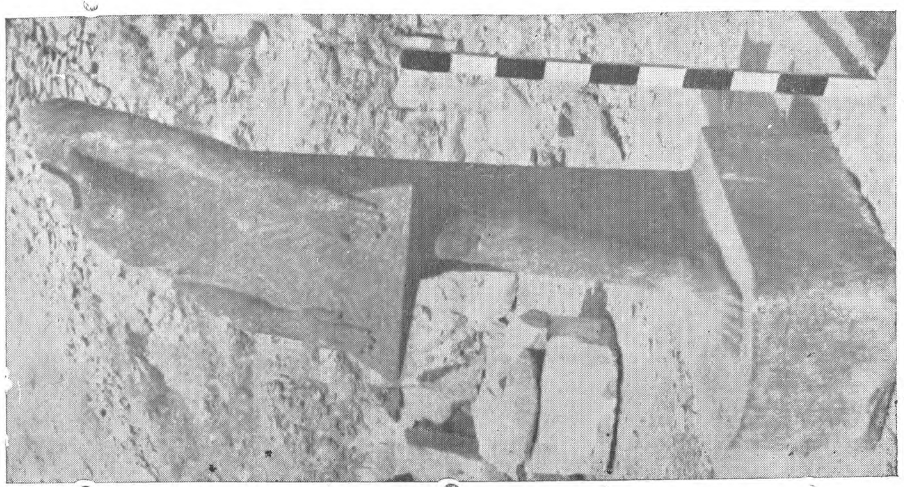


Fig. 4

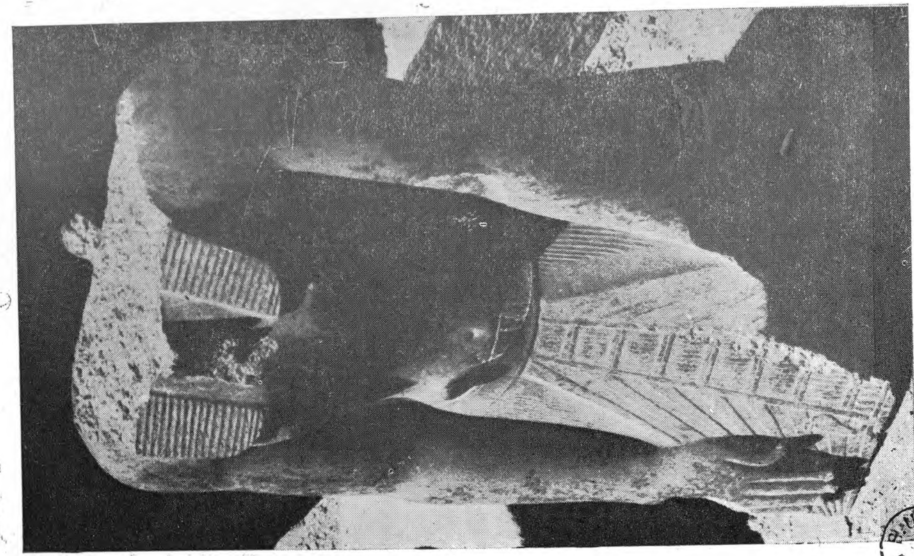


Fig. 3



Fig. 5

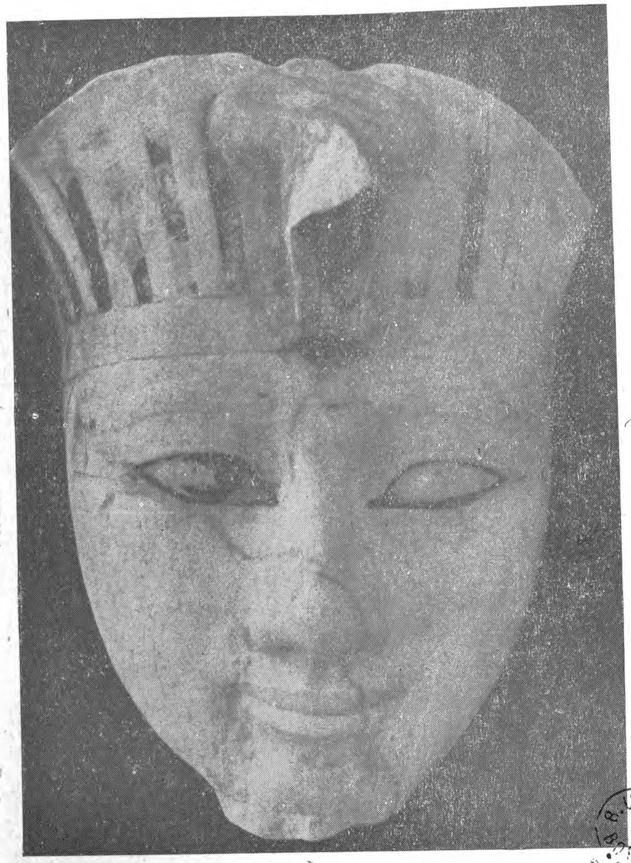


FIG. 6



Fig. 7



Fig. 8

Pl. VII

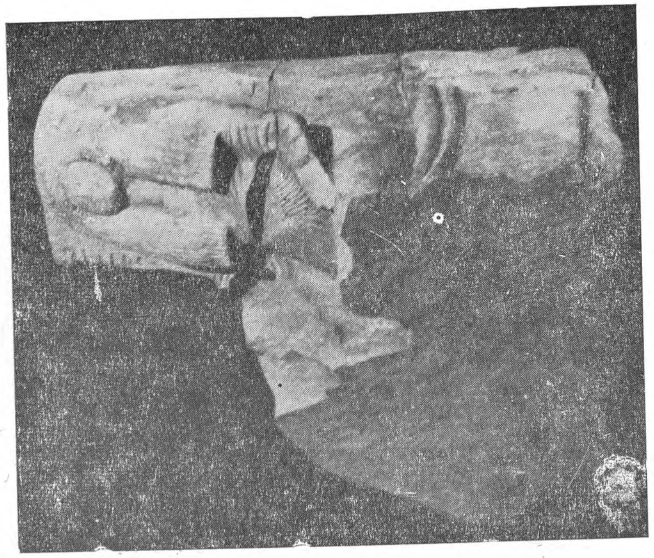


Fig. 10

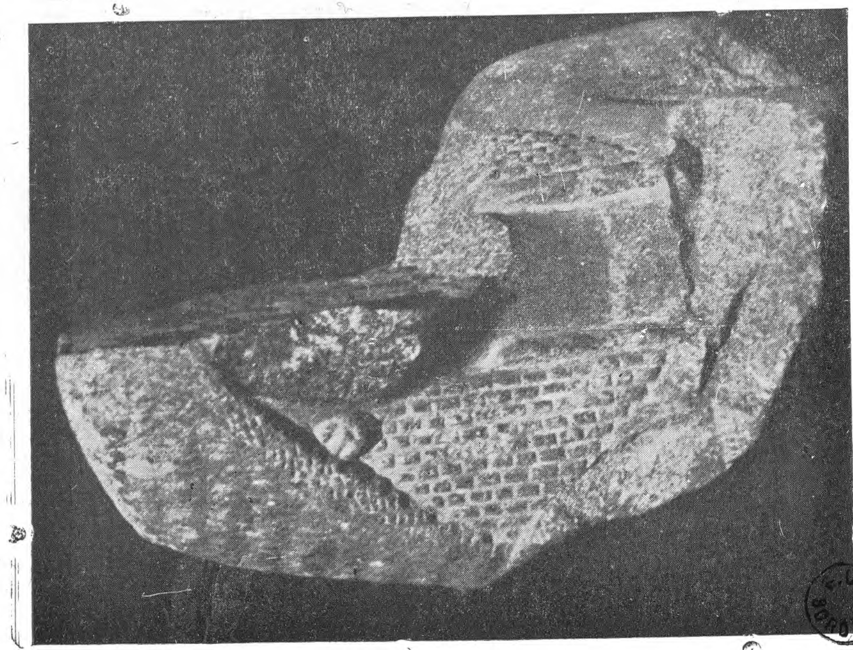


Fig. 9



Fig. 11



Fig. 12

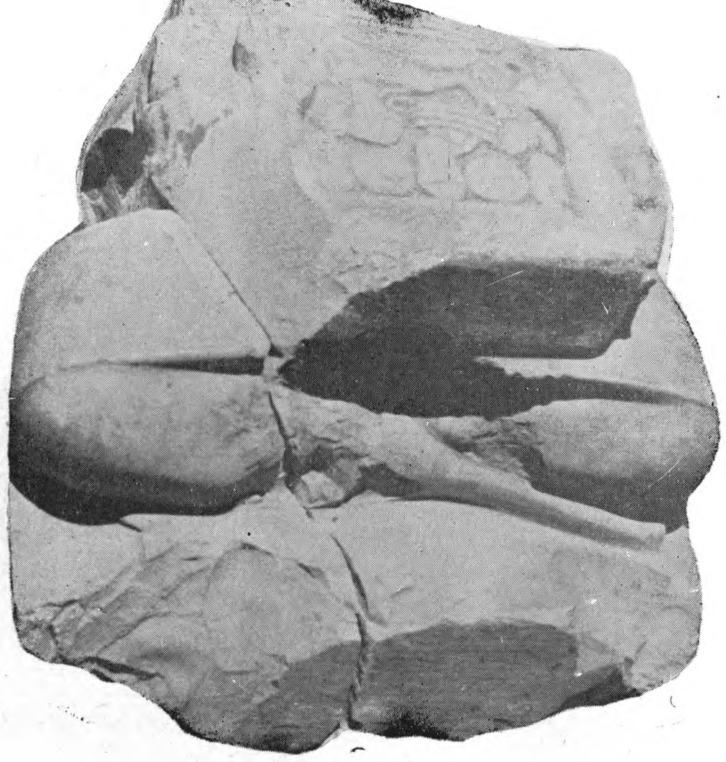


Fig. 13

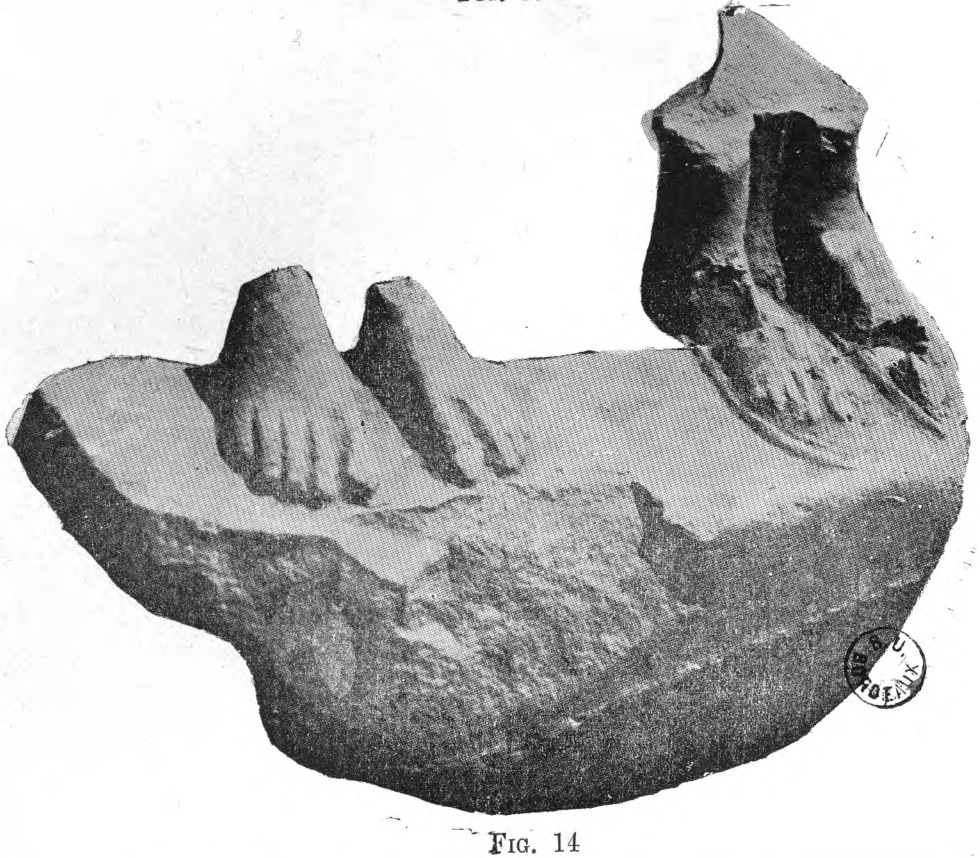


Fig. 14



Fig. 15



Fig. 16



FIG. 17



FIG. 18

PL. XI



Fig. 19

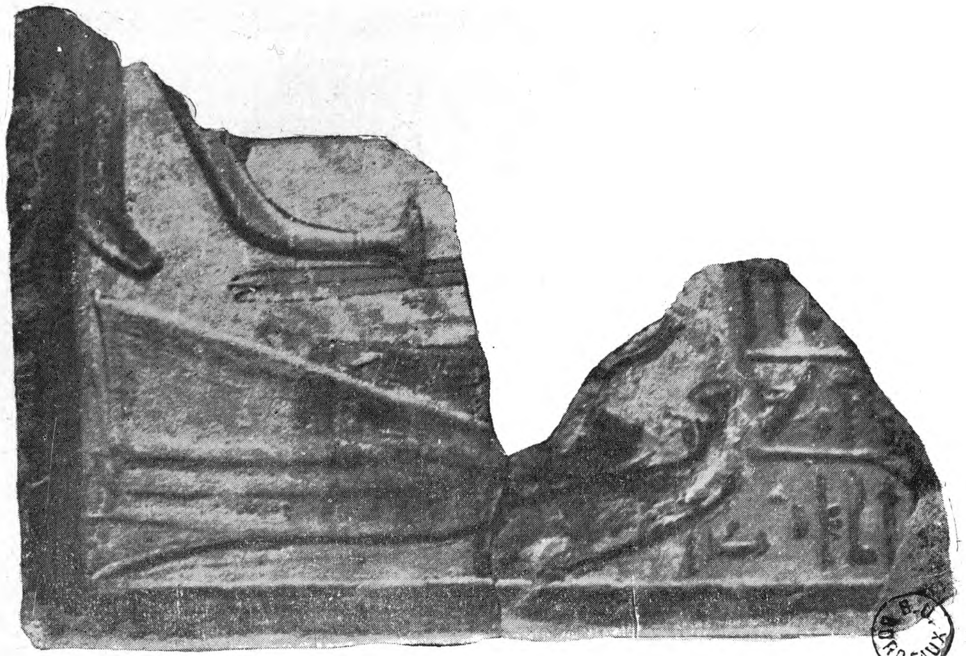


Fig. 20

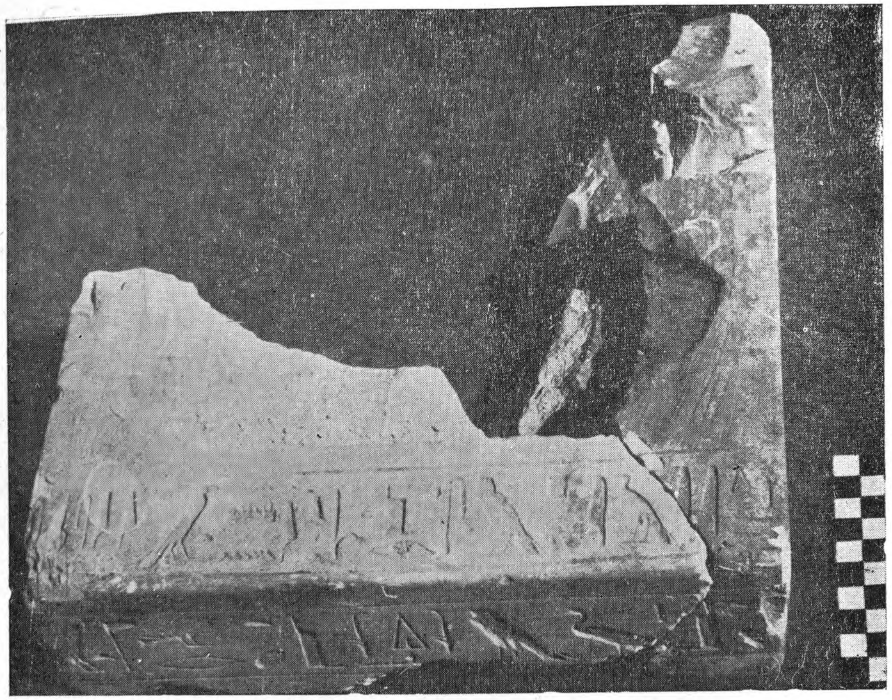


Fig. 21

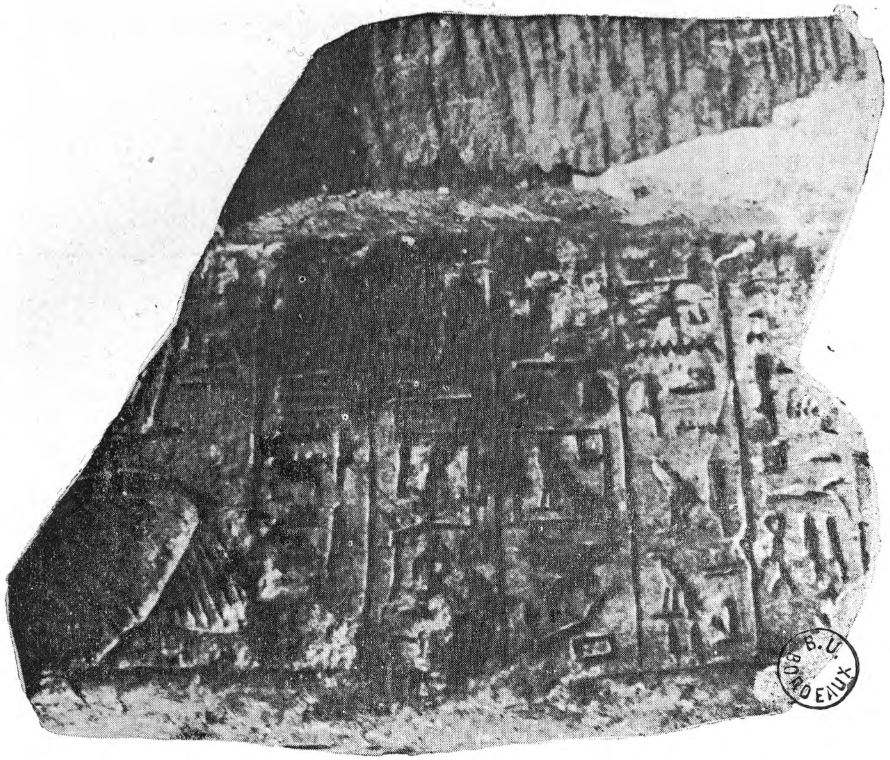


Fig. 22

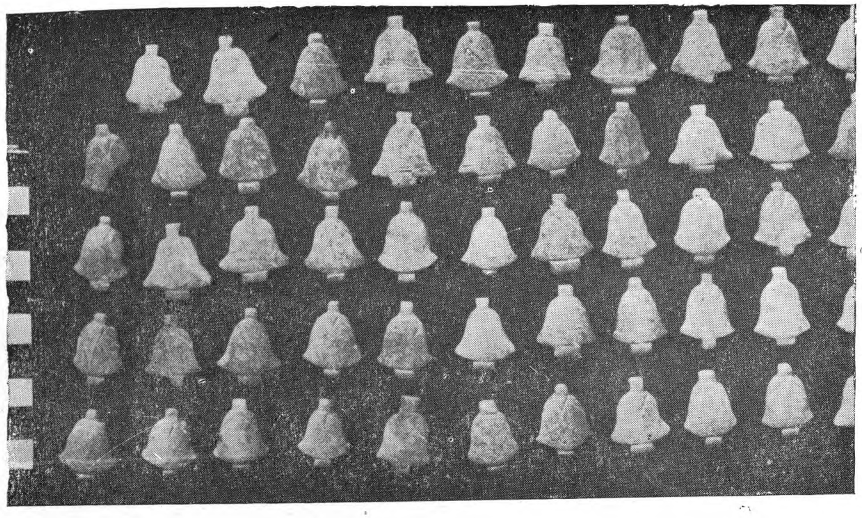


Fig. 23

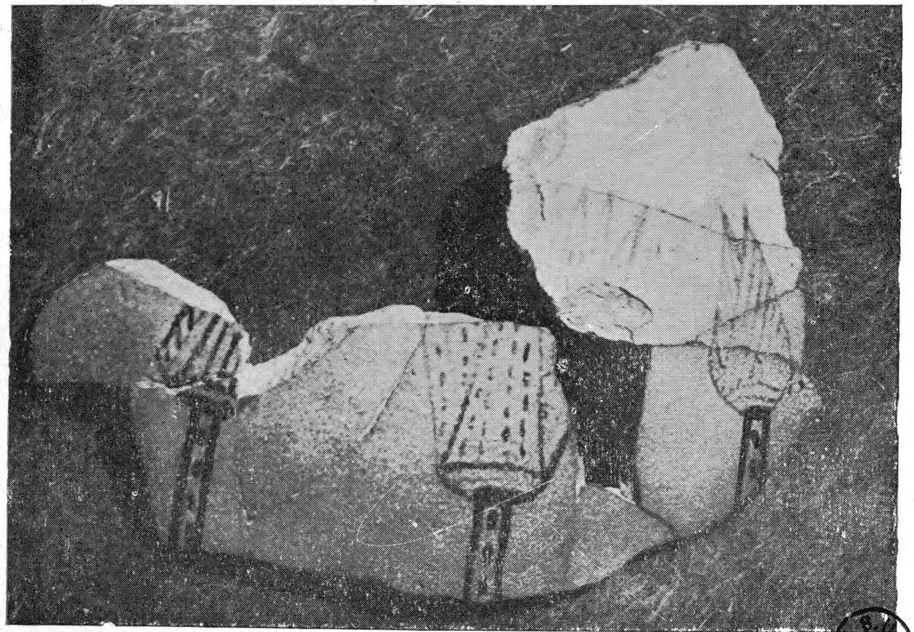


Fig. 24



FIG. 25

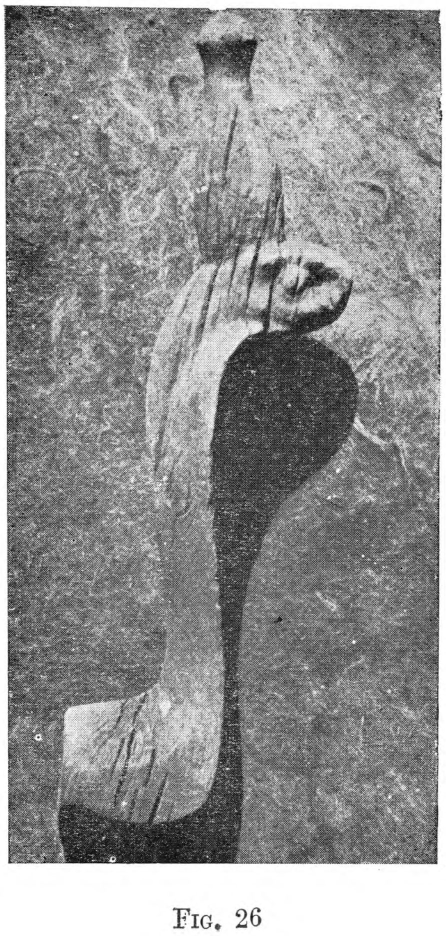


FIG. 26

PL. XV

Pl. XVI

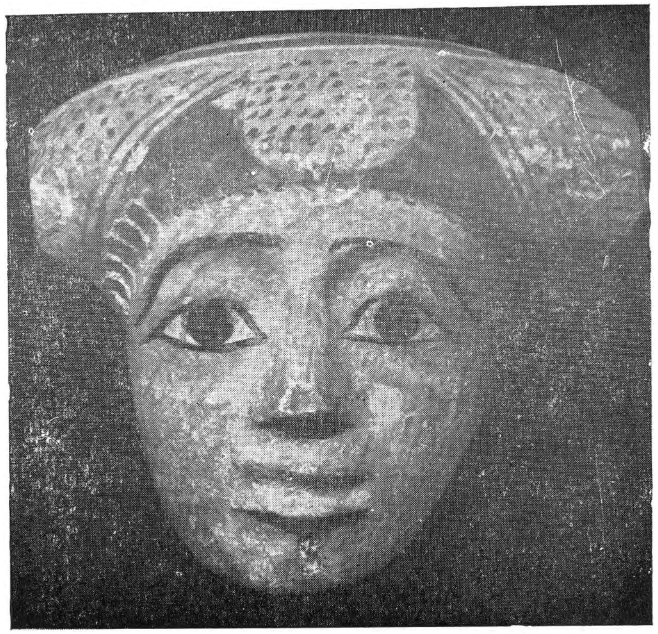


Fig. 27



Fig. 28

Pl. XVII

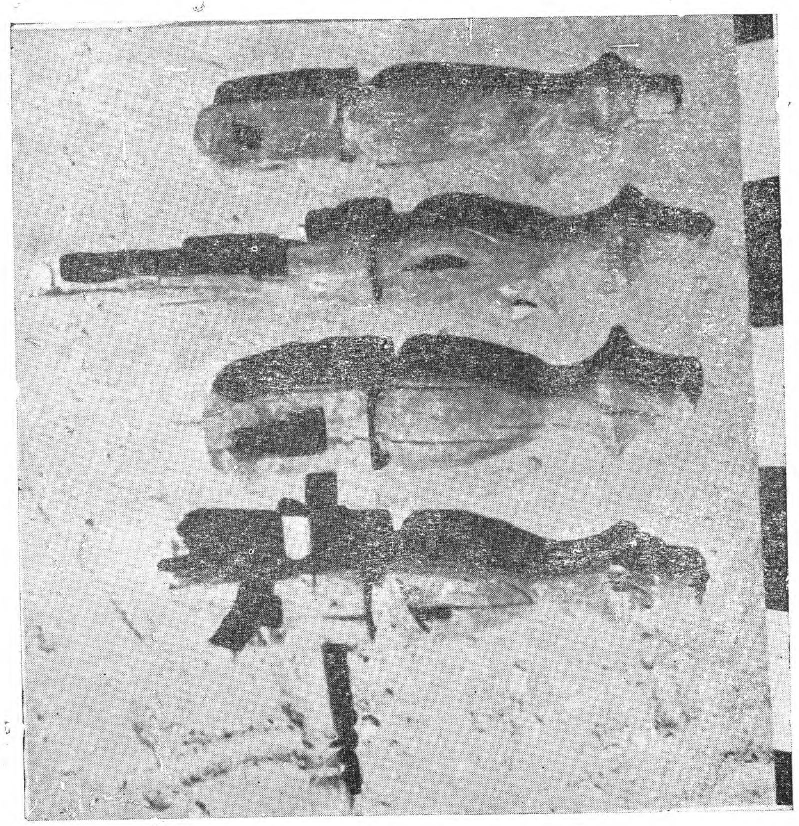


Fig. 30



Fig. 29



Fig. 33



Fig. 32



Fig. 31

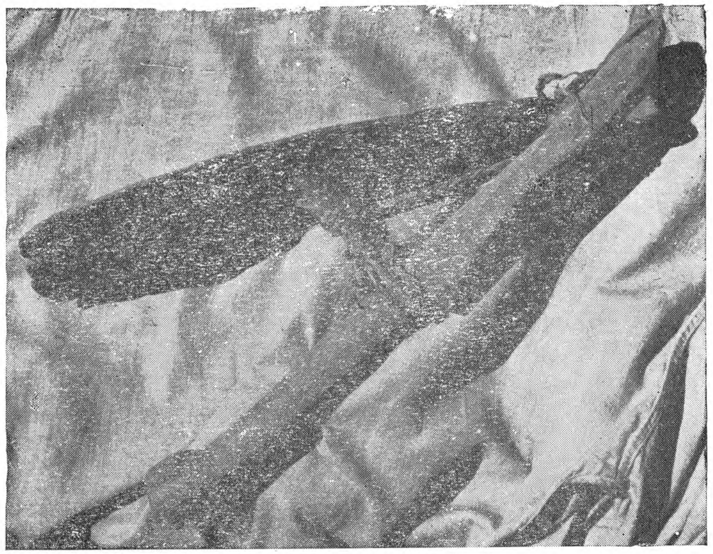


Fig. 34

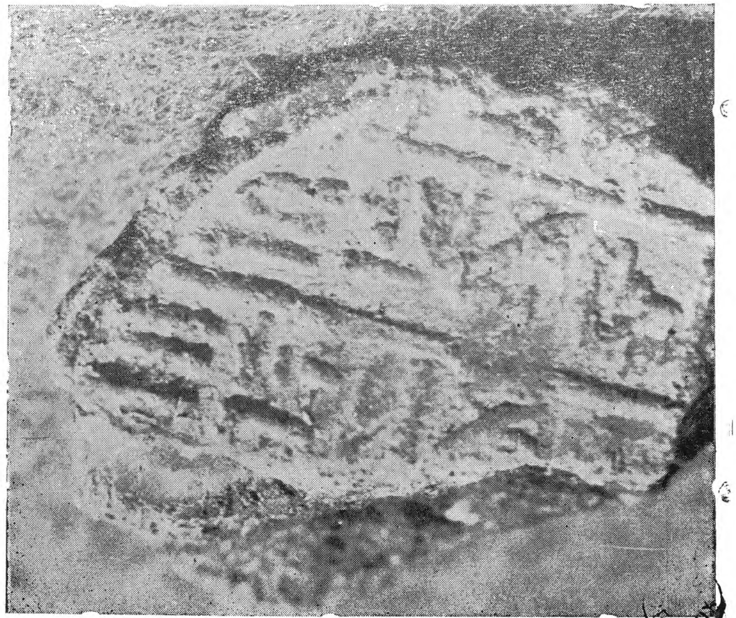


Fig. 35

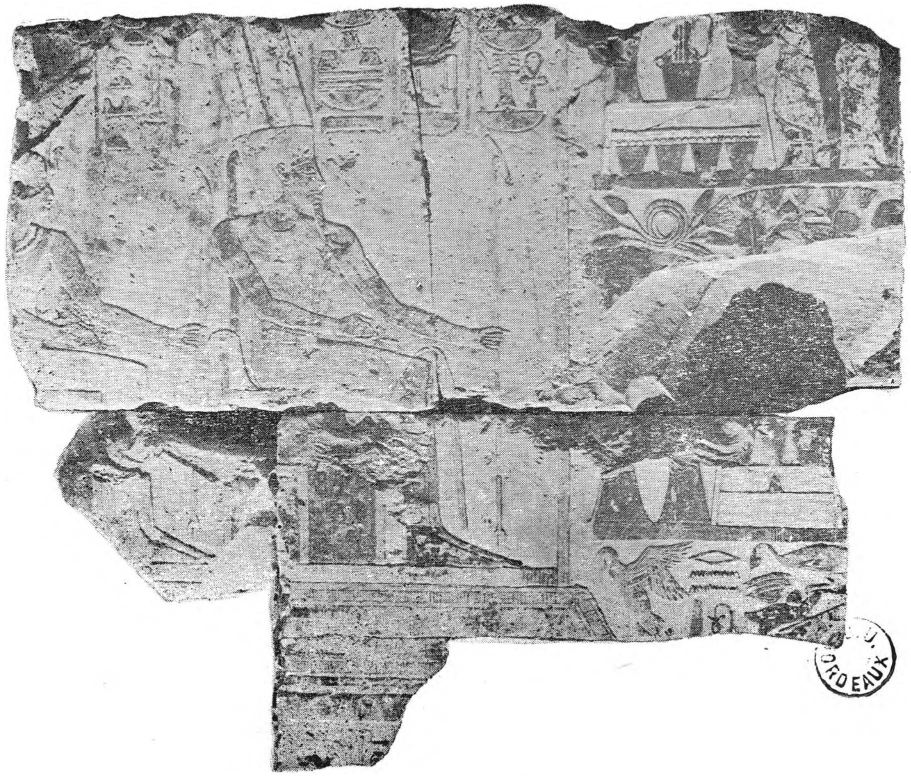


FIG. 36



Fig. 37

Pl. XXII

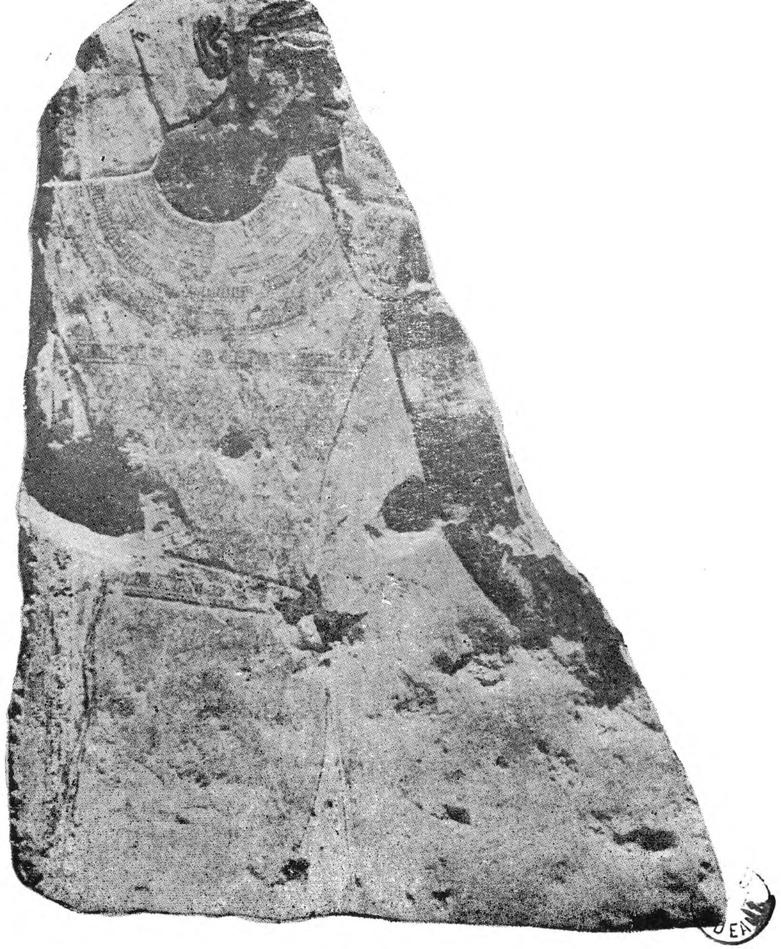


Fig. 38

Pl. XXIII



Fig. 39



Fig. 40

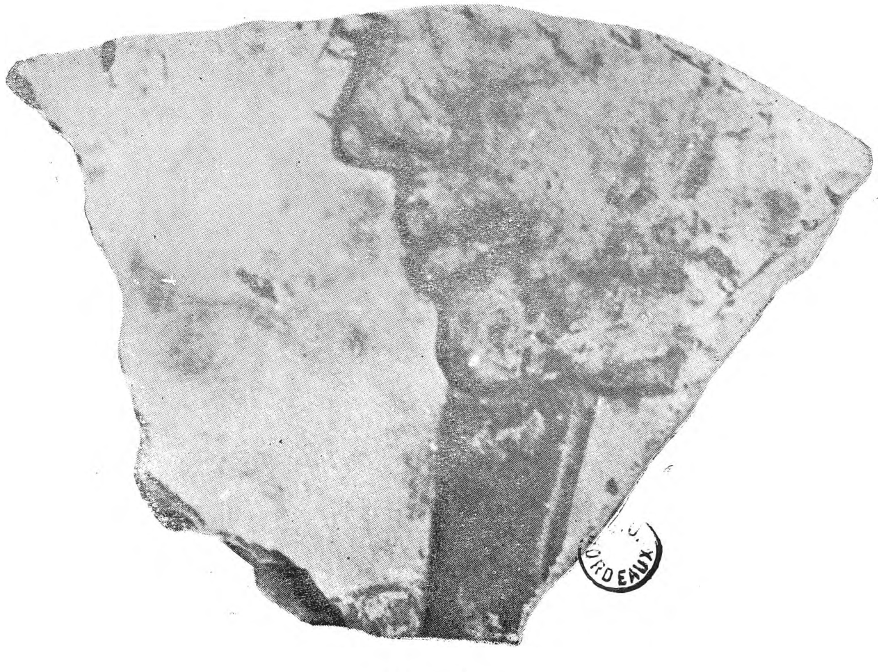


Fig. 41

Pl. XXV

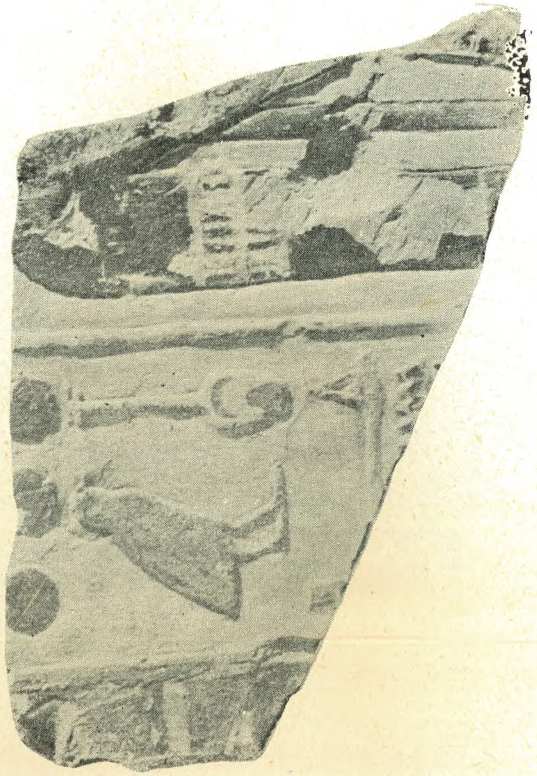


Fig. 42



Fig. 43



Fig. 44

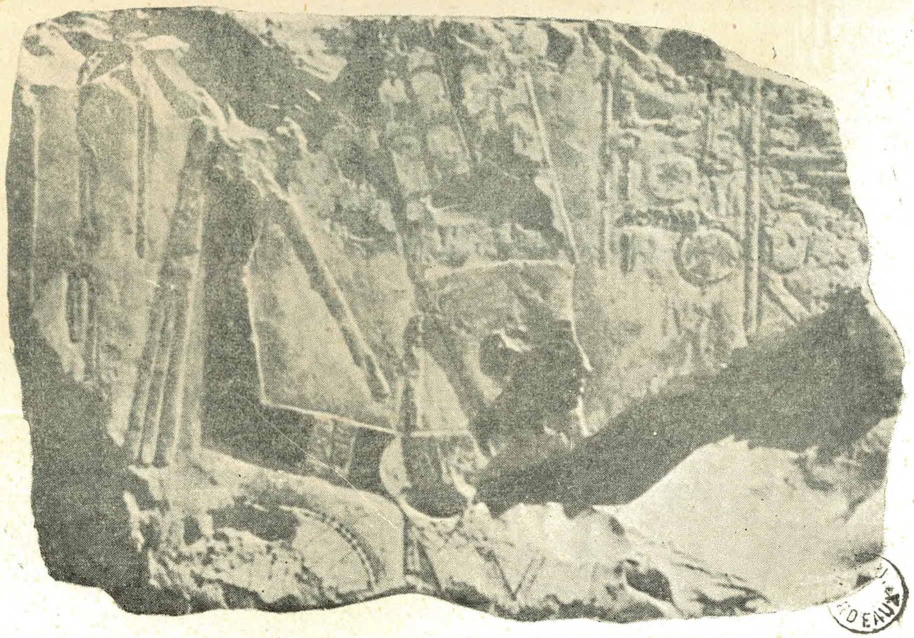


Fig. 45

Pl. XXVII



Fig. 46



Fig. 47

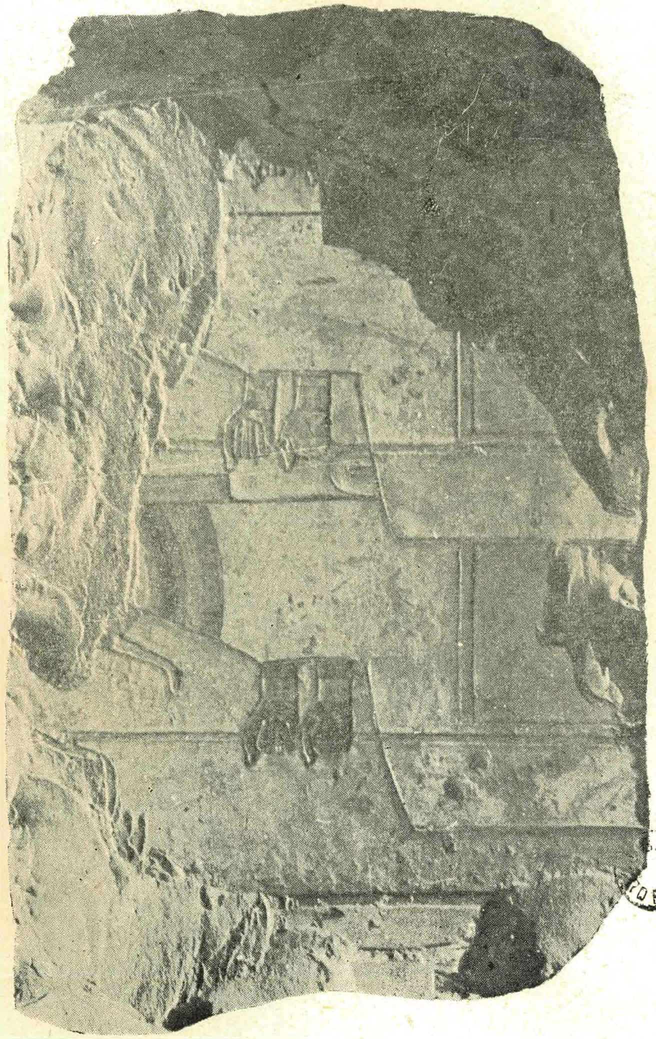


Fig. 48

Pl. XXX

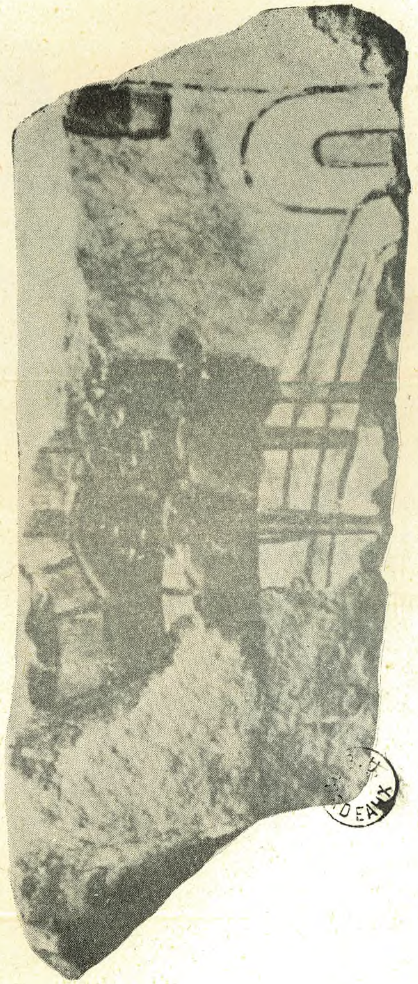


Fig. 49



Fig. 50

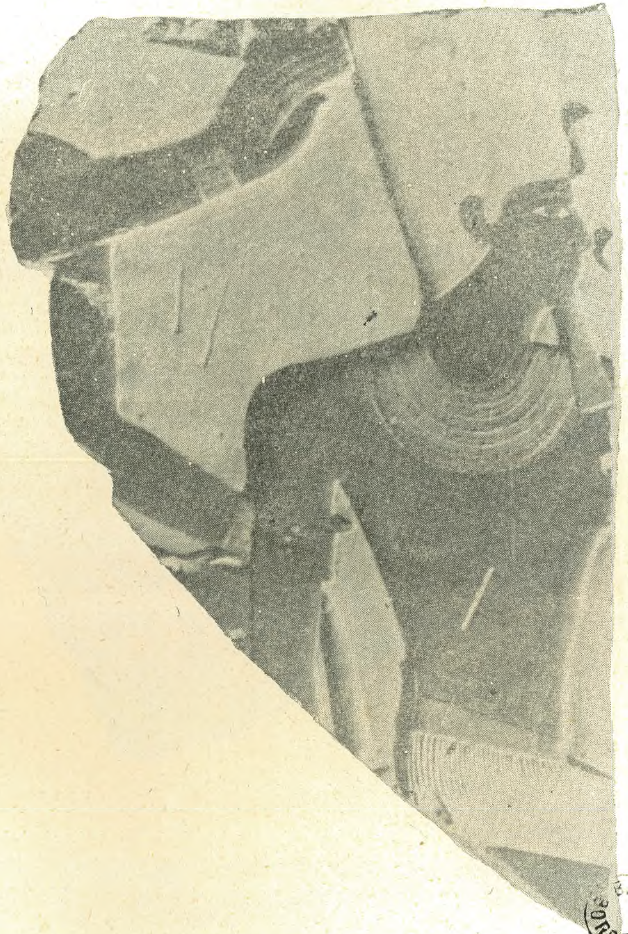


Fig. 51



Fig. 52



Fig. 53



Fig. 54



Fig. 55

Pl. XXXVI



Fig. 56



Fig. 57

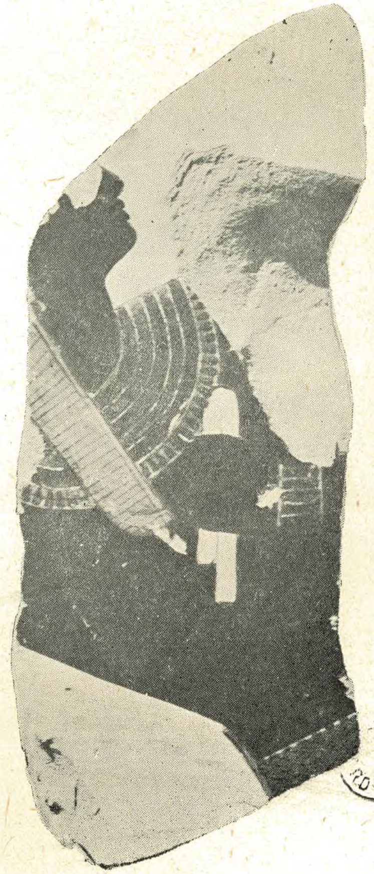


Fig. 58

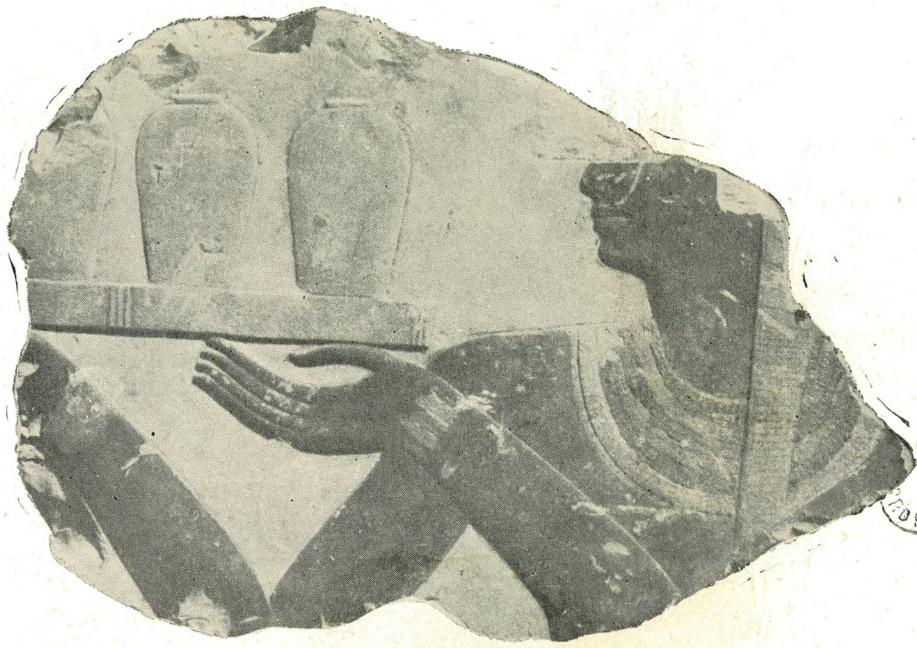


Fig. 59

Pl. XXXIX



Fig. 60



FIG. G 1

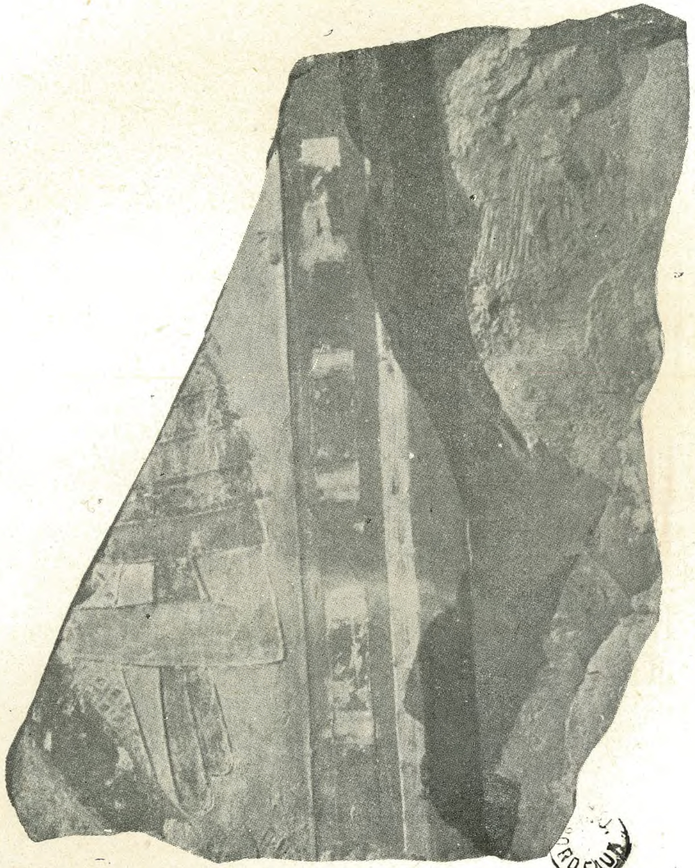


Fig. 62

Pl. XLII



Fig. 63

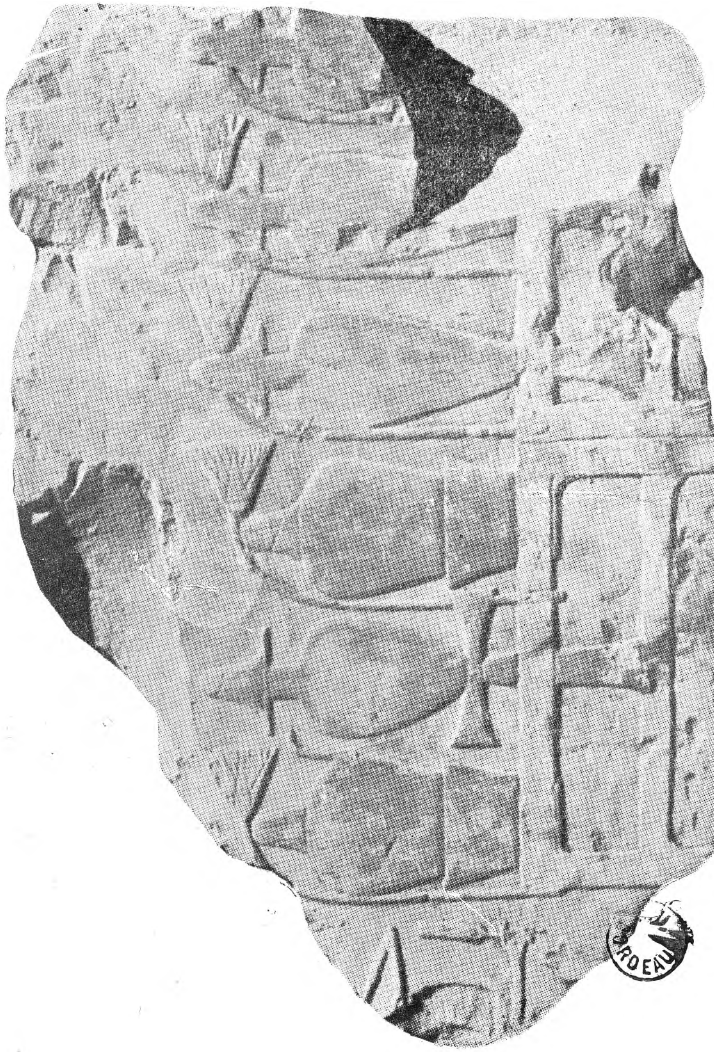


Fig. 64



Fig. 65



Fig. 66



Fig. 67



Fig. 68



Fig. 69



Fig. 70

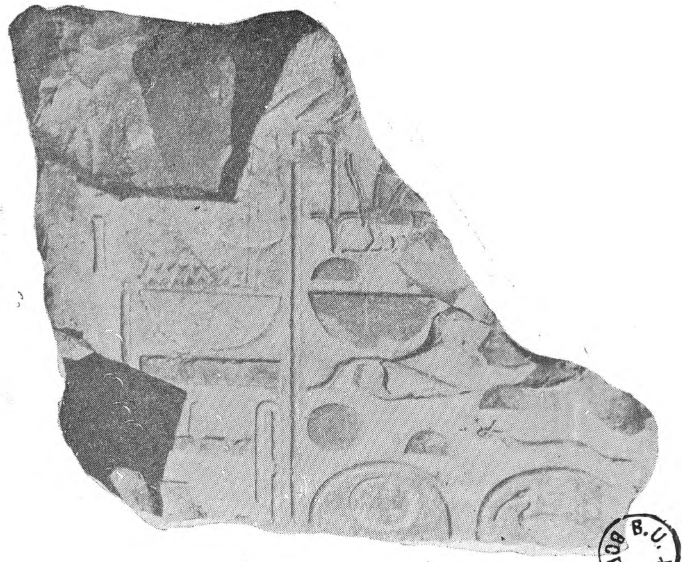


Fig. 71

Fig. 71 (*b*)





Fig. 72



Fig. 73



Fig. 74



FIG. 75

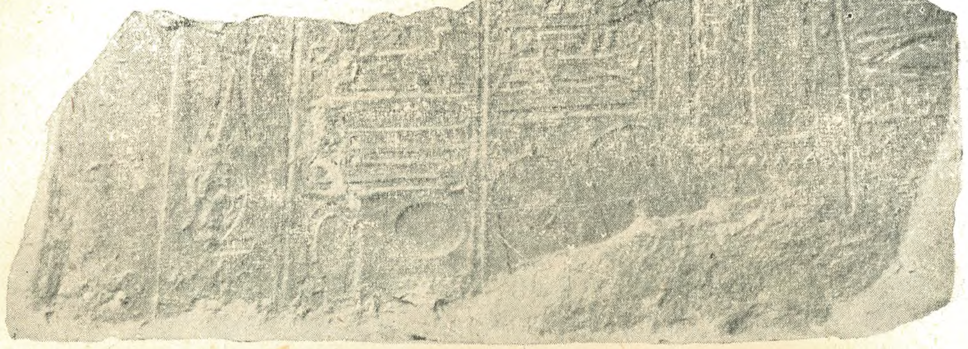


Fig. 76



Fig. 77

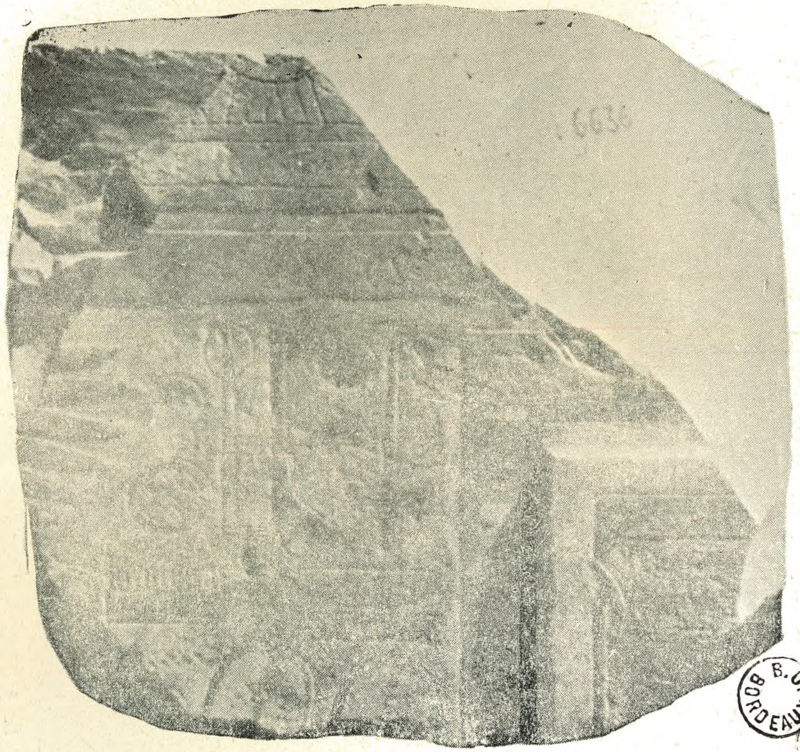


Fig. 78



FIG. 79

Pl. LIV



Fig. 80



Fig. 81



Fig. 82



Fig. 83



Fig. 84



Fig. 85



FIG. 86



Fig. 87

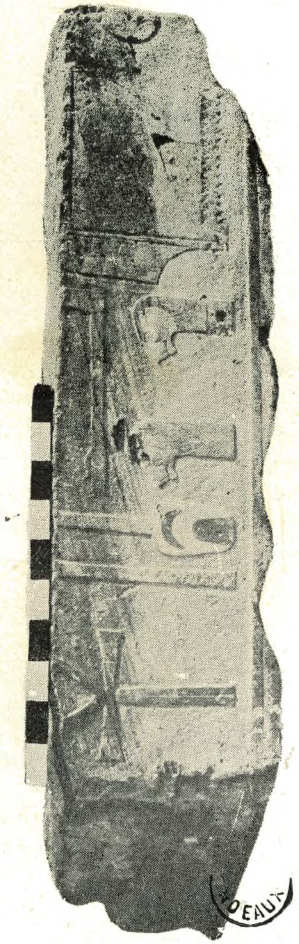


Fig. 88



Fig. 89

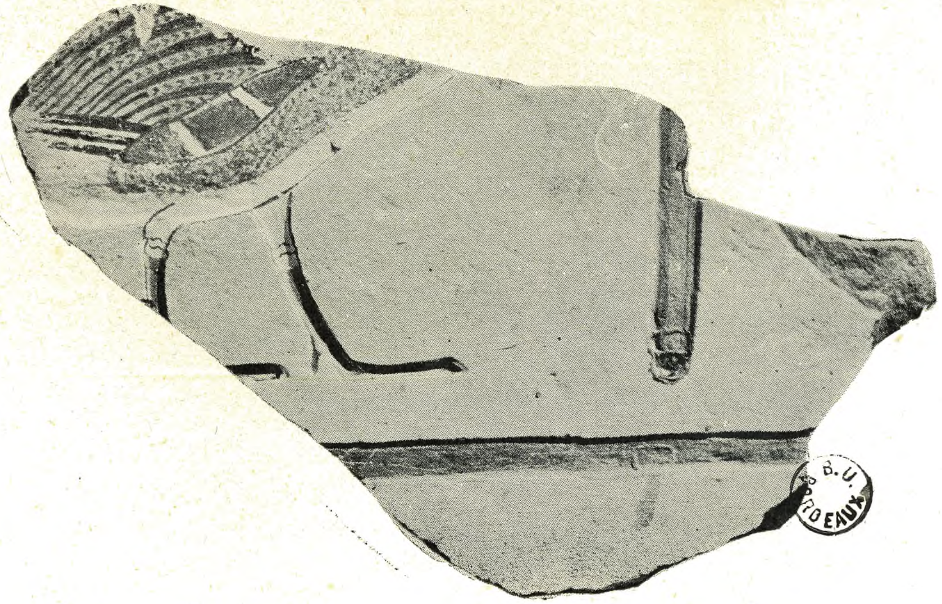


Fig. 90



Fig. 91



Fig. 92

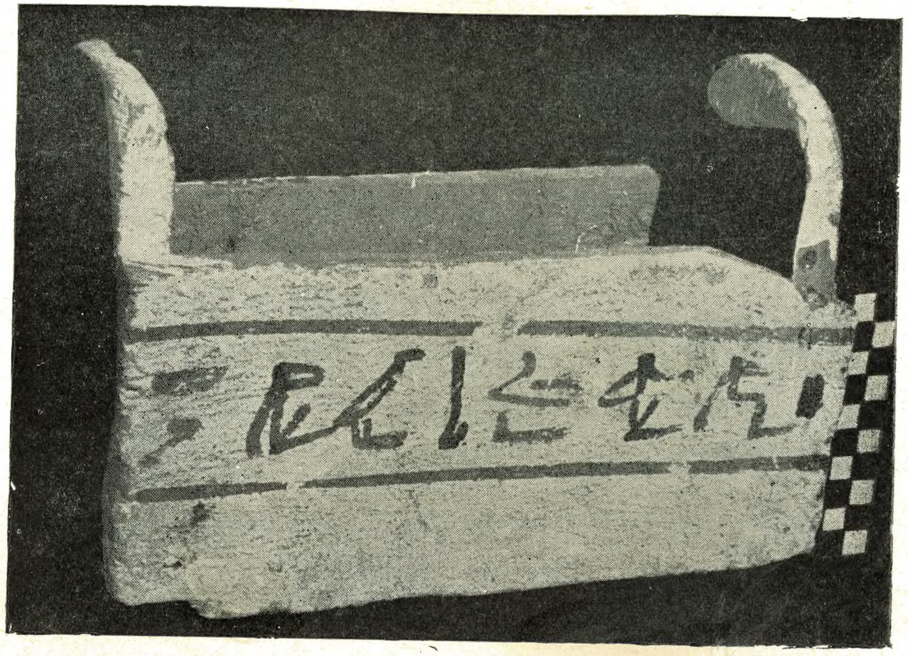


Fig. 93

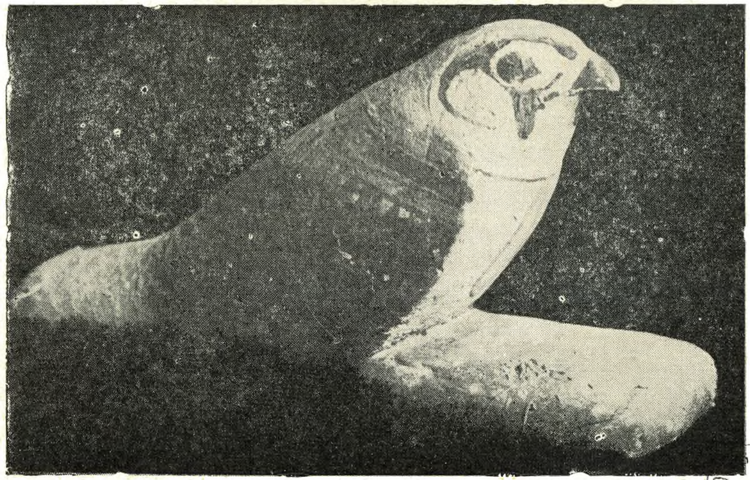


Fig. 94



Fig. 95



Fig. 96

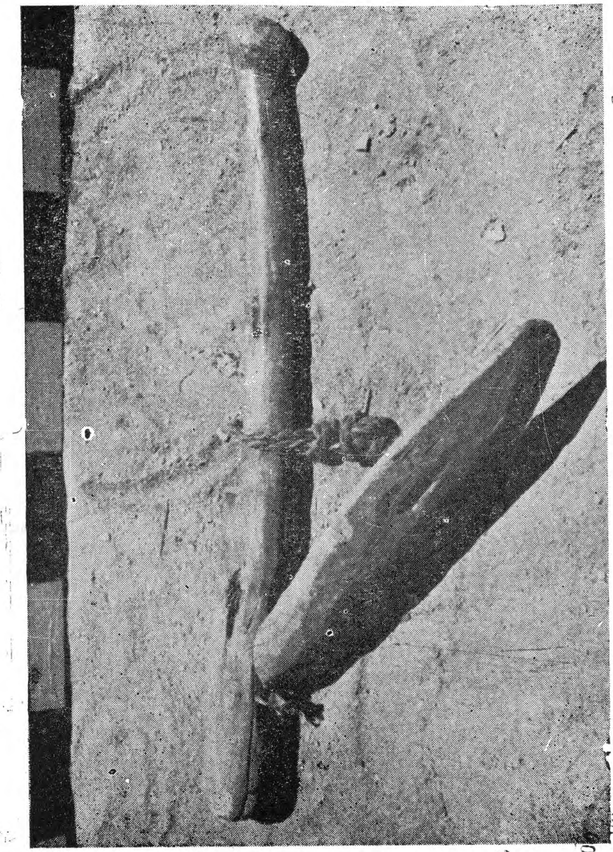


FIG. 97

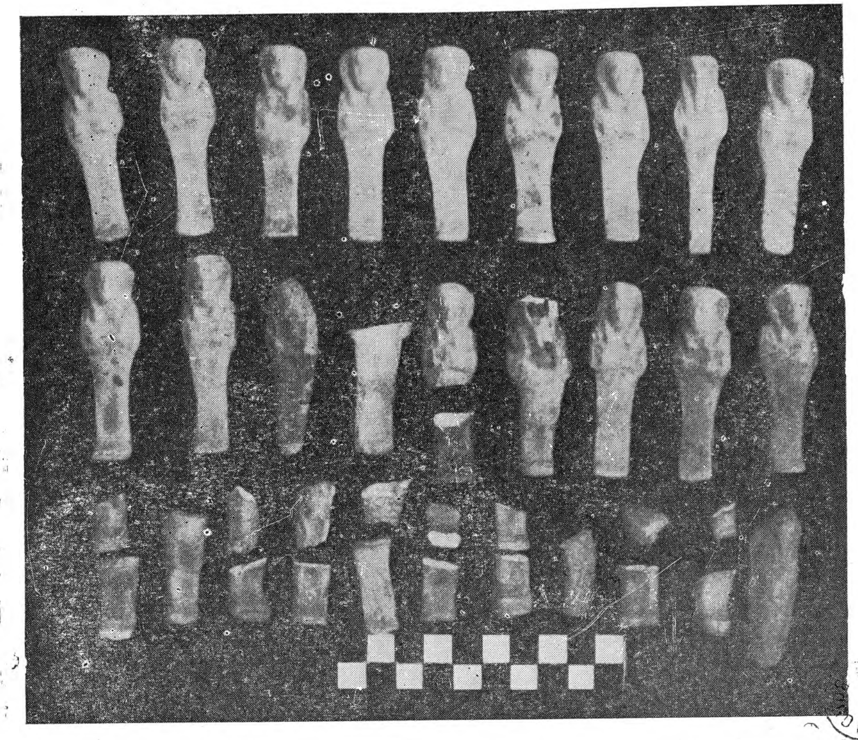


Fig. 98



Fig. 99

LIST OF OBJECTS FOUND AT DEIR EL-BAHARI IN THE TEMPLE OF TUTHMOSIS III

BY

JADWIGA LIPINSKA

Vth Season of Excavations—1966

The list contains a selection of the most important finds. The inventory of the objects found during this season consists of 372 numbers, out of which 31 items have been chosen for the preliminary publication. These are presented in the following way :

1. Fragments of inscriptions and reliefs of the temple of Tuthmosis III. :

    (*a*) inscriptions and parts of reliefs.

    (*b*) reliefs.

2. Miscellanea.

This list does not include some 60 fragments of the wall-blocks and columns with fragmentarily preserved hieratic inscriptions in black ink, as they will be separately published by Mr. Marek Marciniak of the Polish Centre of Mediterranean Archaeology in Cairo, together—with hundreds of previously discovered similar inscriptions. The pottery is also excluded for separate publication.

1.—Fragments of Inscriptions and Reliefs of the Temple of Tuthmosis III

(a) *Inscriptions and parts of reliefs :*

1. Inscribed wall-block with part of a relief representing the purification, Pl. I.

Inv. No. F. 8272.

Limestone.

H. 0.73 m. L. 0.84 m.

Found in sector H-6, among the blocks piled in a great hole beside the boulders.

2. Fragment of a wall-block with a partly preserved relief of the enthroned Amun giving life to the Horus-name of Tuthmosis III, Pl. II.

Inv. No. F. 8264.

Limestone.

H. 0.43 m. L. 0.25 m.

Found as the previous one.

3. Inscribed wall-block, pl. III A.

Inv. No. F. 8106.

Limestone.

H. 0.53 m. L. 0.64 m.

Found as Cat. No. 1.

4. Wall-block inscribed with a part of the list of offerings, Pl. III B.
Inv. No. F. 8154.

Limestone.

H. 0.43 m. L. 0.66 m.

Found as Cat. No. 1.

5. Wall-block with a part of an offering table and the legs of the king, Pl. IV A.

Inv. No. F. 8095.

Limestone.

H. 0.70 m. L. 0.56 m.

Found as Cat. No. 1.

6. Wall-block with a part of the relief of the king offering and part of an inscription Pl. IV B.

Inv. No. F. 8091.

Limestone.

H. 0.51 m. L. 0.95 m.

Found as Cat. No. 1.

7. Wall-block inscribed and decorated, Pl. V.

Inv. No. F. 8101.

Sandstone.

H. 0.30 m. L. 0.38 m.

Found as Cat. No. 1.

8. Fragment of a wall-block with inscription and, part of the relief of a shrine, Pl. VI A.

Inv. No. F. 8093.

Limestone.

H. 0.45 m. L. 0.40 m.

Found as Cat. No. 1.

9. Fragment of a wall-block with a part of an inscription and the lower end of a woman's head-dress, Pl. VI B.
Inv. No. F. 7983.
Limestone.
H. 0.73 m. L. 0.50 m.
Found in sector G/4 level + 1 m.

10. Fragment of the corner of a wall-block with an inscription on one side and a part of the heap of offerings on the other side, Pl. VII A.
Inv. No. F. 7995.
Limestone.
H. 0.66 m. L. 0.30 m. one side, 0.22 m. other side.
Found in sector G/4, level 0.

11. Wall-block with inscription and a part of relief of an enthroned god. Pl. VII B.
Inv. No. F. 8225 m.
Limestone.
H. 0.56 m. L. 0.55 m.
Found in sector G/5, level — 1.5 m.

12. Fragment of an inscribed wall-block, Pl. VIII A.
Inv. No. F. 8137.
Limestone.
H. 0.53 m. L. 0.23 m.
Found in sector G/6 level — 1.5 m.

13. Fragment of an inscribed wall-block, Pl. VIII B.
Inv. No. F. 8074.
Limestone.

H. 0.30 m. L. 0.23 m.
Found in sector G/6 level — 1.5 m.

14. Fragment of an inscribed wall-block, Pl. IX A. Inv. No F. 7997.
Limestone.
H. 0.40 m. L. 0.46 m.
Found in sector G/4, level 0.

15. Fragment of an inscribed wall-block, Pl. IX B,
Inv, No. F. 8232.
Limestone.
H. 0.34 m. L. 0.58 m.

This inscription has a yellow painted background, unlike the rest of the discovered inscribed wall-blocks, which have white painted backgrounds.

Found in sector H/8, level — 3 m.

16. Fragment of an architrave, Pl. X A-B.
Inv. No. F. 8051.
Sandstone.
H. 1.04 m. L. 2 m. Th. 1.10 m.
Found as Cat. No. 1.

17. Fragments of an inscribed drum of a protodoric column belonging to the larger type of columns with 32-sides, from the centre of the great colonnaded hall. Pl.XI.
Inv. No. F. 8324 A, C, D.
Sandstone.
H. 0.94 m. W. 0.28 m.
Found in sector G/8 level — 5 m.

b. *Reliefs :*

18. Fragment of a wall-relief—the face of the king. Pl. XII.

Inv. No. F. 8085.

Limestone.

H. 0.37 m. L. 0.15 m.

Found in sector H/7 level — 1.5 m

19. Fragment of a wall-relief—the face of the king. Pl. XIII A.

Inv. No. F. 8120.

Limestone.

H. 0.37 m. L. 0/15 m.

Found as Cat. No. 1.

20. Fragment of a wall-relief—a hand holding sceptres. Pl. XIII B.

Inv. No. F. 8189.

Limestone.

H. 0.30 m. L. 0.17 m.

Found as Cat. No. 1.

21. Fragment of a wall-relief—hands of the king offering a vase. Pl. XIV.

Inv. No. F. 8111.

Limestone.

H. 0.44 m. L. 0.25 m.

Found as Cat. No. 1.

22. Fragment of a wall-relief—part of the king's dress. Pl. XV A.

Inv. No. F. 8033.

Limestone.

H. 0.21 m. L. 0.14 m.

Found in sector H/7 level-1.5 m.

23. Fragment of a wall relief—Part of a woman's body and a hand holding three *ankh* signs, Pl. XV B.

Inv. No. F. 8246.

Limestone.

H. 0.24 m. L. 0.45 m.

Found as Cat. No. 1.

24. Fragment of a wall relief — part of offerings. Pl. XVI A.

Inv. No. F 8008.

Limestone,

H 0.23 m. L. 0.47 m.

Found in sector G/4 level + 1 m.

25. Fragment of a wall-relief — part of offerings. Pl. XVI B.

Inv. No. F. 8099,

Limestone.

H. 0.37 m. L. 0.48 m.

Found as Cat. No. 1.

26. Fragment of a wall-relief—part of the barque of Amun. Pl. XVII. A.

Inv. No. F. 8103

Limestone.

H. 0.37 m. L. 0.89 m.

Found as Cat. No. 1.

27. Fragment of a wall-relief—head of a cow. Pl. XVII B.

Inv. No. F. 8220.

Limestone.

H. 0.53 m. L. 0.33 m.

Found in sector H/8, level — 4 m.

2.—Miscellanea

28. Fragment of the face of a statue, Pl. XVIII. A.
Inv. No. F. 8086.
Black granite.
H. 0.13 m. W. 0.14 m.
Found as Cat. No. 1.

29. A sculpture of uraeus. Pl. XVIII B.
Inv. No. F. 8089
Sandstone, with traces of yellow and green paint.
H. 0.16 m. W. 0.10 m. Th. 0.13 m.
Found as Cat. No. 1.

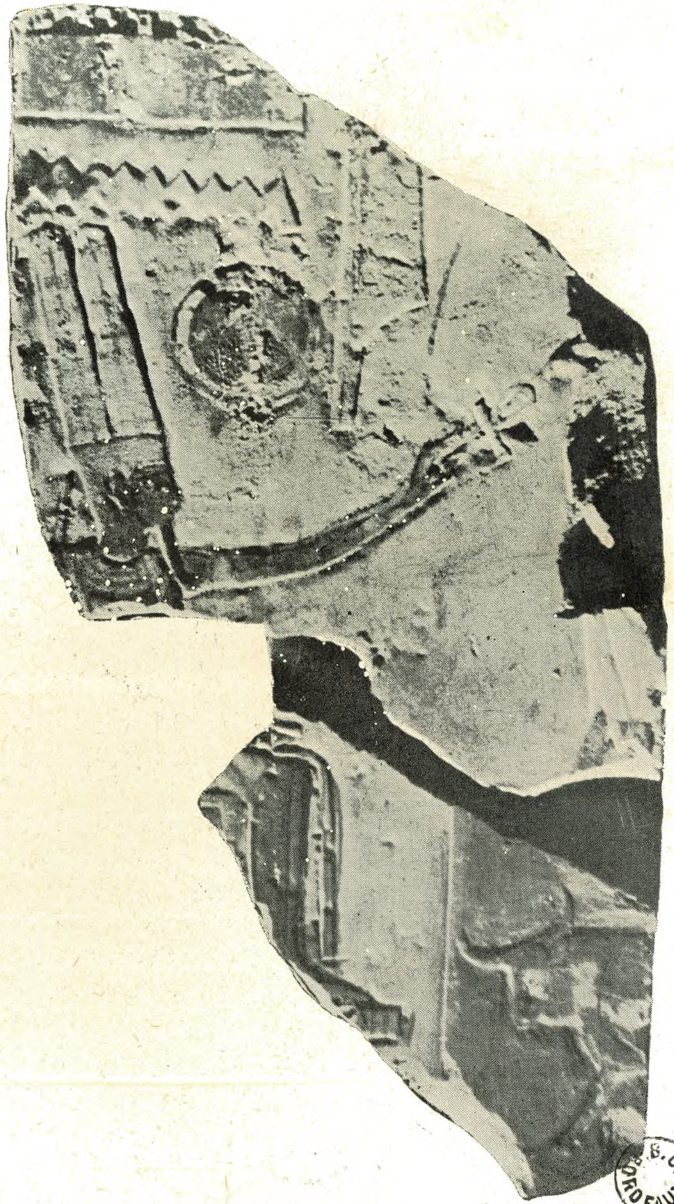
30. Fragment of a stela, Pl. XIX. A.
Inv. No. F. 8270.
Sandstone.
H. 0.21 m. L. 0.17 m.
Found as Cat. No. 1.

31. Fragment of a stela, Pl. XIX B.
Inv. No. F. 8018
Sandstone,
H. 0.09 m. L. 0.12 m.
Found as Cat. No. 1.

Jadwiga Lipińska



Pl. II



A





B



A



B





A



B



A



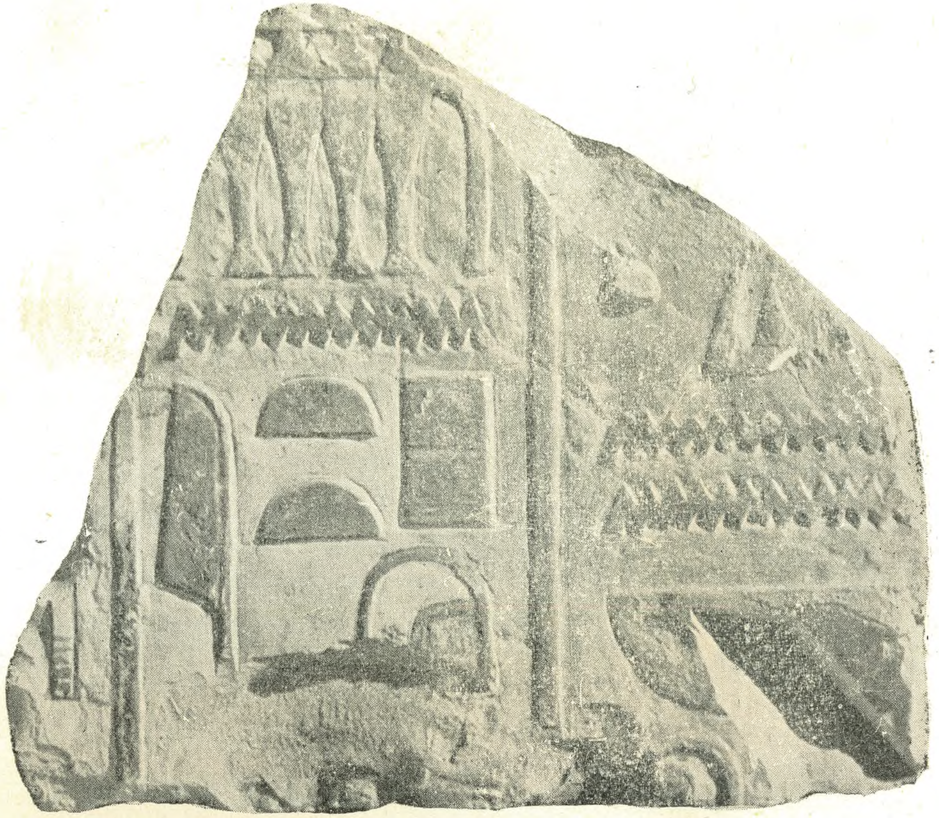
Pl. VIII

A





B



A



B

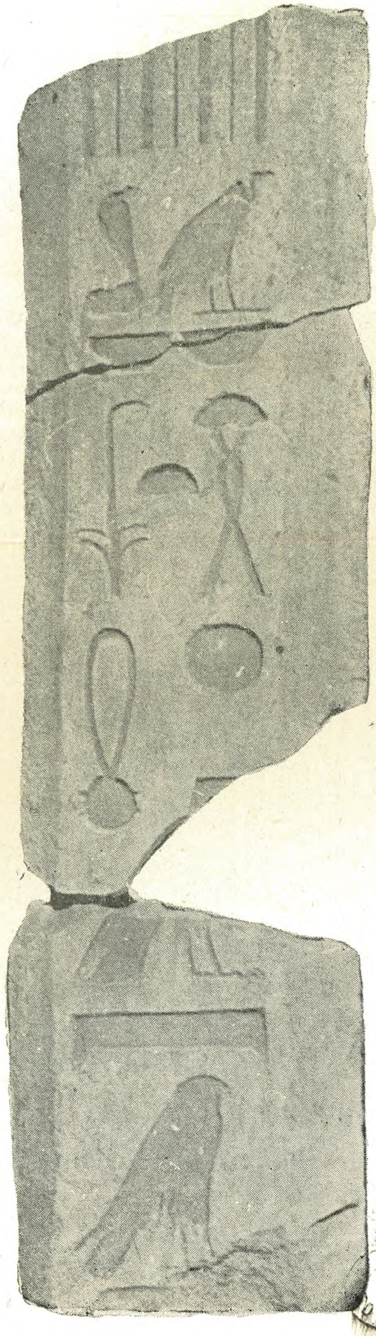
Pl. X



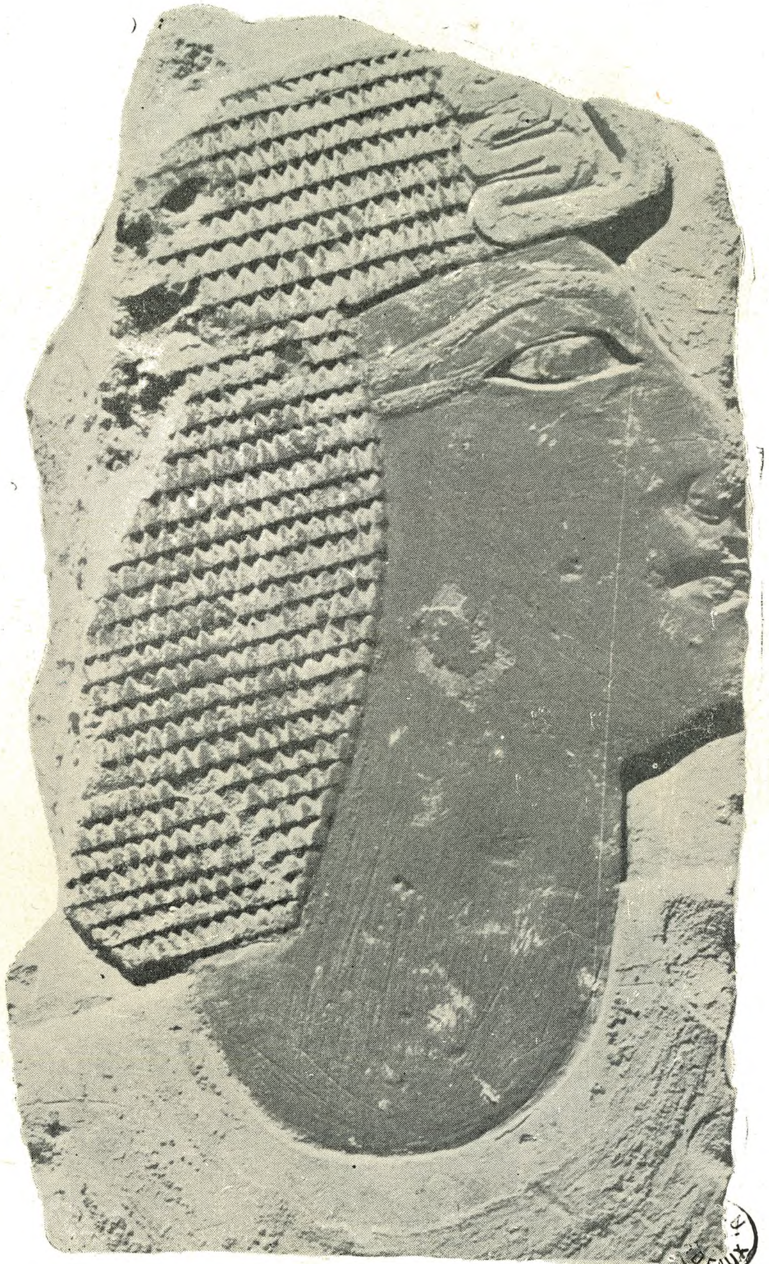
A



B



Pl. XII





A



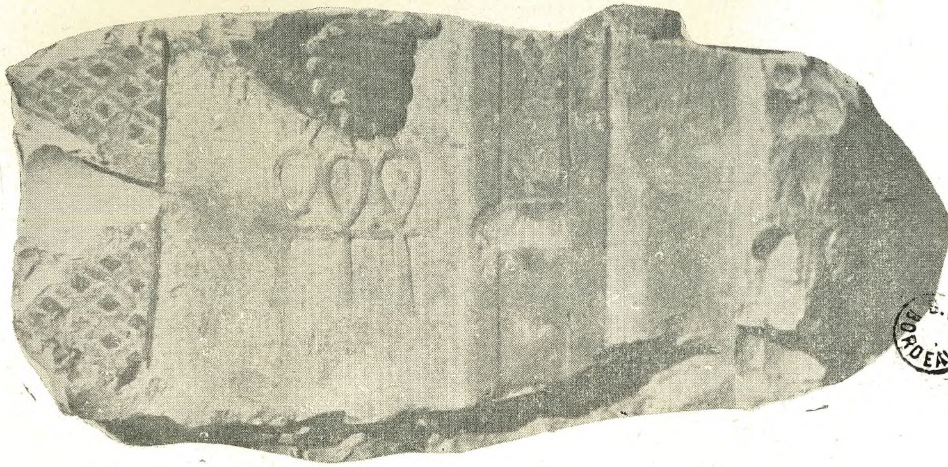
B

Pl. XIV





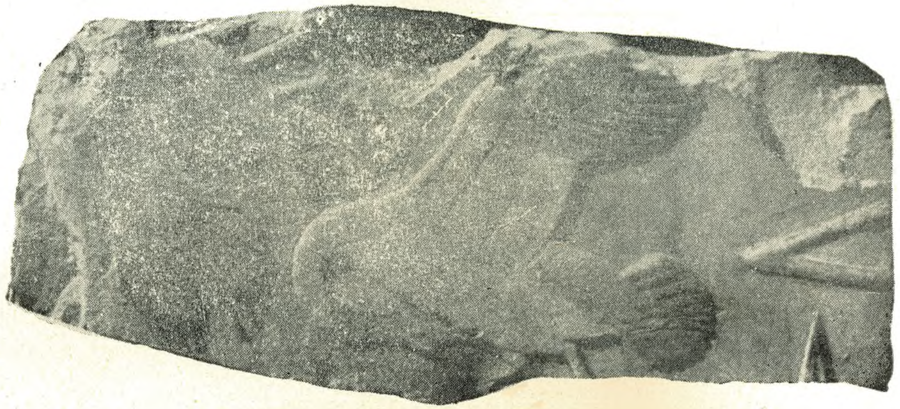
A



B

Pl. XVI

A

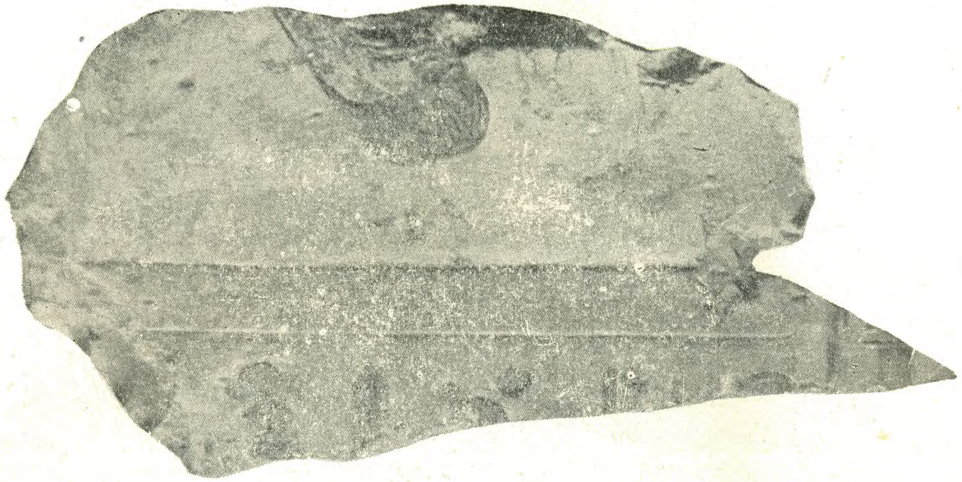




B

Pl. XVII

A





B

Pl. XVIII

A





B

A





B

PRELIMINARY REPORT CONCERNING THE RESTORATION OF THE WALL ON THE 3rd TERRACE OF THE HATSHEPSUT TEMPLE AT DEIR EL-BAHRI

During the Season 1965 - 1966

BY

E. DABROWSKA and P. GARTKIEWICZ

Restoration work during the season lasting from 15.I.1966 till 15.IV.1966 comprised the reconstruction of Osiride statues on the 3rd terrace, as well as the erection of the protective wall above the niches on the western wall of the Hypostyle Hall and the reparation of the brick vault above the Lower Southern Portico[1].

This part of the report is concerned mainly with the restoration of the inner and outer faces of the eastern wall of the Hypostyle Hall on the 3rd terrace and some problems connected with it[2].

Due to the fact that the season was very short, and at the same time the most helpful gang of workers for transferring the blocks was occupied at the temple of Tuthmosis III, or with the other works at the Hatshepsut temple, it was impossible to complete all the work planned by us for that season. In spite of the above mentioned difficulties detailed studies were undertaken :

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(1) For previous seasons see L. Dabrowski - Preliminary Report on the reconstruction works of the Hatshepsut temple at Deir el-Bahari during the 1961-62 season, *ASAE* T. LVIII/1964/p. 37-60, Pls I-IX : L. Dabrowski - Rekonstrukcja swiatyni Hatshepsut, Ochrona Zabytkow Rok XVII/1964 Nr. 2 p. 39-49.

(2) In that work were occupied members of the Polish Centre of Mediterranean Archaeology of Warsaw University at Cairo collaborating with Dr. L. Dabrowski who is working on behalf of the Antiquities Department.

I.—*Classification of the blocks.*

Almost all the blocks belonging to the temple were classified and grouped in rows on the terraces and inside the Hypostyle Hall, according to their decoration and destination (architraves, inscribed wall blocks, toruses, cavette etc). Fragments of these blocks were closed in small compartments in the Northern Colonnade on the 2nd terrace and in the chapels on the 3rd terrace.

During that work there were found among the stones some 200 connections of the wall blocks Nos. 1387-1417, 1323-1359-1360-1416 (Pl. IV B), 1356 - 1404, 2041 2042, 1580-2043 (Pl. IV D), 2044-2045, 1344-1345-1346-1348 (Pl. IV*A*) 1726-1727-1728-1729, 2048 - 2049, 2046 - 2047, 2051-2052-2053, 2054-2055, 537-890,180-979, 191-2088, 1120-2091-2096 (Pl. V *B*), 645-646-647-635-662-685-648-649, 2053 - 2092, 2115 - 2118 1213 - 1214, 1186 - 1196, 1233-1234, 20-199-2139-2140-2141 (Pl. V*D*), 2090-2091, 64-185, 2080 - 2081, 2083-2084-2086, 588-2114, 53-242-1085 - 2122 - 2123 (Pl. V *C*.), 187 - 2120, 2098 - 2099, 2124, 2125, 2126, 2127, 2128, 2094 - 2095, 2102 - 2103, 33-2132-2131, 52-2133, 1024-2134, 179-770, 61-2100-2101, 48 *a-b-c-d-*, 184 *a-b*, 2118 *a-b-c*, 187 - 2120, 599 - 2082 - 2093-2104-2105-2136, 2116-2117, 1037-2137, 2028 - 2029, 1387 - 1417, 1343-1344-1345-1348. 2245 - 2244 (Pl. IV C,) 2067-2068, 1356-1358-1404, 1359-1360-1393, 1496-1498, 1710 - 1711, 1154 - 1059 - 1930 - 2115 (Pl. I.) and son on. For technical reasons it is impossible to demonstrate here the all examples. Pl. IV - shows some connections of wall blocks belonging to the outer face of the eastern wall of the Hypostyle Hall. Pl. V presents efforts in restoring some of the destroyed and broken wall blocks. Ali Abid Hassan was very helpful in that work, and it is a pity that he was working with us for one month only.

II.—*Study of the principles of the composition of the wall decoration of the temple in order to obtain sufficient data for drawing reconstruction of the missing fragments of the figures on the walls of the Hypostyle Hall.*

1. Analytical studies were therefore begun on the proportions of the figural representations.

2. Studies of the dependances between the dimensions of the frieze and dado in relation to the scale of the other representations.

Ad. 1—Measurments were made of the figures on the walls of the Lower Porticoes, in the Hathor's Chapel and in the Chapel of Tuthmosis I. At first some inaccuracy was observed in the proportions of the figures. It is possible that this is due to the survying process.

Ad. 2—(*a*) Analysis of the "frieze" on the walls of the temple shows two type of design : one - ḫkr.t. second-horned cobra crowned with sun disk. The first design occurs always in the rooms originally roofed on the 3rd terraces and in various places in the Hathor's chapel ; the second one occurs on all walls of the middle colonnade and on the walls of the uppermost porticoes on the 3rd terrace.

(*b*) Preliminary classification of the cobra design allows us to establish the percentage of the missing wall-blocks with that decoration and to establish the subtypes of the cobra design.

(*c*) Comparative measurments of the dado were taken from the decoration on the walls and the percentage and size of the missing blocks were established. All wall-blocks with dados consisting of two coloured bands red and yellow bordered and devided by black stripes running

round the walls - the lowermost register in the temple, were measured, and all the missing blocks in the walls with that decoration were counted. The measurments of the dimensions of dados *in situ* made it possible to establish which blocks belonged to the eastern wall of the Hypostyle Hall.

III.—*Studies on the construction of the eastern wall of the Hypostyle Hall.*

At the work, it was observed that the position of the granite doorway is inaccurate. It is probably a result of the partial destruction of the doorway when the temple fell into ruins. This inaccuracy was never rectified during the previous restorations. The doorway is leaning now about 12 cm westward from the vertical owing to the settling of its foundations.

This inclination resulted also in an inaccurate reconstruction of the neighbouring parts of the wall on both sides of the granite doorway. Our investigations revealed in addition, that during previous reconstructions no allowance was made for the protrusion of the doorway out of the outer face of the eastern wall. This protrusion, about 3 cm large, was marked with a slightly different execution of the vertical granite blocks of the doorway.

IV.—*Project and realisation of the preliminary restoration of the fragment of the inner face of the northern part of the eastern wall of the Hypostyle Hall.*

As a result of the studies and of the newly found connections among the decorated blocks it was possible to restore a fragment of the wall, consisting mainly of the blocks belonging to the inner face of the eastern wall, and to place them in their original positions. In completing this task there were made :

(*a*) measurments of the restored fragment of the wall. Scale 1 : 20 (Pls. I and III).

(*b*) detailed measurments of the newly found blocks Scale 1 : 5 (Pl. II).

(*c*) project of the restoration of the fragment of the wall scale 1 : 20 (Pls. I and III).

Due to the necessity of some corrections at the granite doorway, the construction of the restored wall has a temporary character. Thus for the substructure were used small broken pieces of limestone jointed with mud, while the wall face was filled up with mud bricks jointed with stone elements of the substructure by means of mud mortar.

During these works the existing wall-blocks were duly rearranged on the outer face of the eastern wall, and a newly found block was inserted in its original place (Pl. III).

V.—*Description of the restored fragment of the wall* 1

From among the greatest group of the recently found wall-blocks it was possible to restore some fragments of inner face of the northern part of the eastern wall at the entrance to Hypostyle Hall on the 3 rd terrace. Twenty five wall blocks were put in their original places (Pl. II) Nos. 67, 69, 70, 71, 72, 73, 75, 76, 80, 82, 675, 701, 881, 1054, 1059, 1154, 1930, 2056, 2069, 2087, 2111, 2112, 2113, 2115.

For the present state of the preservation of the northern and southern part of the eastern wall of the Hypostyle Hall see E. Naville, *Temple of Deir el-Bahari* vol. V, Pls. CXXII, CXXIII, CXXIV - CXXVI. and PM II, 116.

The bottom register of this fragment of the scene is almost the same as that on the southern part of the eastern wall of the Hypostyle Hall.[1]

In the middle of the restored part of the wall there are represented in similar scale two figures of Tuthmosis III standing back to back. One figure is turned northward and the other southward. The first figure is almost completely preserved. The king is dressed in an apron with a bull's tail hanging behind him. His breast is covered with two falcons with wings spread in a protective attitude; they are holding in their claws *snw*-signs. His neck is decorated with plain *wsḫ*-collar; the King's head is crowned with the blue helmet. In his right hand he is holding a long stick or standard and in the left one the sign of life. Above his head are seen cartouches with his royal titles behind remains of the sign of life holding a fan, and below there are preserved remains of a usual inscription (*See* pl. I). The King is following the procession of twelve priests holding in their hands standards with various religious emblems. Only the two last figures, closing the procession are holding the jars (?). Above them are seen the feet, probably of attendants standing in groups. An upper wall block No. 518 has the face very enoded, and the relief depicts a very small figure of Tuthmosis III dressed in an apron, and holding in one hand the sign of life and in the other a jar of wine. He is described there as " King of the Two Lands, the good god, offering the wine". Above his head is represented the sky. Tuthmosis III is standing behind two priests, one of them is holding in his hands the censers. Above that group are seen the feet of the marching men holding standards as above.

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(1) *See*, E. Naville, *Temple of Deir el-Bahari*, vol. V. Pl. CXXIII.

That part of the representation is separated from the figure of Tuthmosis III by an inscription written in four columns of which only the lower ports are preserved (*See* Pl. II)

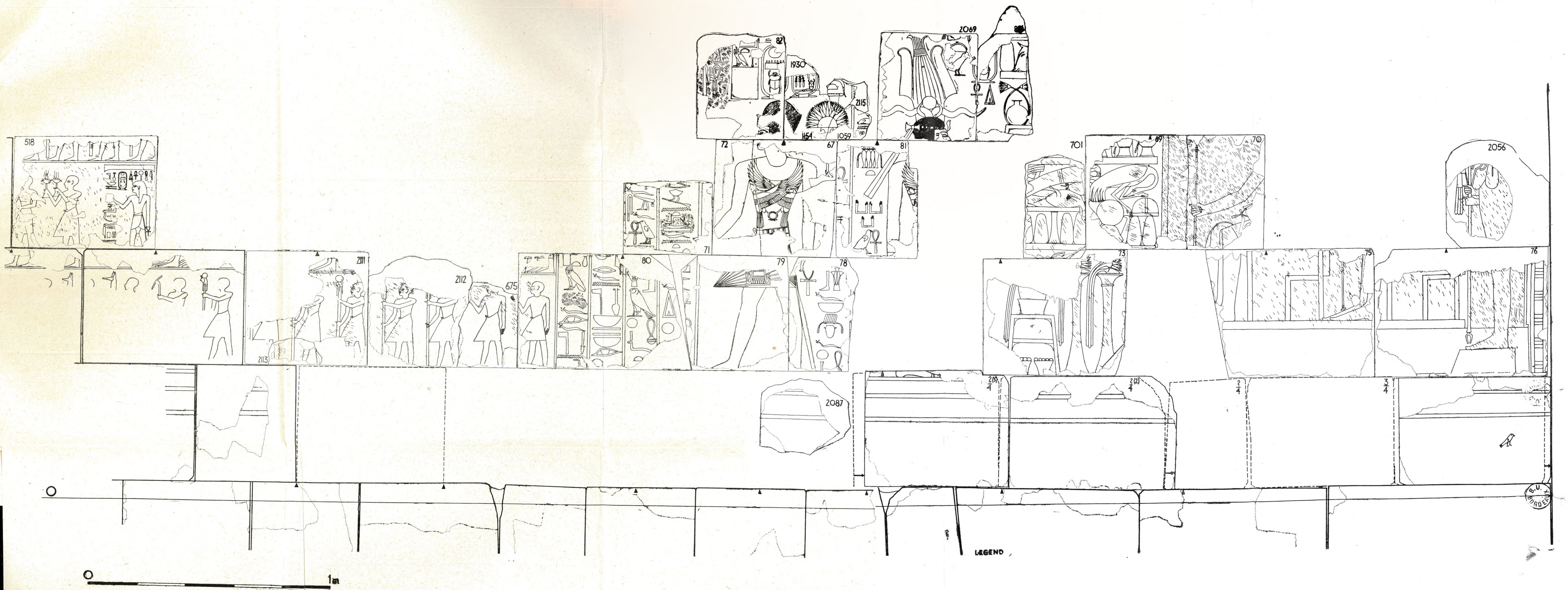
The next figure of Tuthmosis III turned southward (to the granite doorway) is now incomplete. Till now other stones belonging to that figure are not found. The king was probably dressed here as the previous one. Only on the head he wears a round wig with fillet knotted at the back, with loose ends hanging down on the back of his neck. Above the wig an *atef*-crown is attached, and ram's horns with sun disk. Above his head are seen remains of cartouches. The Pharaoh is standing here in front of three figures and offering them all kinds of food piled in three rows. Two figures are sitting. Now it is impossible to identify them because only a few elements are preserved. Probably they represent Amūn and Hatshepsut (?). Behind them is standing on the *maat* sign a mummyfied figure of the god(Khonsu or Ptah) holding in his hands *nḫḫ*, *ḥḳ3* and *was* symbols. That part of the wall is very destroyed and its reliefs are sometimes completely illegible from a distance, it was recut, and the same representations were newly carved on it.

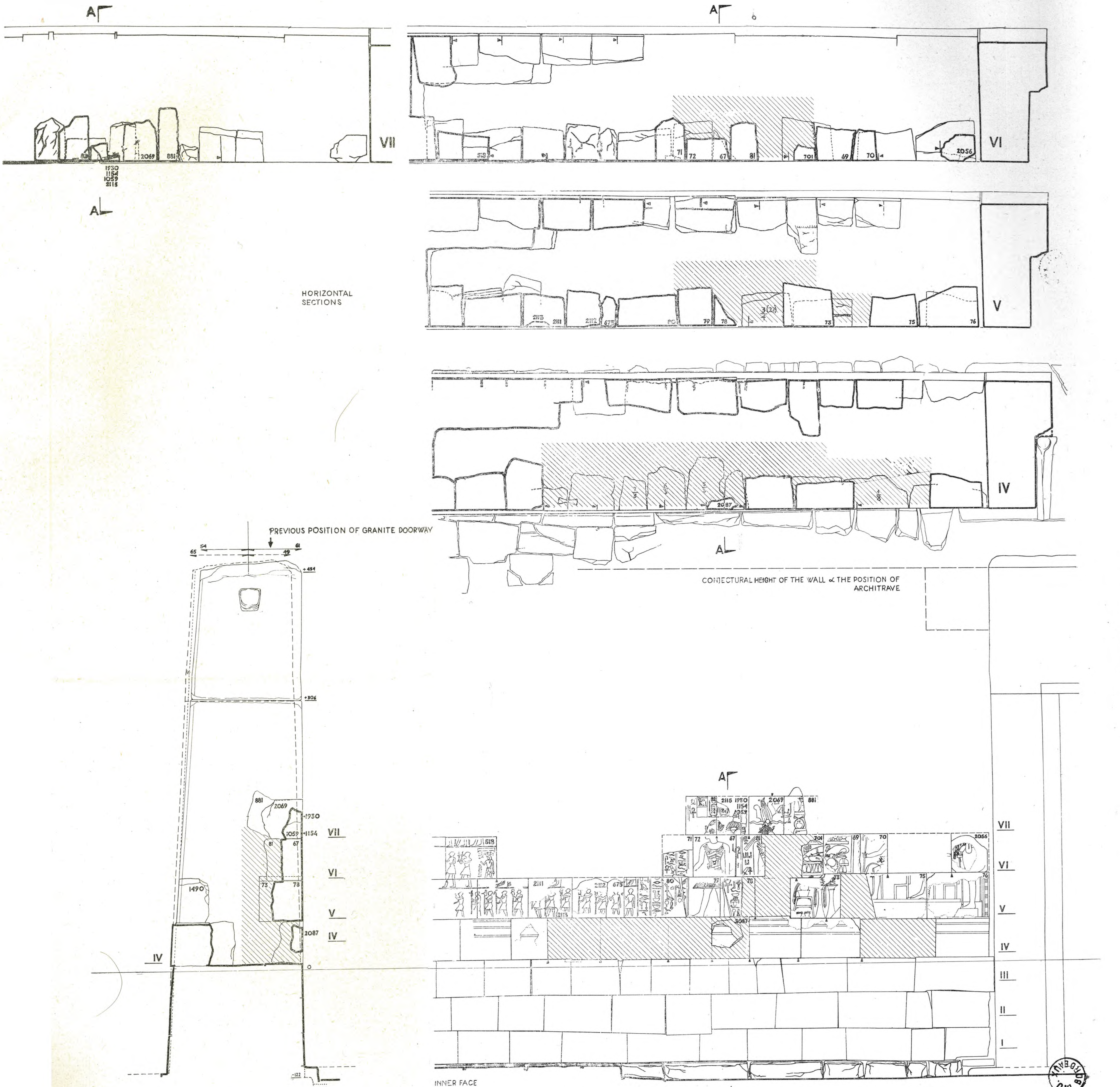
Scenes on the walls represent the ceremonies connected with a festival of Amūn which took place in the Hypostyle Hall. Some parts of the walls were destroyed by Tuthmosis III, enemies of Amūn and in Christian times.

The following seasons allowed us to gather more material for the restoration of the wall with the missing stones, and threw more light on that part of the temple and the ceremonies celebrated there.

Elżbieta Dabrowska-Smektala
and Przemysław Gartkiewicz

Cairo 5th May 1966.


518
82
1930
2115
1154
1059
2069
72
67
81
71
701
69
70
2056
2111
2112
675
80
79
78
73
75
76
2113
2087
LEGEND
1m



LEGEND

2111 RECENTLY FOUND STONES MARKED WITH OUR NUMBERS

$\frac{1}{5}$ NUMERICAL SYSTEM EMPLOYED BY BARAIZE

▲ INCISIONS ON BLOCKS MARKING THE POSITION OF SUPERIMPOSED ELEMENTS

\\\\ TEMPORARY FOUNDATION OF MUD-BRICKS & STONES JOINED WITH CLAY

0 — 2,5 m

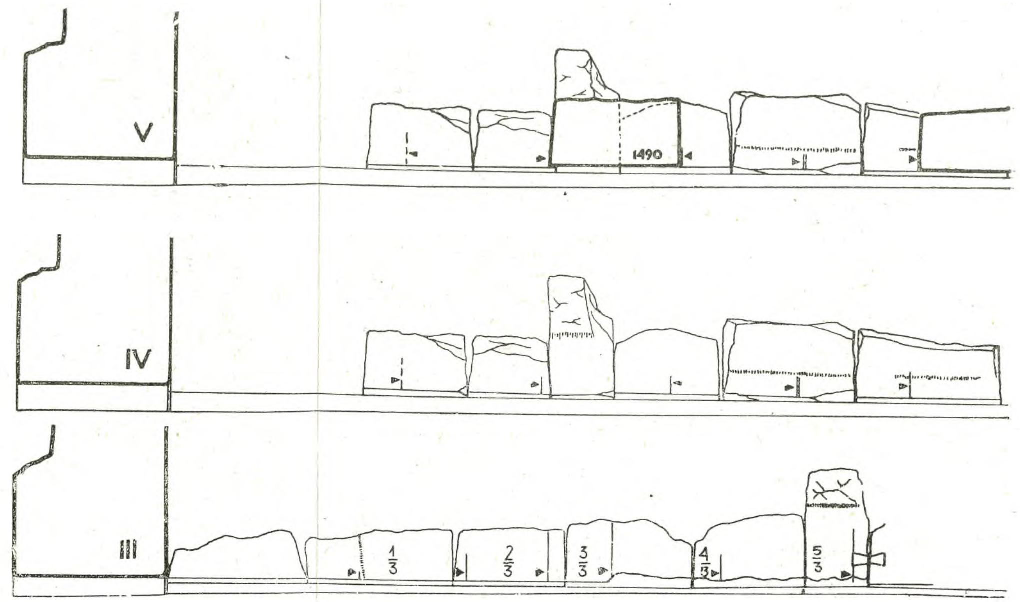
DEIR EL-BAHARI · HATSHEPSUT TEMPLE

HYPOSTYLE HALL-NORTHERN PART OF EASTERN WALL

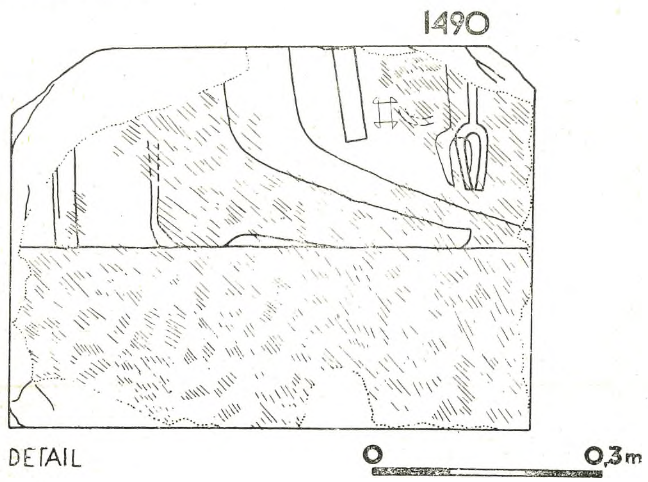
1 TEMPORARY RECONSTRUCTION OF THE PART OF INNER FACE

ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ

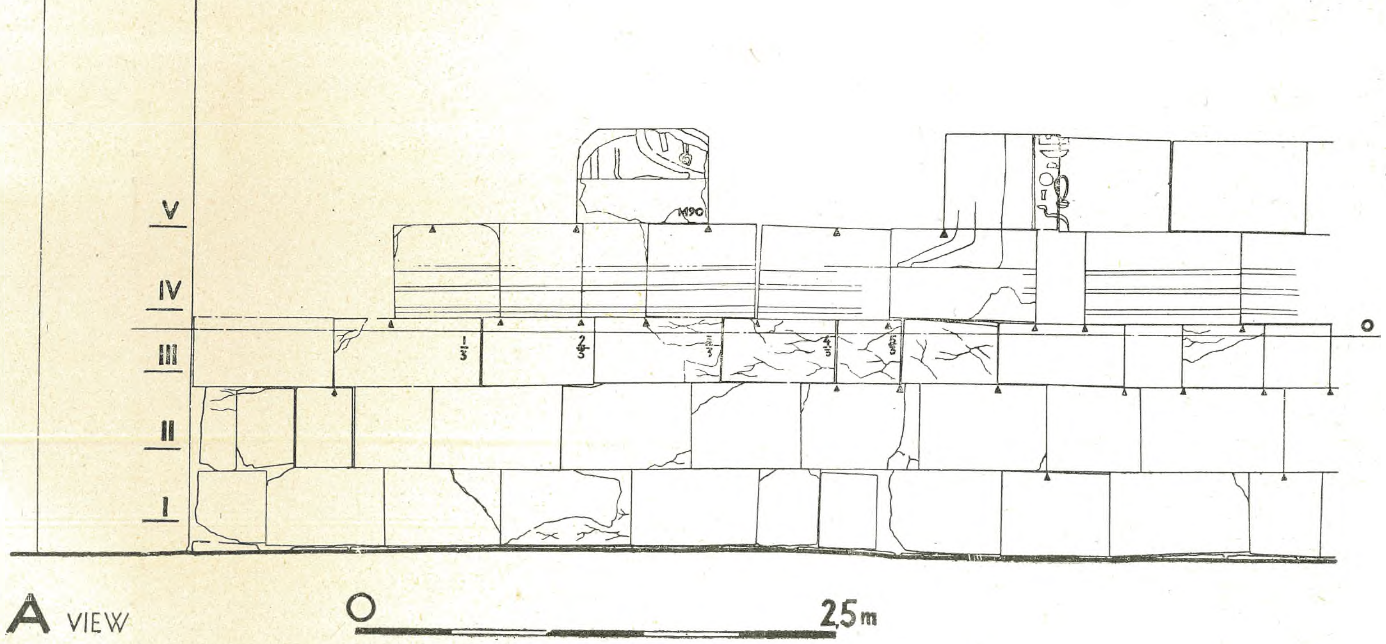
SEASON 1965/6



B PLANS AND HORIZONTAL SECTIONS



C DETAIL



A VIEW

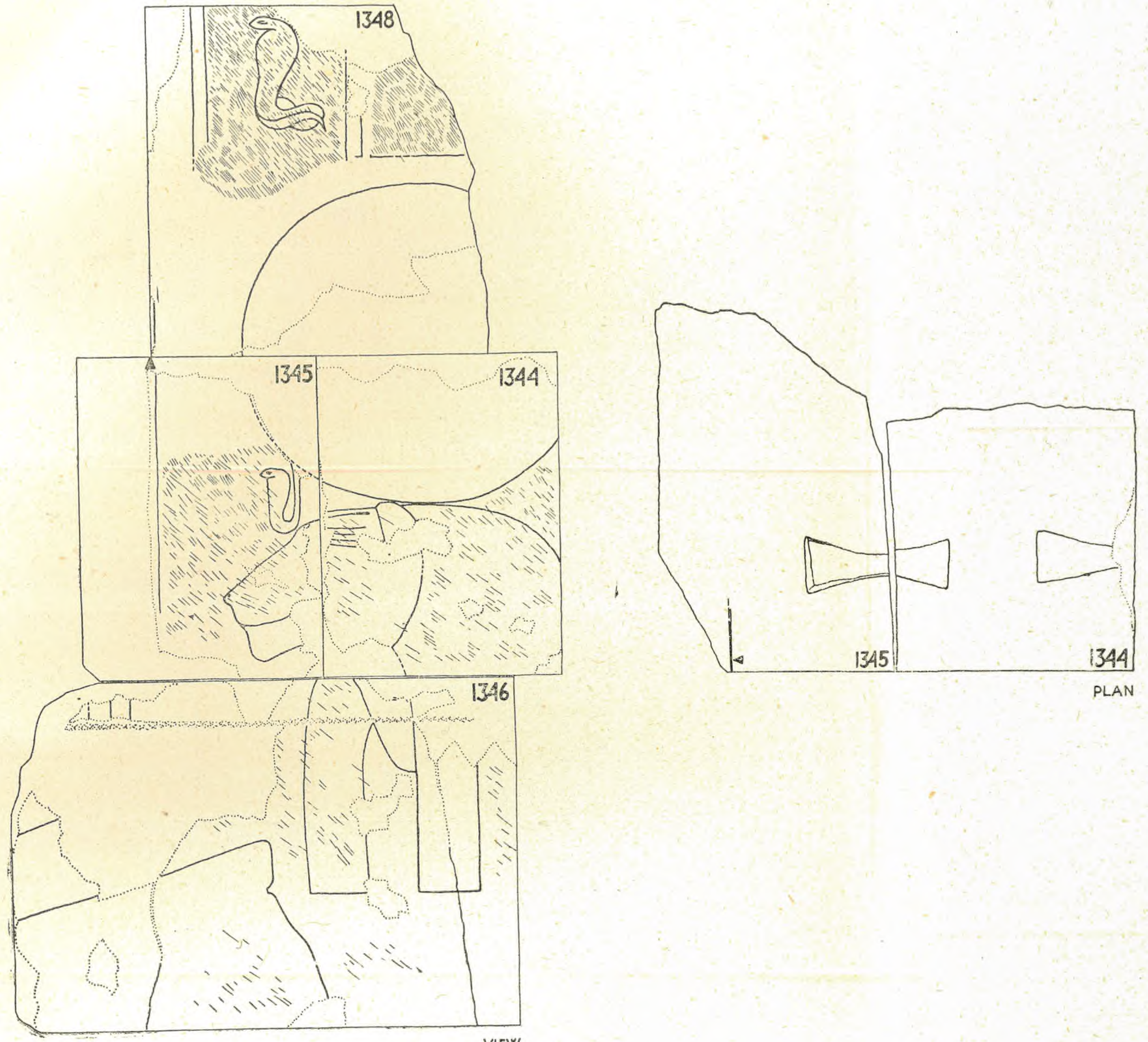
LEGEND

1490 RECENTLY FOUND STONES MARKED WITH NUMBERS
1/3 NUMERICAL SYSTEM EMPLOYED BY BARAIZE
▲ INCISIONS ON BLOCKS MARKING THE POSITION OF SUPERIMPOSED ELEMENTS
· EDGE OF PRESERWED FACE OF THE WALL-BLOCK
//// LATER HAMMERING AND RECUTTING OF RELIEFS

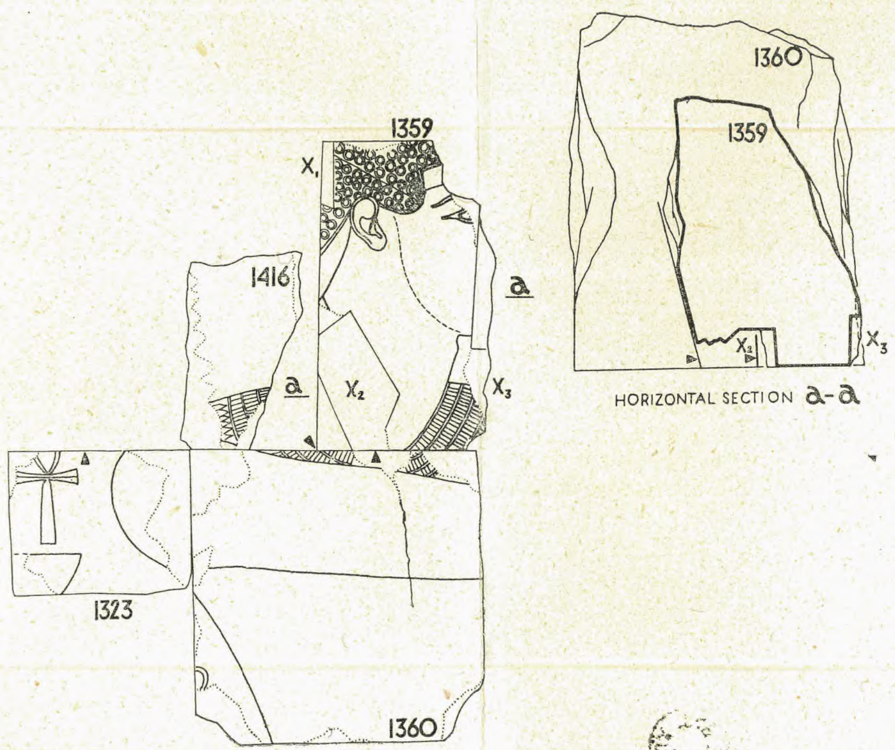
DEIR EL-BAHARI · HATSHEPSUT TEMPLE
HYPOSTYLE HALL-NORTHERN PART OF EASTERN WALL

3 TEMPORARY RECONSTRUCTION OF THE PART OF OUTER FACE

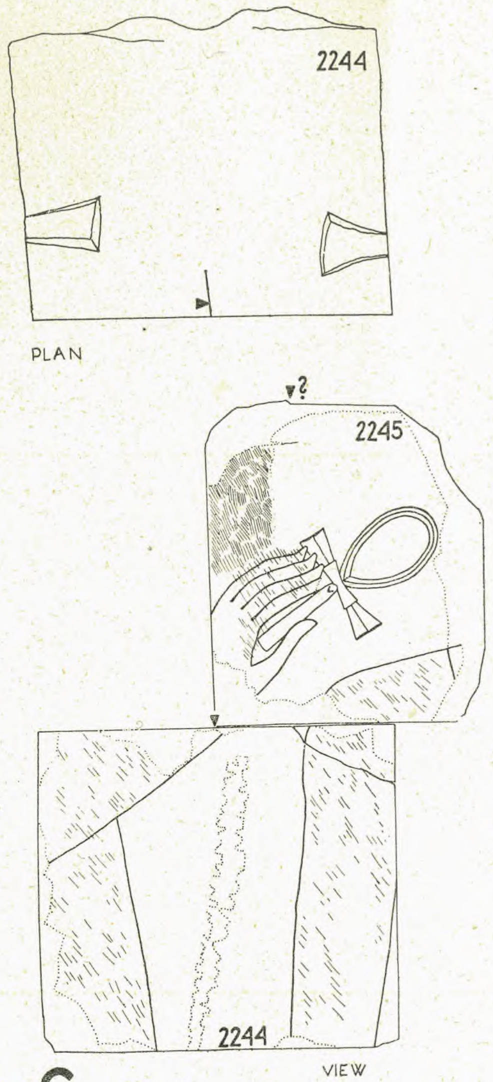
ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ,
SEASON 1965/6


1348
1345
1344
1346
VIEW
1345
1344
PLAN

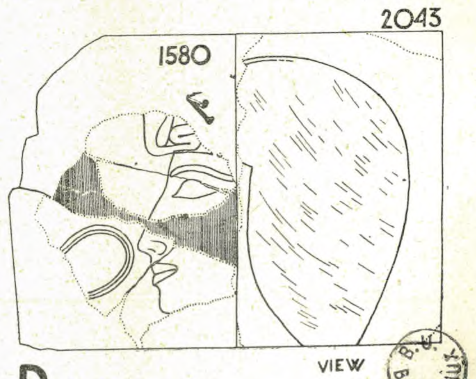
A


1359
X1
1416
a
X2
X3
a
1323
1360
VIEW
1360
1359
X2
X3
HORIZONTAL SECTION a-a

B

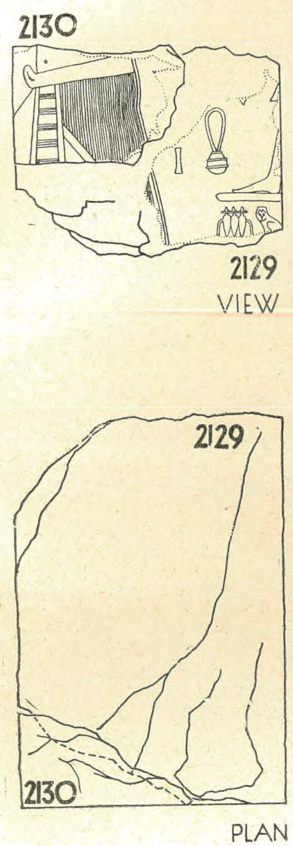

2244
PLAN
?
2245
2244
VIEW

C

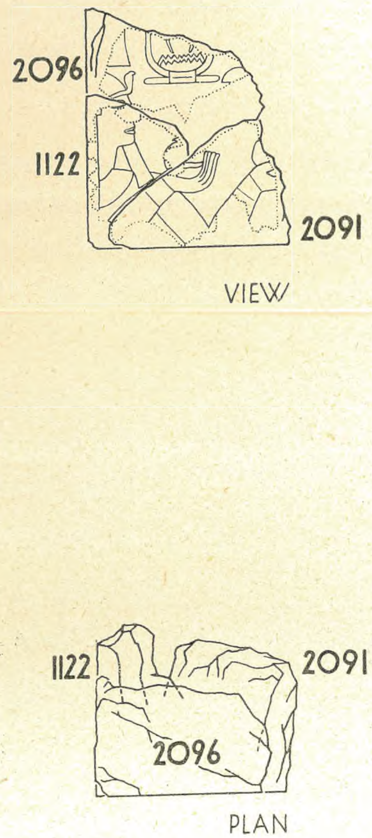

2043
1580
VIEW

D

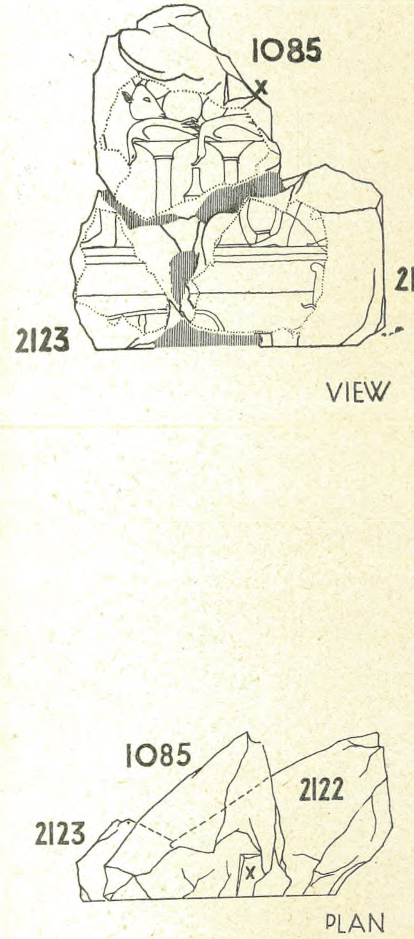

0
0,5m



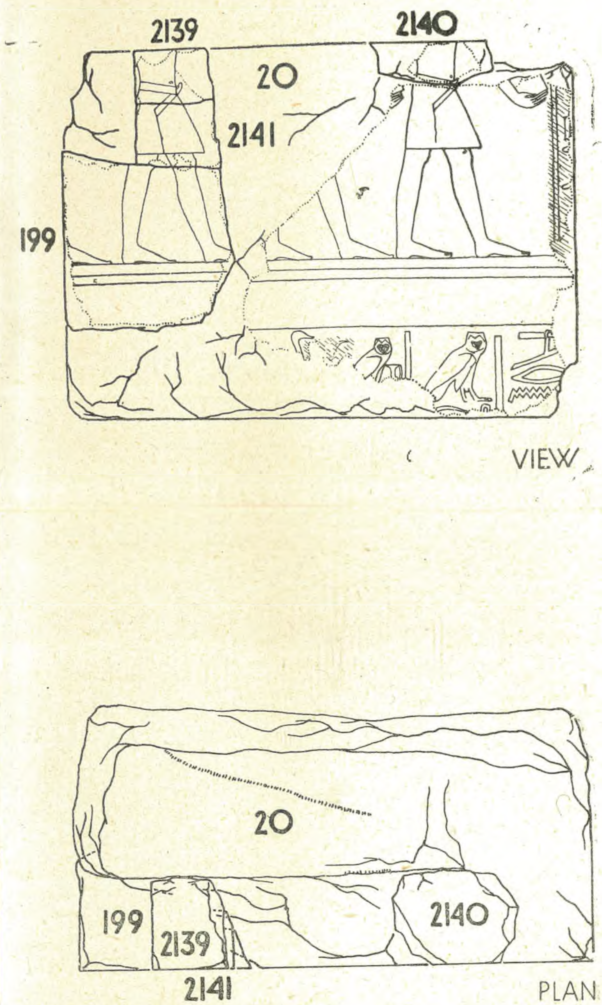
A



B



C



D

0 0,5 m

LEGEND

X PLACE CARVED OUT FOR COMPLEMENTARY STONE PIECE
..... EDGE OF THE PRESERVED FACE OF THE WALL-BLOCK
199 ACTUAL NUMBERING OF THE BLOCKS
▨ LATER HAMMERING AND RECUTTING OF RELIEFS
▥ JOINED WITH CEMENT

DEIR EL-BAHARI · HATSHEPSUT TEMPLE
HYPOSTYLE HALL · INNER FACES OF EAST;SO-OR NORTH-WALLS

5 SOME EXAMPLES OF THE LATELY FOUND CONNECTIONS OF WALL-BLOCKS

ELABORATED BY E. DĄBROWSKA-SMEKTAŁA & P. GARTKIEWICZ · SEASON 1965/6

PTOLEMAIC BATHS OF KÔM GANÂDY

BY

KAMÂL SEDKY

Various excavations have proved that baths existed throughout Lower and Upper Egypt from the IIIrd Century B.C. until the Arab conquest. They were numerous, even in small villages.

The Greeks had complete baths, hot, cold and steam. Roman baths were more beautiful than those of the Greeks. The Romans learned the habit of bathing from the Greeks, and hot baths became so popular that they even influenced the Roman way of life.

The Romans used to take their bath at 3 o'clock in the afternoon. They used baths for passing their leisure time and discussing different subjects.

The Greeks and Romans looked upon baths as a hygienic necessity, but some bathers were so fond of baths that they never left them. Others spent the whole day there, using them as a refuge, where they could indulge their laziness.

Egypt had every kind of bath, private and public, single and double for men and women. Some of them were lavishly decorated with every kind of ornamentation and paved with mosaic and marble.

Hot weather as well as dust was responsible for the fact that the Romans were very fond of taking baths. In the bath the heat ceased to be generated by the dry hot air, hot water was used instead. This led to the first

evolution of the laconicum[1] which was replaced by the *maghtas* in the Arabic baths. The boiler of hot water and the furnaces were situated near the caldarium or "*bêt el-ḥararâh*" to provide it with water.[2]

The Baths of Kôm Ganâdy

On the 5th of January 1957 while I was inspecting around Abû Ḥommos, shortly after having been appointed inspector of the Western Delta Zone, I saw a piece of land which did not belong to the Antiquities Department. The site was covered with peices of marble, stone and pot sherds. Moreover, ruined buildings of mud brick, fragments of dishes, vessels of pottery and lamps were scattered here and there in the area of the *Kôm*. To the east-west of the *Kôm* there were traces of brick walls of rooms (fig. 1).

The *Kôm* is 10 Kilometres to the west of Abû-Ḥommos railway station in the Beḥeira Governorate. It covered a little more than 6 feddans and was a little higher than the land around it. The *ghafîr* informed me that it was owned by a notable landlord of the district named ʿAzîz Baḥri. The owner in order to facilitate the irrigation of his land, had started to level it off about half a metre below the former level. This resulted in the uncovering of the traces of a rose plaster coating of a basin, and traces of a brick building used as a foundation of a bath to the east of the basin.

(1) Laconicum : Piscinae full of hot water, or "*maghtas*" in Arabic. Sometimes a bath may contain one or two piscinae. Their temperature is so high that they disperse their vapour and damp heat through the room. From this room heat spreads lessening gradually through all the rooms.

(2) Dr. ʿAbd-El Moḥsen El Khashâb : "Ptolemaic and Roman Baths of Kôm El-Aḥmar, Ann. Serv. Cahier X.

I needed to check the entire area, seeking any other traces to guide me to the limits of that building, but the owner and his employees refused to allow me to do so. I returned to the inspectorate and sent a report to draw the attention of our Department to the necessity of issuing an order to add this *Kôm* to the properties of the Department, and I mentioned in my report that we would discover a bathing establishment if we excavated that area and the cultivated parts around it. My proposal was approved.

It was, however, not possible to know exactly the ancient name of the *Kôm*. But when we went back to examine it, we found that it was not far from Bothontoway in the Beḥeira Governorate. This village was mentioned in "Toḥfet al-Irshâd" and in Daftar Al-Moḳâtaʿât in the year 1079 of the Hidjra. The late M. Drioton the former Director General of the Antiquities Department thinks "qu'il serait facile de proposer une équivalence égyptienne pour le nom moderne, dont la finale pourrait correspondre à l'ancien égyptien ═ *tȝ* " la terre ", mais que ce serait pure fantaisie tant qu'on ne peut s'appuyer sur un témoignage écrit".

I started digging the *Kôm* on the 20th of May 1962 till the 30th of the same month making soundings consisting of parallel and crosswise trenches. Then I began excavating the entire area, beginning at the spot where the traces of the basin and brick building were found The digging proved that the brick building was the foundation of a bath. To the east of it was another basin 2,30 m. long and 1m 10 wide. To the west of the bath ran a channel from north to south. Parts of this basin had been destroyed. To the south of the bath, there was a bathroom with

another small basin containing a drain (fig. 2). The floor of that bath was paved with cement, and two steps led down to it. Under it ran a drain 20 cm. in diam. On its west side each step was 16 cm. broad and 30 cm. long The second one was destroyed.

A well was found built of brick; it measured one and half metre wide near the basin. It was higher than the level of the bath. Four bronze coins were discovered near it. A piece of a bronze ring was also found there.

At the south eastern corner there was a square base of bricks on which were traces of potsherds. Clearing away a large part of them we came across another square basin built of bricks and plastered. 1m. 50 cm.×1m. 50 cm., from its western side began pottery conduits of water.

Another small basin was uncovered, having a drain from which water flowed to another basin at a lower level, falling into the west of the basin. To the east side of this basin was a marble column (fig. 3).

Beside this basin ran a tunnel containing two ducts. One of them received water from the well. Close to the north of this basin lay an oval shaped vase of pottery (fig. 4). I think that it was used by the bathers. Two black granite bowls were also found.

A bathroom which measures 6m×4m was discovered. Its floor was plastered and contained number of footbaths in the shape of an arm-chair, arranged on both sides (fig.5). Each one measures 1m. 15 cm. long and 1m. in width from the outer edge. To the back of them a step was used as a seat, raised about 25 cm from the floor and 30 cm. wide. The height of the back is about 45 cm in diam. In the place of the feet there was a small round

cavity of 18 cm. in diam where the water gathered and was again emptied by a scoop.

Close to this bathroom, to the north-east of it, there was a bathtub with a channel of about 35 cm wide. This bath-room with its footbaths is similar to those found in the baths of *Kôm* El Aḥmar which were discovered by Dr. El Khashâb and those of Edfou discovered by Dr. Michalowski. Dr El Khashâb thinks that the bather sat in it, and some body else sprinkled water over him. But Dr. Michalowski does not accept this opinion and insists that they were just footbaths. To me Dr El Khashâb's theory is more reasonable.

This bath also contained a caldarium, which was found to communicate with the furnace of the bath by means of a duct built of bricks through which the hot air flowed to heat the room.

The bath was paved and strengthened with cement. There was also a reservoir of water in the caldarium (fig. 6). The caldarium was supplemented by the laconicum, an important part of the bath.

It is interesting to compare these baths with those of *Kôm* el-Ḳâḍy which were discovered by Mr. Naguîb Farag the former Cheif Inspector of Lower Egypt in the Beḥeira Governorate. They were almost contemporaneous and resembled each other in the system of providing water to their drainages and in the shape of their conduits.

In my opinion the baths of *Kôm* Gânâdy must have been vapour-baths with hot dry air. They were also employed for hygienic and medical purposes, as they belonged to the same Ptolemaic period as those of *Kôm* el-Ḳâḍy.

Kamâl Sedḳy

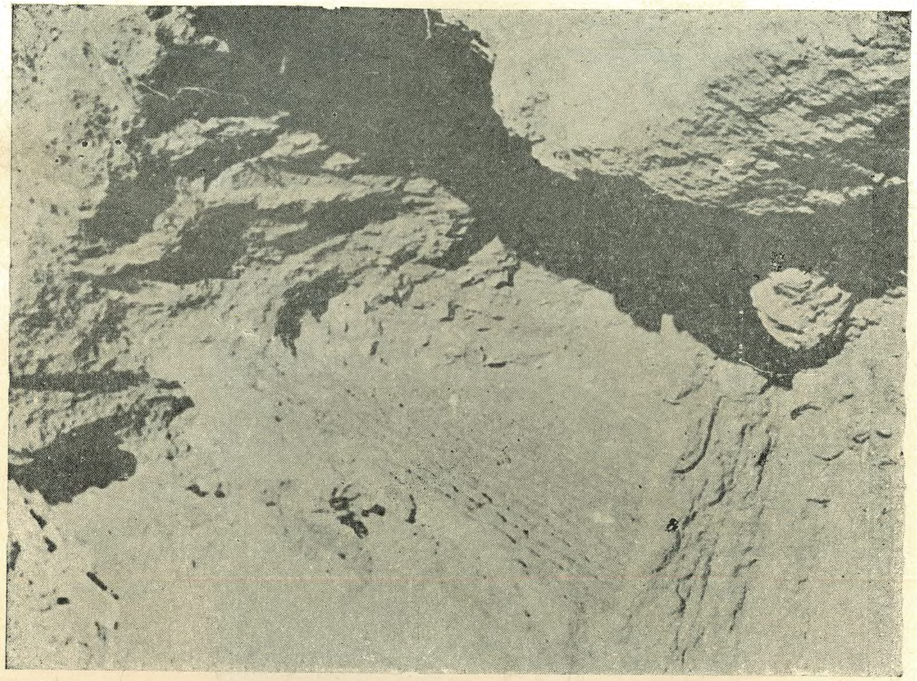


FIG. 1.—Traces of brick walls of rooms

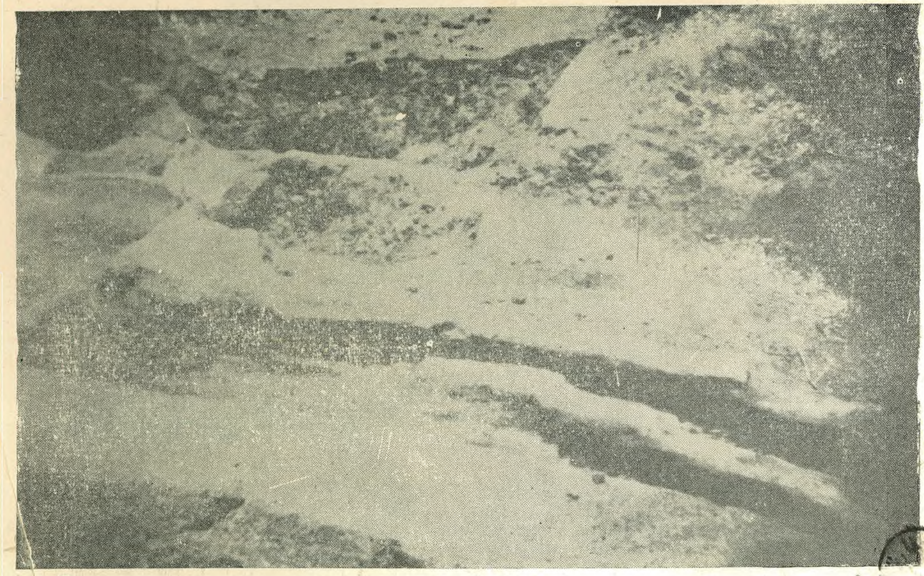


FIG. 2.—Small basin containing a drain



FIG. 3.—A marble column

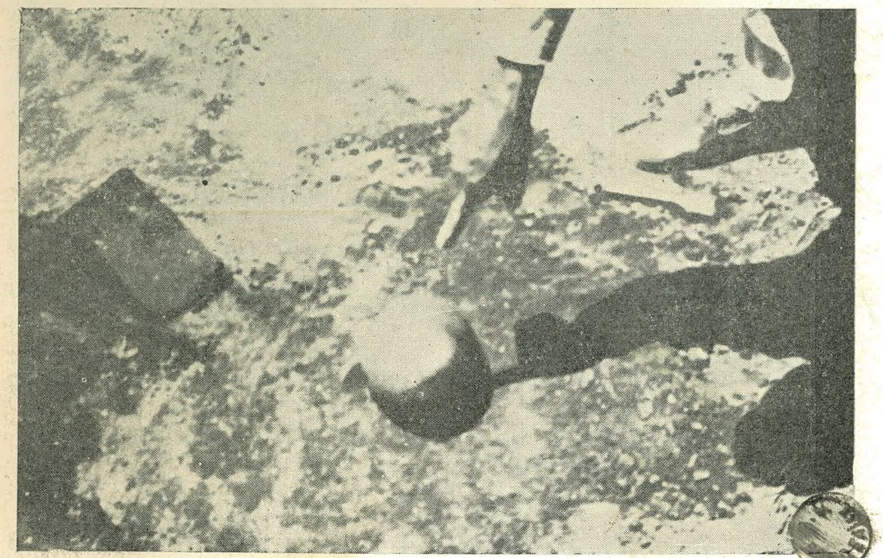


FIG. 4.—An oval-shaped vase of pottery

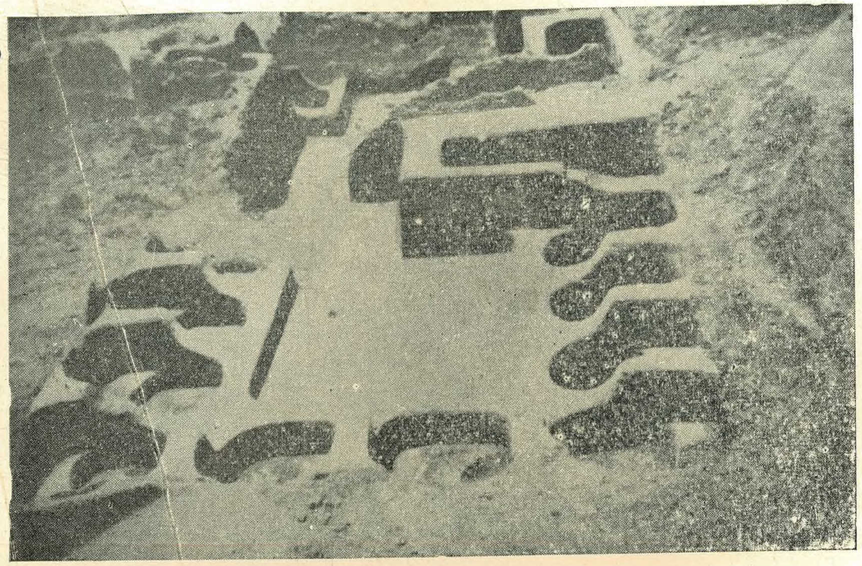


FIG. 5.—A number of foot-baths in the shape of arm-chairs

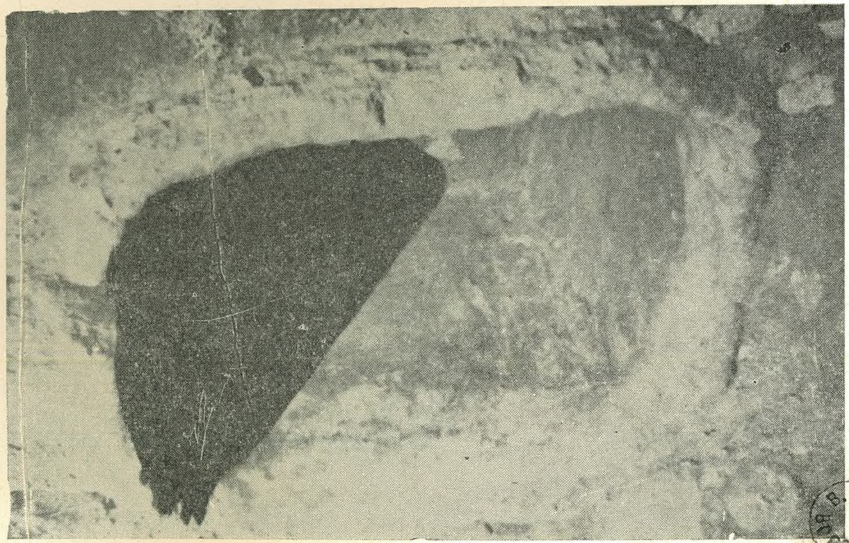


FIG. 6.—A reservoir of water in the caldarium



Fig. .—Pot-sherds



Fig. 8.—A pottery vessel



FIG. 9.—Traces of a rose plaster of a basin



FIG. 10.—General view of digging at Kôm Ganâdy

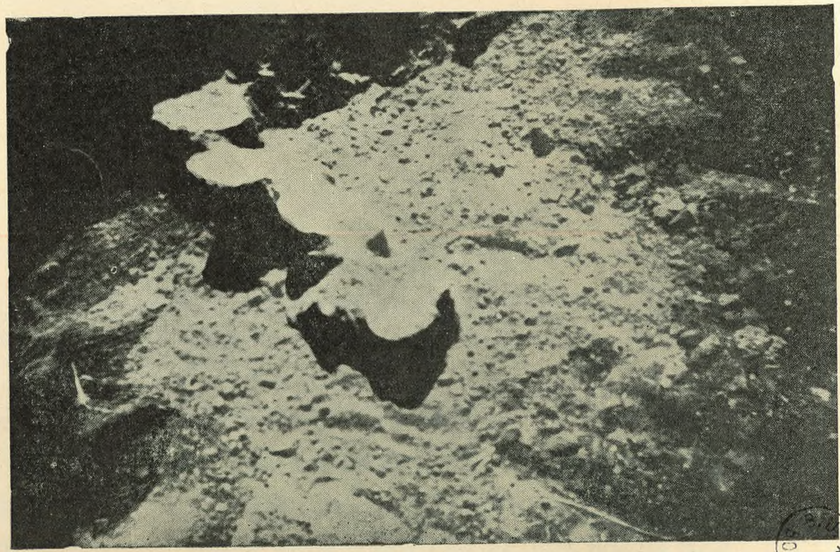


FIG. 11. –Pot-sherds

PRELIMINARY REPORT ON THE EXCAVATIONS CARRIED OUT IN THE TEMPLE OF LUXOR
Seasons 1958 - 1959 & 1959 - 1960

BY

Dr. MUH. ABDUL-QADER MUHAMMAD

INTRODUCTION

On visiting Luxor at the beginning of 1958, President Gamal Abdul Nasser observed the backward conditions of this world-renowned city of monuments and immediately gave orders for its improvements whatever that may cost. A big fund was at once assigned for that purpose. 10000 pounds were annually allotted for completing the clearance of the area round the temple of Luxor. This temple, till late in the nineteenth century A.D., was under the debris of many generations of houses which had been built on top of it. Amelia Edwards who visited Egypt towards the end of the last century recorded the misrable condition of the temple at that time. Since then, work has been going on for the clearance of the temple, both inside and outside, with the result that the whole of the interior was thoroughly cleared together with the two areas on the eastern and western sides of the temple. Its walls and pillars were restored and consolidated, though many parts of these walls had disappeared, and it seems impossible to reconstruct them again because a large number of the inscribed blocks are missing, and there seems no hope of finding most of them.

However, the pylon of Ramses II and the area extending in front of it were not cleared until recently. Work had been done in these parts by various Egyptian archaeologists, among them Selim Bey Hassan, Labib Habashi, and Zakaria Ghoneim. The latter was able to locate the beginning of the Avenue of Sphinxes which leads from the temple of Luxor to the temple of Karnak. Ghoneim also uncovered a huge enclosure wall built of mud-bricks which was constructed in front of the temple of Luxor at a later period. He also uncovered a chapel built by empror Adrian for the goddess Isis. (*See* Henri Riad : *Quelques inscriptions grecques et latines du Temple de Luxour* p. 281). Unfortunately Z. Ghoneim died before he could publish his material. However, the results of his excavation will be included in this work as far as can be recovered from the site.

When I was appointed in 1958 chief inspector of antiquities for Upper Egypt, it was my task to continue the clearance of the area around the pylon, and I am glad to say that by the end of 1959 I was able to free completely the pylon on all sides and to remove all the buildings and the debris from the area which extends in front of the temple as far as the Avenue of Sphinxes, to level all the ground around the temple, to collect together all the inscribed blocks which were found re-used in later buildings and to arrange them on the east side of the temple.

During the work many valuable objects were found such as a state of Amenophis III, the builder of the temple, a statue of Ramses III, the most beautiful head of Ramses II, two stelea and a chapel dedicated to Hathor.

During the season of 1959-1960 I was able to clear another part of the Avenue of Sphinxes which was under the so-called cemetery of El-Mekashkesh, which lies to

the north of what was once called Old Luxor. In the eastern side of the area in question there was found seven complete human-headed sphinxes intact and still preserving their original colour on the face.

This work could not, in fact, have been accomplished without the help of my colleagues, the architect Moustafa Sobhy who advised us on the technical points and assisted me in directing the work, the Late architect Helmy Pasha who made the plan of the excavated area and Jacob Farah, Inspector of Luxor, who was also assisting in this excavation. We should also mention Essayed Maher Hanafy, director of the dominions of the department, to whose relentless efforts the old houses were removed. I should acknowledge also the great help of rayes Hussein El-Sawwaq who was in charge of the workmen and supervised them together with rayes Muhammad Fikry and Aly Sharayef.

The photographs were taken by Ahmad Abu Zeid, the photographer of the department in Luxor.

1964. M. A. Q. M.

IN FRONT ON THE TEMPLE OF LUXOR

The area which had been excavated in the season of 1958-1959 lies in front of the pylon of Luxor. It covers the whole site from the riverside in the west as far as the New Mosque of Abul-Haggag in the east, and extends about a hundred metres to the north.

This area was divided according to the progress of the work into two main parts :

(a) The western site.

(b) The eastern site.

The western site (Pl. II).

This part extends from the riverside on the west till the enclosure wall on the east. It was formerly excavated by Essayed Shehata Adam during three seasons 1955-1956, 1956-1957, 1957-1958. The results of these excavations will be published by him.

This site had to be divided into two :

A : The part which falls exactly behind the chapel of Adrian, west of the enclosure-wall.

B : The part which extends to the west of the former area.

At the beginning of our excavations the second site B was still covered with the relics of some ancient mud-brick houses which were on a higher level than the present day street level. Since these relics were of no value, and

looked ugly it was decided to get rid of them in order to bring down the level of their ground down to the present day city-level. Nothing of any importance was found in the debris with the exception of two jars of pottery containing coins. Some pieces of each were sent to the laboratory of the Egyptian Museum at Cairo to be cleaned. They are now under study.

Many inscribed blocks of stone were also found, but these were scattered and not in their original places. We collected them together and took photographs of them.

We did not continue to dig the site right down to the level of Luxor-temple for various reasons, mainly because in summer the level of the flood is much higher than the ground-level of the temple and consequently would turn the whole area into a stagnant lake which would be a source of various diseases. Moreover, I did not expect to find any thing of importance in that area. There could be nothing more than the relics of a Roman or Christian village as the excavations of nearby sites on similar levels did show. There is hardly any possibility that there existed any ancient Egyptian buildings of any nature.

SITE A: It runs along the western side of the enclosure wall behind the chapel of Adrian. This part was about two metres lower than the former part B. It was occupied with the relics of some mud-brick houses which had been excavated by Essayed Shehata Adam. On removing them, we found in the basement of one of them a jar full of coins, a specimen of which was sent to the laboratory of the Egyptian Museum for study. This certainly will fix the date of these buildings.

We dug also a deep trench running along the west side of the enclosure wall and parallel to it. It was seven metres in width and as deep as the ground-floor of the temple but it revealed no buildings or any valuable objects. A small limestone coffin was found empty lying at the-foot of the enclosure wall.

On the whole, this section which extends between the river-side on the west and the western enclosure wall has produced poor results and we should not expect much from further excavation in this area.

The Eastern Site

This site covers the area which lies in front of the first pylon and extends northwards as far as the beginning of the avenue of sphinxes. It is the site which is enclosed within the huge enclosure wall constructed in front of the pylon. Excavation in that area revealed many interesting buildings and monuments which had been constructed at different periods.

THE AVENUE OF SPHINXES

The beginning of the Avenue of Sphinxes at Luxor was first discovered by the late Zakaria Ghoneim who was chief inspector for Upper Egypt from 1946 to 1951. He uncovered eight of these, four on each side of the Avenue (Pl. III). The heads of the sphinxes in the eastern row were chopped off and were left lying on the ground. Ghoneim collected them together. This destruction was most probably done by the early Christians who lived here and turned the temple-precincts into churches. When We found these

sphinxes in 1958, they were falling to pieces. At once We asked the department to send Essayed Hossein Sadek, .who was in charge of restoration, He came to Luxor and reconstructed the heads back on the sphinxes and consolidated them according to the instructions of Dr. Zaki Iskander.

We tried to continue the clearance of the site, but at that time in 1959 there was still standing the huge mound of Old Luxor which lies on the top of the Avenue itself (Pl. IV). Only one owner then agreed to the removal of his house so that we could carry out our excavation. On pulling down this house we were able to unearth two more sphinxes on the right side of the Avenue; thus the number of the sphinxes on the right side was raised to six. We tried to unearth the seventh but we could not continue the excavation at that time since the mound of Old Luxor constituted a real danger; because of this same danger we were unable to uncover the sphinxes on the western row, or to continue the excavation further north. The clearance of this site, Old Luxor, was undertaken by others since the writer had to leave Luxor at the end of 1960.

At the top of the Avenue, the Late Z. Ghoneim uncovered a stela (Pl. VI) erected by king NEKHET-NEB-EF of the Thirtieth Egyptian Dynasty. And it is the name of this king which was found inscribed on three sides of the base of each sphinx (Pl. VIII). On the basis of these inscriptions, this Avenue could not have been in existence at the time of Amenophis III, the builder of the temple. It was constructed most certainly by NEKHET-NEB-EF as the name of this king was also found on the El-Mekashkesh-sphinxes which are situated about the middle of the Avenue.

Formerly, it was believed that this Avenue was adorned on both sides with ram-headed sphinxes similer to those of Karnak. But this was proved untrue. It was also believed that the Avenue was built by Amenophis III, the builder of Luxor-Temple. This was also proved untrue. At the time of Amenophis III, or may be as early as the reign of Thutmosis III (who is supposed to have built the small chapel within the first court, and other buildings (see p. 253) the procession of Amun-Re did not go by land from the temple of Karnak to the temple of Luxor, but as the reliefs of the fourteen-columned hall show, the god himself, and certainly the high priest, the king and the nobility and high officials, go by sea. They land at the ancient quay of Luxor-Temple. Then the procession would move from the river to the court of Amenophis III to proceed into the temple. The Avenue of sphinxes was not then made and it could not have been made before Nekhtnebef. For the distance between the beginning of the Avenue and the court of Amenophis III was too long to be left without sphinxes. If we compare this Avenue with that at the entrance of Karnak-Temple, we find that the Avenue which was built by Ramses II, goes right to the gate of the second pylon which then formed the front pylon. These sphinxes, when the first Bubastite grand court was built, were pushed back along the columns of the court. This should have happened to the sphinxes at Luxor-Temple if they had been built by Amenophis III. At Nekhtnebef's reign the area in front of the pylon of Ramses II had been already occupied by sacred buildings belonging to various periods and Nekhtenebef was thus compelled to stop at some distance from the pylon. Probably Nekhtnebef was imitating, when making his human headed sphinxes the old and Middle kingdom styles for whom he certainly held great admiration.

All these sphinxes had royal heads and not ram heads as those of Karnak. The sphinxes both at Karnak and at Luxor are of the same size. I copied the texts on these statues ; then they were inked by Mrs. Bulbul Abdul - Maguid.

The Avenue was bordered on both sides with a canal built of mud-bricks. This canal was to supply water to the trees which were planted between the sphinxes. The king proudly recorded this fact on the second sphinx (Pl. XCV). The sight of the Avenue must have been wonderful.

DESCRIPTION OF THE SPHINX.

The sphinx is hewn of one block of sandstone ; the body is that of a lion; the head is that of a king wearing the *nemes*-headdress. The face was originally coloured red as was proved by later discoveries in the middle of the Avenue in that part which was once called the El-Mekashkesh cemetery,. On each side of the base the names and titles of king Nectanebo (NEKHET-NEB-EF) are inscribed in sunk relief. The front of the base is inscribed with the titles of the king, but not the back which is left undecorated. The sphinx is placed on a high pedestal built of small blocks of sandstone. Though the pedestals suffered much from humidity when they were buried under ground, they are, all, still standing and complete. The sphinx measures : 280 × 90 cm. The pedestal measures : 330× 120 cm.

The Road of The Avenue. The road itself which lies in the midst of the sphinxes is built of rather large tiles of sandstone, all levelled together.

During the excavation of 1958-1959, We cleared that part of the road which lies between the beginning of the Avenue and the entrance of the pylon. We removed all the

earth until we reached the original surface of the old road. It was found out that this part of the road is constructed of rather large blocks of rose-granite. The surface of each of these blocks which form the street is square in shape, carefully prepared and smoothed. The blocks are fitted in together tightly with one another.

We removed one of these blocks to examine the interior of the lower structure. The inner faces of these granite blocks are rough and were not cut straight. In order to keep them steady and perfectly even, these blocks were placed on a bed of sand which was thickly spread on another layer constructed of small and rough blocks of limestone. This was the ancient Egyptian method of making a proper road.

At the present time the level of the road is much lower than the flood-level during the inundation season, consequently the area is flooded up to about 60 cm. and this constitutes a real problem especially as it creates each year a big lake of stagnant water. In future however when the High Dam is completed the water of the Nile will be regulated and the flooding will cease. Meanwhile the engineers are studying the problem.

Now, we move on to the site which is encircled within the enclosure-wall. Z. Ghoneim was the first to dig in that area. He concentrated his efforts on following the enclosure-wall which he had uncovered in the years 1949 and 1950.

THE ENCLOSURE-WALL : The history of this wall is doubtful. It was certainly constructed after the building of the Avenue of Sphinxes which bordered it in

the north. Though it could have been built by Nektanebo, yet the writer prefers to believe that it was constructed later during the Roman period. For the west wing of the wall does not approach the pylon at its proper side ; but it is abutting the pylon just west of the second standing statue and consequently it hides a part of its façade and destroys the beauty of the temple. This could not have been done by an Egyptian who had respect for his temple. It is, however, possible that Nektanebo could have built the north wall of the enclosure which was later re-inforced by the Romans who also completed the west, the east and south walls and thus transformed the temple into a fortification.

The wall, five metres in thickness, leaves the pylon just west of the second standing statue and moves northward for 69 metres, then turns east for 30,5 metres when we find the north portal, 5,70 metres, then it continues east for another 55 metres. Then it turns south (at the present time it passes under the fringe of the modern mosque of Abul Haggag) for about 77 metres. Then it turns west and abuts the east side of the pylon. In the middle of this wall, there is another gate built of re-used and inscribed stone-blocks which had certainly been taken from the temple-walls.

The enclosure-wall is built mainly of mud-bricks. The two faces of the lower part are lined with burnt bricks ; while the corners of the enclosure are strengthened with limestone blocks.

INSIDE THE ENCLOSURE WALL

The area inside the enclosure-wall can be divided into three main sections :

I. — The section which falls opposite the western flank of the pylon.

II. —The section which falls opposite the eastern flank of the pylon.

III.—The part which falls between the second section and the eastern wall of the enclosure. This part has not been excavated.

Section one.

This is the site which extends from the western flank of the first pylon until the north enclosure wall, and is bordered by the Avenue on the east, and by the enclosure wall on the west.

Work in that area was first begun by Z. Ghoneim, 1948-1950.

He continued his work from the Avenue-gate up to the pylon-gate firstly by cutting a narrow path in the midst of the big mound. This reveals the old road which was constructed of the same type of tiles of sandestone.. But the middle of the road is built of rose-granite blocks instead of the sandstone tiles which were again used for the pavement of the ground at the west pylon. These encircle the obelisks' lower bases. The sandstone tiles extend to the east and to the west to form the floor between the statues placed in front of the pylon.

At the entrance of the Avenue-gate, there was discovered the lower part of a sandstone alter rounded at the top. It was perforated with small holes, 10 cm. in diameter, which must have been made later.

At about 12 metres from the portal, on the west side, an offering-table was found. It is cut out of granite in the form of a *ḥotep*-sign.

In the north-west angle of the forecourt there still exists an ancient platform built of burnt bricks which had once supported an edifice. This was a serapieion. Through the opening of the door one could have seen Osiris-Canope mounted on a pedestal, and dominating the background. At the back of the sanctuary there was a statue of Isis made of limestone (Pl. V).

Before penetrating into the serapieion, we can notice between the south-east angle and the passage a basin of crude brick about one metre in depth. Near that place a stela for Tiberius was found.

The old chapel is mounted on a platform built of mud and burnt bricks. The monument is peripteral ; the columns are made of mud bricks, covered with stucco. The two columns of the portico by which the sanctuary opens to the east, are supported with basis of sandstone. The walls of the sanctuary are now gone, but the relics show that they were also built of mud bricks ; they had received successively two faces of stucco ; the first is entirely blue ; the second is in imitation of a grand plaque of marble. In the middle of the outer walls niches were made, one is semi-circular on the south side (At the feet of which there was found the lower part of a statue, probably of Serapis.), the second is rectangular in the west wall. In the north the state of ruin does not permit to decide the nature of the niche, or even if there was one. A small door leads us inside the chapel. I should point out here that the present building is not the original, but a modern reconstruction. In the interior of this chamber, in the ground, many statues were recovered. An Osiris-Canope, with an added head surrounded with a wig, was

set up on a base. The main theme on the body of the statue shows a scarab exalting the sun-disc which is protected by two uraei.

At the back of the sanctuary the statue of Isis was placed. Its head was chopped off as usual, but it was found and is now kept in the store-house at Luxor. The Goddess is draped in the Roman fashion with a knot on the chest. The hands holds the corn, symbol of abundance.

There was also found in the excavation two bulls ; one of limestone which fell to pieces and is now with the restoration section, the other is of granite ; an offering-table, and a fragment of another statue of Isis.

The dedication is written on the limestone lintel of the entrance at 127 A.D. by the emperor Cesar Trajan Adrien Auguste. (*See ORIENTALIA*. XX, p.454 - 7, by Jean Léclant : *Fouilles et travaux en Egypte*, 1950 - 1951).

We continued the excavation of this area in the season of 1958-1959 removing all the debris and earth which we found south of the Roman chapel as far as the western flank of the pylon. No building was found. However, we were lucky to find a huge head of grey granite, most probably of king Ramses II. The head was broken to several pieces which could be put together (Pl. XLV, XLVI) Fortunately the face is almost complete. This head certainly belongs to one of the big statues, either the one which was chopped down on the other side of the Avenue opposite to the Roman chapel ; or more likely the head belongs to one of the standing statues in front of the western flank of the pylon, especially as the faces of both of them are entirely destroyed.

We continued the clearance of the great enclosure wall on the west side to find out that the part abutting the pylon was destroyed for a distance of 15 m. This breach

was made in that part of the wall probably in recent years by modern excavators who were trying to gain access into the temple-area.

II.—The Site in front of the Eastern Flank of the Pylon.

For a long time our Department was unable to carry out any excavations in that area owing to the existence of a guest-house which belonged to the followers of Abul-Haggag. Though the guest-house was not as old as the Mosque which is, in fact , a monument ; its mineret is over 700 years old while the guest-house was built about the end of the last Century. Photographs of this site at the end of the Nineteenth Century A.D. show that the houses which existed then were of a different style. However, because of the objections of the Haggagaya to the demolition of their house, the clearance of the area was delayed.

In this year 1958, the reverend leader of the sect el-Sheikh Ahmad Najm, Imam of the Old Abul-Haggag Mosque, to enable us to carry out our programm of improving the conditions of the city, agreed to the demolition of the guest-house which was hiding the great eastern façade of the pylon. Negotions for the demolition of this house began in the late thirties, but it was successfully concluded when the writer was appointed in Luxor.

The demolition of this great house began on the 8th of november 1958, and on 13/II/1958 it was completed, and at once the beautiful pylon of Luxor-temple stood out and could be seen from a long distance. In order to avoid further delay, the writer himself had to supervise the work of demolition. The house was large and high and was built on a high mound. Pl. X. This mound was also removed as well as the other mounds in the area until

we came down to the present level of the temple Pl. XI. As this area has been in modern times of a religious nature, as for many centuries the festival of Abul-Haggag was celebrated here, so it was in ancient times. Many ancient monastries were built here Pl. XXVII ; the relics of these reached as high as the first floor of the guest-house of Abul-Haggag.

This area which extends from the eastern flank of the pylon towards the enclosure wall in the north can be divided into two main sections :

(*a*) The North section.

(*b*) The South section.

The North Section.

It extends from the gate of the Avenue of Sphinxes in the center of the north enclosure wall southwards as far as the site of the recently discovered monastries.

The first object of interest which I was lucky enough to find was a beautiful statue of Ramses III in grey granite (Pl. XI, XII, XIII,). It was complete and in good condition. The story of this discovery is interesting.

There was a rumour going on for ten years about the existence of such a statue, but no archaeologist seemed to know of its actual place. However, the chief Khafir of Gurnah, Abdul-Maboud Abdullah and his son told me the mysterious story of the hidden statue and of the possible place where it could be. On the morning of Wednesday 3/12/1958 at 8 o'clock, I was at the site suggested by the men. It should be somewhere in the east mound opposite the Roman chapel in the eastern wall of the path excavated by Z. Ghoneim. I at once put four men on this place. In fact since 1950 when Z. Ghoneim stopped his excavations nobody cared to examine this site.

When the old Ghafir saw the men digging, he came to me and said, "You are looking for the statue, well, here it is". And he pushed with his hand a disc made of earth which was quite undiscernable. It fell off revealing a tiny piece of gray granite, 2 × 4 inches. That is all that appeared from the supposed statue. At the beginning it did not look encouraging. We continued the clearance and soon a forehead emerged, then the eyes, the nose and the whole face was uncovered for the first time since thousands of years. As the head was at a reasonable distance from the ground-level, we hoped that the statue would be complete. We continued our work, step by step, going down with the statue, the torso, the legs and the feet. It was complete. And the name was inscribed on it. It was of King Ramses III.

Height 220 cm., base 120 × 55 cm.

It represents the king seated wearing the formal kilt, the *nemes*-headdress, the uraeus on his forehead, and the artificial beard. His hands extend in front of him. His name is inscribed on the belt, on his shoulders, the back of the statue and the two sides of the base.

The statue, when found, was standing erect and facing west, and almost on the same ground level of the Avenue, at a distance of about 4 m. from the stela of Nektanebo. Next to the east was the Hathor chapel (Pl. XIV) which was built later ; opposite on the western side of the Avenue is the Roman chapel. The existence of the statue in that area suggest that Ramses III must have added to the buldings of the temple of Luxor. This is emphasized by the discovery of a piller of rose-granite bearing the name of Rameses III. Though the statue was in good condition,

it was necessary to preserve it from deterioration and on my request the Department sent Abdul-Latif ʿArfan to make the necessary precautions. Then the statue was removed to a chamber in the middle of the temple.

Continuing the excavation southwards towards the temple, we find a series of interesting objects :

1.—The statue of Rameses III mentioned above.

2.—A chapel for Taharqa.

3.—A relief of a king near Taharqa chapel.

4.—A stela of rose-granite in the chapel.

5.—A colossus of king Ramses II, chipped to pieces.

6.—Two heads in the same chapel, one is of an Egyptian king, the second is of a Roman.

7.—A gray granite statue of Amenophis III, The builder of the temple.

8.—A gray granite stela bearing the name of Thutmosis IV.

9.—A limestone stela bearing the name of Thutmosis III.

10.—The lower half of a group statue. This was found by Z. Ghoneim.

11.—Two unfinished pillars.

12.—Christian buildings and niches.

13.—A statue of a queen, built in one of the walls of the church.

14.—A rose granite pillar bearing the name of Ramses III.

15.—A rose granite pillar bearing the name of Thutmosis III.

16.—A beautifull head of one of the standing colossus in front of the eastern flank of the pylon, complete. Ramses II.

17.—A head of the second statue, broken to pieces.

18.—A third head of the same king, mentioned above (P. 240).

19.—A cross of limestone in a chapel of st. Thecla.

20.—Many inscribed blocks bearing names of Egyptian kings, among them Akhnaton, Psammetichus and. Nitocris. Also many ptolomic inscriptions were found.

21.—Four burnt bricks bearing a name of queen Isis-em-kheb of the XXIth. Dynasty.

As is seen from the above list, the area on the east side of the Avenue was full of Ancient Egyptian temples, while the area on the west side was left free to recieve the arrival of the divine procession from the temple of Karnak to the temple of Luxor.

All these buildings were no doubt destroyed during the early Christian period, when their blocks were re-used to erect the Christian churches.

Beside the above list other objects were found inside the first court such as :

The two lower halves of the two statues of Merenptah.

A head of Amun-Re made of alabaster.

A rose granite altar.

A statue of the late period.

This is a short summery of the interesting objects we had found, and we shall discuss them in detail.

Next to the statue of Ramses III discussed above lies a small chapel. It is constructed behind the statue of Ramses III, but on a lower level than that of the Avenue. The chapel (Pl. CVI) is a small building; a corridor leads unto two rooms, one behind the other. The north wall of the corridor is adorned with three pillars constructed in the wall itself; each pillar ends with the Hathor head. The name of the king was inscribed on each pillar, but

it is delibrately erased. However the Horus name of the king Ankh Hor Ka Khaʿw is inscribed on the lintel on the top of the pillars (Pl. XVI). This is the Horus name of Taharqa.

In the corridor two heads were found, one is of an Egyptian king 39,5 cm. in height ; the other is of a Roman 28. cm. in height. (Pl. XV).

A stepped slope at the end of the corridor leads us in the presence of a statue of a goddess, but nothing is left of it except its two feet on a pedestal (Pl. XIV). The feet represented here are of unusual form, probably of Toeris. On the other side of the Avenue exactly opposite to the Taharqa chapel, is the Roman chapel which shelters the statue of goddess Isis. She is represented with a human body but with the same unusual form of feet similar to those of the statue in Taharqa chapel. Thus the dedication of a chapel to this goddess by the Roman Emperor is connected, in a way, with the Ancient Egyptian worship of another form of the goddess.

At the west side of the inner slope of the chapel, a red granite stela (Pl. XVII, XVIII) was set up with its back to the Avenue.

Height 2 m.

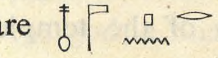
Breadth 95 cm.

Thickness 40 cm.

The stela is in a very bad state of preservation. Besides all the royal cartouches were delibrately erased. But it is most probably erected by Taharqa who built the chapel ; the style of the inscriptions is similar to that on the Taharqa stela in the Egyptian Museum at Cairo.

This stela is probably erected to commemorate the dedication of the chapel to this goddess on the occasion of his jubelee festival. But the only date which is

preserved on the stela is year 13, second month of the inundation season, the ninth day.

The chapel is dedicated according to the inscriptions on the stela to a goddess whose identity is not clear. For the scene adorning the upper part of the stela is badly damaged. But on the right side we can discern a figure probably of a king worshipping a tree, or a goddess, inhabiting the tree. The only signs which have survived are , or  which inidicate a god. On the other side of the tree, another male figure who is also paying homage to the tree. The identity is unkown owing to the destruction of the figure. He is followed probably by a goddess who holds the sign of life in her hand. Behind the goddess, a tree (or trees) grows from a lake. The scene is very badly mutilated. The goddesses who are known to be connected with the tree are Nut, Nuhet, Hathor and Isis ; they are often, since the New Kingdom, identified together in the minds of the ancient Egyptians. But the goddess which is adorned here is probably Isis-Hathor.

At the same spot, a slab of limestone, probably a part of the chapel, was found bearing the upper part of a portrait representing a king, probably Taharqa, giving an offering (Pl. XIX).

A Statue of Ramses II. (Pl. XIX, XX, XXII)

To the south of this chapel and abutting its southern wall a huge pedestal of sandstone was uncovered. It was erected on the same low level of the Taharqa chapel. The pedestal measures 4 × 2.18 m. Once upon a time there stood on this pedestal a colossus, nc less in size

than those adorning the front of the pylon, but now a few relics remain to tell of its story. It was hewn out of grey granite and facing north. The statue was chipped into very small pieces most probably by the early Christians who built their churches (*see* below p. 251) in this area. The larger pieces which had come down to us show excellent workmanship. On the basis of the similarity of the inscriptions on them to those found on the pedestal of the seated statues of Ramses II, this statue should belong to the same king who built the great pylon of the temple and adorned it with many of his colossi.

A Statue of Amenophis III, The Builder of Luxor-Temple.

Few metres away to the south of the colossus of Ramses II, there was lying in the ground on its left side a beautiful statue of Amenophis III, the builder of the temple (Pl. XXII, XXIII). It is cut of gray granite and finely executed and in a good state of preservation ; only the feet were lost and part of the beard. Height : 142 cm.

The name of the king is inscribed on the belt, on the rims of the pedestal, and on the back of the statue. The two sides of the pedestal are adorned with the symbol of unity. The king wears the kilt, the *nemes*-headdress, the uraeus and the beard.. It is one of the masterpieces of Egyptian art. We moved it to one of the chambers in the centre of the temple.

A Stela of Thutmosis IV. (Pl. XXV)

Next we unearthed a stela of gray granite the lower half of which is lost.

Height : 70 cm., Breadth : 110 cm., Thickness : 25.

It bears the name of king Thutmosis IV who is shown, on the left side of the stela, followed by his mother Ti-ʿa, adoring Amun-Re. On the right side of the stela, Thotmosis IV is again represented adoring Amun - Re. Here he is probably followed by his wife. But the name is not visible. The only signs which can be read with any certainty are 𓇋 and 𓂋 the last sign could be a boat, but the *i* and *r* could not be a part of the name of Mutemwia. In the center of the stela between the two figures of the god, a line of inscriptions informs us that the monument is made by Sety I, who might have done restoration. At the top of the stela the winged sungod of *Behdet* hovers.

A Group - Statue (Pl. XXVI).

South of the stela the lower part of a group-statue was found by Z. Ghoneim in 1950. Gray granite.

Height : 55 cm., Breadth : 82 cm., Thickness : 55 cm. It represents three figures sitting on a bench, identity unknown. The upper part is completely destroyed and lost. No inscription.

The Area Which Lies to The East of The Last Series of Monuments.

We excavated that area right down to the same level of the Taharqa chapel and the pedestal of the statue of Ramses II ; but few objects were found.

Few metres away to the east of the pedestal of Ramses II statue, we uncovered two unfinished columns, each about five metres in height. They were lying on the ground,

one of them is broken. (*See* plan.) Each is adorned with the head of Hathor. No inscription was found on them. One king of the late period must have been trying to build a big temple for Hathor, but he did not last long enough to carry out his project. Probably he is later than Taharqa. No buildings connected with these columns were found.

Various relics of walls constructed of burnt bricks were found. North of the columns in question and near the enclosure-wall such relics were uncovered ; the foundations of these were made of re-used slabs of limestone taken from earlier buildings. Those blocks were inscribed with the name of Nitocris daughter of Psammetichus who must have contributed to the buildings in this area (Pl. XXVI).

Another interesting block of burnt brick was found few metres away to the south of the pedestal. Also the floor of the buildings which were found in the south section of this area were partly made of red bricks. In the relics of these buildings constructed of burnt bricks, four bricks were found bearing the seal-impressions of a queen called Isis - Em-Kheb wife of Men-Kheper - Re of the XXI Dynasty (Pl. XXXVIII). I sent one brick of these to the laboratory in Cairo for examination. The report which is made by Dr. Z. Iskander says that the burning of the brick is probably systematically done and it is most likey that it was original and did not happen later by accident. There is no doubt that the Ancient Egyptians who knew how to make pottery from prehistoric times must have known also burnt bricks, but it did not serve their purpose. In Soleb in Sudan M. Robishon found tiles made of burnt bricks at a level prior to the reign of Amenophis III. Red bricks were also found in Ancient Egyptian buildings at Tel-Basta.

The South Section.

Now we move to the south section which is entirely different in character from the former. Here christian buildings were erected; they covered the whole area as far as the east flank of the pylon. These were three main buildings. (*See* plan Pl. XXVII, XXVIII, CV, CVI).

The first on the west is a small church, composed of several small chambers ; the biggest of them is the baptism hall. 7,30 × 7,30 m. Its ground was covered with burnt bricks (Pl. XXXII). We found the basin of baptism (I,60 m. in diameter) in its place. It had a very deep and solid foundation (Pl. XXXII. b.). This chamber had an independent door in the west side of the north wall.

Next to it is the niche which was constructed in the north wall of its room. It was lying on the ground and broken to two pieces. It is hewn of one block of rose granite in the form of a shell (Pl XXXIII). The floor was covered with limestone tiles, 40 × 67-70 cm., thickness : 6-7 cm. The other chambers were either covered with this same type of tiles or with red bricks 14 × 30 × 7 cm.

The Statue of A Queen. In the wall of the southest chamber, opposite the standing obelisk, a statue of a queen was found. It is of gray granite. (Pl. XXXIV)

Height : I, 14 m. Breadth : 32 cm. This is not an independent statue. It was certainly cut out of one of the big standing statues where the queen is always represented standing beside the leg of the king. The body of the queen is beautifully modelled, though the face is damaged and the feet are lost.

The level of these buildings is about 70 cm. higher than the level of the ancient Avenue. No roof was found ;

the walls are all destroyed, only the lower parts were left. This seems to be systimatically done as all the upper edges of the walls were even. This is also true of the other two buildings.

The walls are roughly built of re-used and inscribed stones which had been taken from the walls of Luxor-temple and of other monuments in the area (Pl. XXXV, XXXVI).

In another chamber to the east of the baptism hall, two big jars (over one metre in height) were found, but they contained nothing.

The Big Hall : Next to the east of these chambers lies a huge hall (13 × 26m. The east part of the room was not completed.) The ground was covered with limestone tiles. The roof was supported with pillars, but they were all destroyed ; only the bases were found. The roof of this hall as well as the roofs of all other chambers must have been made of wood. At the foot pillar of the fourth in the north row a basin was constructed in the ground.

The Church of Saint Thecla. (Pl. XXVIII, XXIX).

In the back of the big hall another church was built. Its west wall is constructed along the fifth pair of pillars of the big hall. Five capitals, of Roman type, were found in this wall (Pl. XXXVII, a, b.). The roof was supported with two rows of pillars. The north row co-incides with those of the big hall. Some of the pillars were monolithic and cut of granite; others were built of limestone blocks. According to the height of these pillars, it would seem that the roofs of these chambers were not high.

A niche (XXXI. a) hewn out of one block of granite was found standing in its original place in the west side.

It is made in the form of a shell like that of the west church. Lying on the ground near to it a cross of limestone (50 cm. in height) was found. It is inscribed with a religious text of 18 lines (*See* below p. Pl. 281)

On the west wall of this church (Pl. XXV) there was written in Greek the name of St. Θεκλα who is probably From Abu-Sir in the province of El-Ashmûnein.[1] Though the two shell-niches might be attributed to the fourth-fifth centuries, a decoration found on a slab Pl. XXXIX is attributed to the fifth-sixth centuries, while a capital Pl. XXXVII re-construted in the wall of the church is dated sixth-seventh centuries. Thus is seems that the present churches were later than the seventh century, and in theis reconstruction relics of older churches were used. But the St. Thecla church might be the earliest, as its ground-level was lower than the others.

The buildings in that eastern area did not come to an end, but they extended east as far as the eastern enclosure wall which runs under the New Mosque of Abu-El-Haggag, but we did not excavate that area.

The walls of all these former buildings were built with re-used stones which were inscribed. Names of various kings, such as Thutmoses III, Akhnaton, Horemheb, Ptolemy, and others were found. About 400 inscribed blocks were found, in addition to thousands of uninscribed blocks. Photographs of these inscriptions were taken (Pl. XL, XLI). These blocks were collected together and arranged in the court on the east side of the temple.

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(1) Sea : M. D. Fenoyl, S.T. : *Le Sanctoral Copte*. p. 97 and M. g. Le febvre: "Égypte chrétienne" in *A.S.A.E.* IX, 2e fasicule (1908) pp. 172 ff. E. Amélineau : *Les Actes Des Martyrs de l'Eglise Copte*. p. 93. (Paris 1890) Otto F.A. Meinardus : *Christian Egypt*. (Cairo. 1965).

Lying in the ground of the eastern church, mentioned above, were two rose granite pillars. One bears the names and titles of Thutmoses III and still preserves its beautiful colours (Pl. XXXI).

Length : 4,13 m., Breadth : 44-48 cm.

The second bears the name of Ramses III which was split by its length into two.

Length : 3,15 m., Breadth : 75 cm.

This was used as a base for a wall, the two halves were spread for the distance of 6,30 m.

There is no doubt that Thutmoses III must have built a monument in addition to that which was found in the present first court, before Amenophis III thought of building his temple. Ramses III. for whom we found a statue (p. 241) in addition to the above mentioned pillar, must have added some important monument made of granite which had been destroyed. It is possible that the coptic granite pillars were hewn out of the ancient pillars. It is also possible that further digging towards the east might reveal some interesting material.

Temple of Akhnaton.

Many stone-blocks were found in various buildings, bearing inscriptions of the reign of Akhnaton, and showing reliefs of the new religion and the new technique in art. It is possible that Akhnaton might have built a small chapel for his new religion in the precinct of the temple of Luxor as he had done in Karnak ; we have to remember that the whole area extending from the first pylon of Ramses II up to the the court of Amenophis III was free from any buildings at that time of Akhnaton with

the exception of those of Thutmoses III, and probably of Thutmoses IV also for whom a stela was found. So it seems that the earlier buildings were in the north side and not in the south. Akhnaton who was so much devoted to his Aton must have thought of eliminating the worship of Amun in the Temple of Luxor and introducing his own god and compelling the people to his worship. It is very much doubtful that all these innumerable stones of Akhnaton would be brought from Karnak as some Egyptologists believe, while the temple of Luxor could provide them with hundreds of thousands of blocks for buliding.

Sety I.—The name of this king was found on the stela of Thutmosis IV, as is mentioned above. He certainly must have done restoration to the temple, if he had not contributed actual buildings (Pl. XXV).

Psammetichus. — It seemed that Psammetichus had added certain builings to the temple since his name was found more than once in the area and also in the mound of the cemetery of El-Mekashkesh. Names of Amenirdes and of Nitocris were also found (Pl. XXVI).

Nectanebo. — This king, in addition to his erection of a stela at the head of the Avenue of human-headed sphinxes which he had also constructed, must have had constructed other buildings, for his name was found on re-used blocks (Pl. VI, XL, XLI).

The Ptolemies. — The Ptolemies succeeded Alexander who had constructed a shrine for Amun-Re within the temple. It seems that they also had built some monuments since their names were found on some blocks.

From the above we can see that most of the great kings of Ancient Egypt had contributed to the buildings of this temple, but as the area became residential as early

as the Roman period when they converted the temple into a fortification then again the Copts made their churches in the temple and since then the people began to build houses for themselves in that area, it is no wonder that all the small buildings were completely ruined and the walls of the huge temple were pulled down, and their stones were re-used in later buildings.

The Head of the Statue of Ramses II.

At the end of season 1958-1959 we had to stop our work without completing the clearance of the area which falls at the foot of the eastern flank of the pylon., where big blocks of rose and gray granite were scattered and which appeared to be parts of statues, for their shapes were not definite.

Though many Egyptologists did not believe in the existance of the statues in front of the eastern flank of the pylon, yet the writer did not give up hope and was for a long time waiting until we reach the proper level of the ground at this part. For it is impossible, according to the practices of Egyptian art, that they would adorn only one side of the pylon, leaving the other side free from statues. It was also impossible that such huge statues would be destroyed without l.aving any trace. The problem was due to the fact that earlier excavators were not able to reach the proper level.

However, we were now just few inches higher than the temple-level, and yet there was no indication of the other two statues. It was really a puzzle ! How could such big statues disappear without leaving any trace. At that time I was quite hopeless of finding anything worthy of mentioning. I thought that these statues must have been utterly destroyed right to the root, as is the

case with the colossus which was found at about 55 metres to the north. I saw in the wreckage of these scattered blocks the evidence of such destruction.

However, next season, as soon as I was able to get free from some administrative work, I set few men to examine the site (Pl. XLVII). On the second day 10 - 12 - 1959, there appeared at first a nose, then the whole face was soon cleared, and to our surprise and pleasure the face was complete. We continued the clearence of the head; it was huge, cut of gray granite. At the time of destruction it fell right on its back and went deep inside the ground owing to its heavy weight which must be several tons. The destroyers left it lying on its back, face upwards. It was intact with a slight scratch on the left eyebrow. The rest of the head was complete, the eyes, the nose, the mouth, the chin, the beard (to a great extent), the headdress, and even the uraeus-snake was found. But the body was destroyed to small pieces. Close to it lies the head of the second statue of rose granite, but it was unfortunately broken to pieces (Pl. XLVII).

This head of gray granite is extremely beautiful, certainly the most beautiful head on that big size; it shows the king smiling (Pl. XLIX, L, LI).

Height : 176 cm.

Diameter of the base for the crown : 100 cm.

Distance from eart to ear : 166 cm.

Distance from eye to ear : 68 cm.

Length of eye : 32 cm.

Length of nose : 37 cm.

Length of mouth : 37 cm.

Length of ear : 43 cm.

Width of beard at its top : 30 cm.

Length of the body of the snake on forehead : 66 cm.

Length of the place of the snake on forehead : 41 cm.

This is the biggest head which is complete in the area of Luxor, made of granite, the most beautiful and priceless.

We continued the clearance of the head until Saturday 12 - 12 - 1959. Not far away, we found the relics of the other rose granite statue which was broken to pieces, head and body (Pl. XLVII).

Height of head 90 cm.

Length from ear to ear : 160 cm.

The two bases where once these statues were set were found in their places and intact. At present time as it was difficult to set the head in its original place, owing to the destruction of the body, the architect Moustafa Subhy, Director of works, built for it a pedestal in the court of Ramses II where it was on view (Pl. LII). Tourists were enchanted by its beauty. The back of the head is inscribed with the titles of the king (Pl. LIII).

When we removed all the relics of these old buildings and the debris, the base of the obelisk became visible. Its north side (*i.e.* the front) is adorned with four monkeys, the faces and arms of which are destroyed. But there were no monkeys on the three other sides. The name of Ramses was inscribed between the monkeys. Photographs of the inscriptions on the four sides of the obelisk and on the base were taken. Similer monkeys were also found on the base of the west obelisk ; they are now in the Louvre (Pl. LIV, LV, LVI, LVII, LVIII, LIX).

In front of the two bases of the two obelisks a wall was built of re-used stones about 80 cm. in height. We removed it before proceeding to clear the entrance of the pylon.

We should also mention that we found part of the face of the sitting colossus on the west side ; we succeeded in putting it back in its place. The statue became more attractive with the construction of its left eye (Pl. XLIII, XLIV).

The Pylon-Gate.

After the removal of the guest-house of Abu - El - Haggag and the clearance of the whole area we were able to clear the pylon-gate and to move into the court. The side-walls of the gate are later additions, and were covered with some Greek inscriptions of a religious nature. These and the Coptic inscriptions were studied by Dr. Henri Riad. (See his article in this same number p. 281). The upper parts of these two side walls were destroyed together with the bridge which connects the two flanks of the pylon together.

Then we decided to remove the huge mound of debris in the east corner of the court upon which the old mosque of Aboul Haggag is eracted.

Before carrying out this project, we had to remove first from the court the buildings (Pl. LXVII) which were built by late intruders in the area opposite the Thutmosis chapel, when the temple was neglected. In fact nothing was left of these relics except few blocks of re-used stones which must have been taken from the walls of this temple. We sorted out the inscribed blocks and set them aside for further study.

Then we carried on our operation of clearing the mound of Abul-Haggag (Pl. LXVI). We began our work on 7-12-1958 and finished by 28-12-1958. On reaching the temple-ground we found out that it was covered by sandstone tiles, *i.e.* a continuation of the road leading from the Avenue into the temple.

Soon at the beginning of the work, there appeared a wall built of well-cut blocks of sandstone under the west side of the Mosque. It is 4,80 m. in height and 1,10 m. in thickness. This wall was built on relics of an earlier wall and debris about one metre higher than the ground level of the temple. Total length of this wall is 20 m. In the upper part there were five windows 80 × 50 cm. (Pl. LXVIII, LXIX).

Thus the old Mosque was not, after all, built on a mound of earth, but on very solid walls of ancient times. The mosque is also a monument in itself ; it is over 700 years old, we decided to keep it, particulerly as it adds to the holliness of the place where all religions have been prosperous since the Pharoahs. We have here no less than five generations of buildings. The Ancient period which represents various ages, then a second layer of intruders propably under the Romans, thirdly a Byzantine construction, 4 : a mediaeval mosque, 5 : the modern mineret of the last century.

The building was full of earth and debris ; we were not able to get rid of it in order to penetrate inside lest the floor of the Mosque would tumble down upon our heads. In the south side of this west wall there is a door leading into a corridor which falls outside the area covered by the mosque. On clearing this corridor, we found a niche built in the south wall. The niche is small and

is made of one piece of sandstone. It was adorned with the picture of an eagle spreading its wings. (Pl. LXX). As soon as these two walls, the south and the west, were uncovered, they were consolidated at once lest they fall.

In the debris many interesting objects were found :

1. A group of small Coptic columns (Pl. LXXVI).

2. Many inscribed blocks of stone taken from the walls of the temple.

3. A beautiful face of a king who might be Thutmosis III, whose shrine is not far away. Schist. Height 21 cm. (Pl. LXXV. C.).

4. An alter of red granite halved vertically in two by means of slots and wooden wedges. Height : 110 cm. This alter was found at the door of the church. A winged sun-disc adorns the top of one of the sides (Pl. LXXV. b.).

5. The two lower halves of two statues of Merenptah were found in the debris in the south side of the building towards the gate. (Pl. LXXII), (Pl. LXXIII). On examination they were found out to fit the two torsos of the same king which were set at the east gate of the court of Ramses II. The missing head of one of them was also found. And now we have two complete statues of gray granite of king Merenptah; only their feet are missing. They bear inscriptions of the name of the king. A queen is beautifully represented in relief standing behind the legs of the king (Pl. LXXIV). In one case she is Bent-Anat, his mother, in the second she is his wife Isis Nofrit.

These statues and the stela of Thutmosis IV show the love and esteem in which the queen mother was held. The queen mother, since the beginning of the New Kingdom

had played an important role in the policy of the country, such as queen ʿAḥhotpe who had rallied the soldiery of Egypt round her son Amosis I. Queen Ahmose - Nofertary is considered to - gether with her son Amenophis I to be the patron of the Theban Necropolis.

6. A head of crystalline limestone representing the head of Ramses II wearing the two feathers of Amon-Re slightly scratched. It was found in the debris of the east wall mentioned above. Height 70 cm (Pl. LXXIX, LXXX).

It was found to fit exactly on the neck of the statue of the god-king in the group of the statues of crystalline limestone in the great colonnade, and it was joined to it.

The Corridor Behind the Eastern Flank of the Pylon.

In order to free the inner face of the eastern flank of the pylon, we had to clear a passage between the pylon and the foundations of the Mosque, leading us from the court towards the eastern wall of the temple. By doing this we cleared at the same time the first row of columns which exist in this area, as well as the lower part of the back of the pylon which had been hidden for centuries. The wall of the pylon was in a very dangerous condition because of the water which the people used to throw on this part of the mound which covered the pylon. Soon after the clearance the pylon tended to collapse. Few blocks burst out, and fell (Pl. LX), while the whole south façade sprung forward at the middle and became convex. It was very serious, but we were able to treat the situation at once, and the whole pylon was injected with cement to hold it together and the operation succeeded. Since then the pylon holds well..

The lower part of the back of this pylon was decorated with various religious scenes. We see the king entering the temple to be received by Amun-Re, King of the gods. Then the king, probably as a thanks giving ceremony on the complition of his first court at the temple of Luxor, pays homage to the gods of Egypt who are represented seated within their shrines. Among them are Amun-Re, Ka-Mut-Ef, Mut, Khonso, Isis, Atum, Monto and Hathor (Pl. LXIV, LXV) (See *Notes* p. 275).

Another scene which is represented on the same occassion is the competition of the Libyans to try to climb a rope to reach the top of a beam. King Ramses II is holding one of the ropes supporting the beams as a sign of sharing in the festival. He is accompanied by his queen Nofrit Beloved of Isis, who is here his first queen (Pl. LXIII).

When we continued our excavation we found the door (Pl. LXI), which leads into the interior of the pylon. It lies at the eastern corner of the south façade. We cleared also the inner passage which leads to the top of the pylon, but the bridge which connected the two flanks together was destroyed as we had mentioned before. No inscriptions were found on the walls of this inner passage.. Over the door-lintel, we see the various offerings which should be brought daily to the temple : long-horned cattle of Amun, young of cattle, offsprings, then the vegetable products of the fields and gardens. The relief shows a high standard of technique at the time of Ramses II (Pl. LXII).

In the debris which was at the back of the pylon we found a small statue, head and feet were destroyed (Pl. LXXV. a.).

The Colossus of Ramses II (Pl. LXXVII, LXXVIII).

Before ending our report on the excavations which had been carried in the first court, we should mention also the restoration of the colossus of Ramses II on the right side of the entrance to the great colonnade. The upper part of this colossus was broken into several pices. All of them were kept in the temple with the exception of the face which was in the Egyptian Museum at Cairo. It was brought to Luxor and we succeeded in putting all the pieces together and constructing an imposing figure of the king.

EL-MEKASHESH CEMETERY

This cemetery lies in the middle of the present day Luxor north of the so-called Old Luxor. Both of these are now gone. These were a poor sight amidst the modern buildings, the new gardens and the flowing Nile. The cemetery was not in use since the beginning of this century ; it was removed to another place on the outskirts of the town, south of Karnak. So as part of our programme of beautifying the city of Luxor, it was decided to clear this site, both the cemetery and Old Luxor after demolishing the houses which still exist on he top of the mound composed of earth and debris (Pl. LXXXI).

The bones of the dead were removed as we progressed with the digging which was carried in that part in the season of 1959-1960. The earth which was taken out of the digging both here and at the temple of Luxor was used for making a terrace all along the bank of the Nile from Luxor temple moving northwards towards the temple of Karnak. The ministery of municipal affairs had to make it into park.

We did not find many interesting things in that area. Among the things found were blocks of limestone bearing

the name of king Sety I. They were found at the height of three metres from present day city-level and were not in their original place (Pl. LXXXII).

When we reached the present day Luxor level which is higher than the Ancient Egyptian level, by at least three metres, we found a small village built of burnt bricks, probably from the Coptic period. Nothing remained of it except the foundations of the buildings (Pl. LXXXIII, LXXXIV).

At the height of 1,5 m. from present day level a small statue of limestone was found bearing the name of Amenophis III, the builder of temple of Luxor.

Height : 45 cm. Breadth : 20 cm.

The head and feet are destroyed. It is a nice piece of work, with a line of inscription on its back (Pl. LXXXVII).

We completed the removal of the mound of earth which covered the cemetery until we reached the present day street level. There were the stables of the municipality and various other buildings which were soon evacuated and demolished.

We did not continue our digging of the area below that level except to uncover that part of the Avenue of Sphinxes which was hidden in that area. We did not expect to find any thing rewarding ;. I do not believe that the Ancient Egyptian City was so close to the Nile.

So we concentrated cur work on the Avenue. Seven of the these in the west row were uncovered. They were, all of them, in a good condition with their heads on them, and they still retain to some extent their colours. After many unsuccessful attempts we succeeded in locating the

eastern row of sphinxes and uncovered three of them. The heads of these and parts of their bodies were destroyed and this was the cause of our delay in locating them. But we decided not to continue the clearance of this row of sphinxes owing to their miserable condition until the whole of the area would be cleared.

With this new discovery of the middle part of the Avenue of Sphinxes, under El-Mekashkesh cemetery in addition to the beginning of the Avenue at Luxor-temple, the exact location of the whole Avenue is fixed (Pl. LXXXV).

We should point out that the sphinxes in the western row both here and at the beginning of the Avenue at Luxor are intact Pl. LXXXVI, while those of the eastern row are destroyed without exception. Thus it would seem that the destruction of these sphinxes was deliberate and systematic. The destroyers started their havoc from the beginning of the eastern row, but for some unkown reason they could not finish their work. The people who would be likely to commit such a disastrous act could not be Egyptians, but rather invaders, either Persians, or Romans.

As soon as these sphinxes were uncovered, Essayed Hussein Sadek, on my request, came down to Luxor and did a good job in cleaning the sphinxes and consolidating them and in treating them to prevent any further detarioration, and crumpling under the strong heat of the sun after they had been hidden in the ground for centuries.

We could not continue our digging to the north or to the south that year 1960. It happened that the mosque of the cemetery which was built for the Sheikh El-Mekashkesh was erected right on the top of the Avenue in the

north of the cemetery, and its sewer was made in the middle of the road and consequently destroyed the sphinxes in that spot.

Before leaving Luxor, the writer copied the texts on all the sphinxes uncovered at that time.

The texts are composed, for the most part, of the titles and eulogies of the King. But some of them are interesting. In the text of Pl. XCIII the King states that he has made this Avenue for the happy journey (*ḫnt*) of god Amun-Re southwards to the temple of Luxor. Then he goes on in text Pl. XCV to describe this magnificent Avenue which was enclosed within walls, planted with trees and was made dazzling with flowers. The description was attested by excavation. The places of the trees were found and together with the canal which supplied them with water. Traces of the wall bordering the Avenue on both side were found, but the walls are quite devastated.

Karnak : The text on Pl. XCVI is quite interesting as Nekhetnebo, informs us that he was not only " great of monuments " in the temple of Luxor, but he is also adorning the temple of Karnak with work daily. This remark is not strange to state here, as this Avenue leads from the Temple of Karnak to the Temple of Luxor. He even gives us more detail, on a text found on a sphinx of El-Mekashkesh Pl. CIII in which he records that he had built great pylons reaching heaven, in excellent workmanship of eternity. Never was like them in the world in its extent, never was done like them. Unfortunately he did not mention the site of these pylons. It is possible that this was stated on some other sphinx which had not been discovered yet. But we know that these pylons could not be at Luxor Temple, but it should be in the Karnak precincts.

In fact there is the pylon of Monto-temple at Karnak, which bears the name of Nekhetnebef [1], There is also. the east-gate of the enclosure wall. But there is also a possibility that the pro-pylon of the temple of Khons which is supposed to be built by Ptolemy III Evergetes I owing to the representation of his figure on the lintel and jambs of gateway, is erected by Nekhetnebef, especially as both pylons, that of Monto and that of Khonso, are very much similer in design and that Nekhetnebef died before its complition, and that the work was delayed for some reason until it was finished by the Ptolemies who were always slow in building temples for the Egyptian gods. Moreover, this site at Khonso wound be the most favorable site for Nekhetnebef who constructed, if not the whole Avenue of Sphinxes - for the Sphinxes at Khonso are built by Amenophis III [2], at least the greater part of the road. In addition to this, Nekhetnebef seemed to be the one who built, or at least, began the construction of the temple of Opet at Karnak, for his name is inscribed on the portal [3]. However, future excavations will certainly shed more light on the history of this Avenue, and upon the works and deeds of Nekhetnèbef, the last of the great kings of Ancient Egypt.

Dr. Abdul-Qader Muhammad

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(1) Porter and Moss : Topographical Bibliography of Ancient Egypt, Vol. II, p. 75.

(2) Selim Hassan : *Ancient Egypt* (in Arabic) Vol. XIII, p. 275, and pl. on p. 757. Champ. *Not. Descr.* 11273, L.D.T. III. p. 3.

(3) C. De wit ; *Les Inscriptions Du Temple D'Qpet, A Karnak* p. VI.

NOTES ON THE PLATES

I. Temple of Luxor. View from the Nile.

II. (*a*) Remnants of mud-brick houses which were found in earlier excavations by Essayed Shehata Adam. As these were of no particuler interest especially in the presence of the gigantic Temple of Luxor, it was decided to remove them and bring down the ground-level to the present-day street level.

(*b*) The site after clearance on 4/12/1958.

III. (*a*) The Temple of Luxor in 1948 before recent excavations. The debris was blocking the gate and covering the lower parts of the pylon, the obelisk and the statues.

(*b*) The area excavated by the Late Z. Ghoneim up till 1958. The beginning of the Avenue of sphinxes and the north enclosure wall.

IV. (*a*) The beginning of the excavation at Old Luxor; the gate in the middle of the north enclosure wall leads from the Avenue to the temple area.

(*b*) The discovery of the fifth and sixth sphinxes in the east row.

V. (*a*) The avenue of sphinxes and the shrine of Isis. In the background runs the Nile.

(*b*) The Roman shrine of the goddess Isis. Reconstruction.

VI. The stela of Nektanebo erected at the head of the Avenue.

VII. The human-headed sphinxes at the beginning of the Avenue.

VIII. The second sphinx, south side.

IX. (*a*) A Graeco-Roman stela found at the beginning of the Avenue. It shows Amun-Re seated followed by Isis.

Height: 36 cm. Width: 25 cm. Thickness: 7 c.m.

(*b*) A stela bearing the name of Thutmosis III found in the same area.

X. The temple pylon, as is seen, was estill hidden behind the big guest-house of the Mosque of Abul-Haggag till 1958.

XI. (*a*) The site before the discovery of the statue of Ramses III. The arrow indicates the site of the statue.

(*b*) The statue of Ramses III *in situ.*

XII. (*a*) The statue of Ramses III *in situ* on the first day of its discovery 3/12/1958.

(*b*) The statue of Ramses III *in situ* after it was cleared. Black granite. Height: 220 cm. Front view. The name of the king is inscribed on the belt and on the two shoulders. The king wears the *nemes* head-dress, the uraeus and the beard. Though he looks smiling, the features are not clearly out cut.

XIII. (*a*) Back view of the statue of Ramses III. The name of the king is also inscribed on the back.

(*b*) The statue of Ramses III in profile. The name of the king is inscribed on both sides of the seat. Measurements of base: 120/55 cm.

XIV. (*a*) The chapel of Hathor erected by Taharqa.

(*b*) A statue was found in the last chamber of the chapel of Hathor facing the corridor. The whole statue is lost with the exception of the feet. They are similer in their unusual form to the feet of the goddess Isis which was found in the Roman chapel which lies on the opposite side of the Avenue. The Roman statue is undoubtedly influenced by this earlier model.

XV. (*a*) Two heads found in the chapel of Hathor on 11/2/1959 one is of an Egyptian king, the other is of a Roman.

(*b*) The two heads are of limestone. The Egyptian: Height 39.5 cm. The Roman : Height 28 cm.

XVI. A lintel in the Hathor chapel bearing the Horus-name of king Taharqa who constructed the chapel. The names of the king were delibrately erased from the pillars.

XVII. A stela of rose granite found in the Hathor chapel on 7/2/1959

Height : 2 m., Width : 95 cm.

The stela is badly mutilated and the hierolyph-signs are not finely executed.

XVIII. The text on the stela.

XIX. (*a*) A plaque of limestone found near the Hathor-chapel, probably a part of its decorated walls. It shows a king, probably Taharqa, giving an offering.

(*b*) A part of the seat of the colossus of Ramses II, giving the names of the defeated enemies.

Measurements : 65×50 cm.

XX. Several blocks from the colossus of Ramses II. Fragments from the feet and the head.

XXI. The discovery of the statue of Amenophis III. on 5-2-1958.

XXII. The site where the statues of Ramses III, Ramses II, Amenophis III and the Hathor-chapel were found on 5/2]1958.

XXIII. (*a*) A statue of Amenophis III representing the king seated. The name of the king is inscribed on the pedestal. The king wears the *nemes* headdress, the uraeus and the artificial beard.

Gray granite. Height : 142 cm.

(*b*) The statue of Amenophis III in profile. On the side of the pedestal the symbol of the union of the two lands is engraved.

(*c*) Back view of the statue of Amenophis III. The back is inscribed with the names and titles of the king.

XXIV. General view showing the recent finds; in front the statue of Amenophis III after it was set up, then the huge pedestal of the statue of Ramses II, next the statue of Ramses III, then the northern gate of the enclosure, the stela of Nektanebo and the Avenue of sphinxes. In the background is Old Luxor which has now gone.

XXV. Stela of Thutmosis IV, gray granite.

Lower half is lost. It shows the king once accompanied by his mother, and once by his wife offering to Amun-Re. In the center of the stela a line of inscriptions gives the name of Sity I who probably had done some work to the monuments of Thutmosis IV.

XXVI (*a*) The lower half of a group statue. It was found by Z. Ghoneim in 1950. It represents a king sitting between two goddesses No inscriptions. Grey granite. Length : 82 cm. Height : 55 cm. Thickness : 55 cm.

(*b*) A block of limestone found re-used in a later building and bearing the name of Nitocris daughter of Psammetichus. Measurements: 130×18 cm.

XXVII. The area excavated up till 14/3/1959, revealing various buildings and statues.

XXVIII. The area of the churches. Detail of last.

XXIX. The church of St. Thecla. Nothing of the roof was found; this indicates that it was made of wood. The pillars are of two kinds: pillars built of limestone blocks, others cut out of rose granite, probably re-modelled from ancient Egyptian pillars.

XXX. The name of Thecla inscribed on the northern wall of the church. It is protected on each side by the sign of *ankh* which by that time took the form of the cross.

XXXI. (*a*) The niche was found set up in its place in the church of St. Thecla. It was made in the form of a shell. The outer rim of the alter is decorated with floral designs. Rose granite. Fourth or Fifth century.

(*b*) A pillar of rose granite found constructed in the church of St. Thecla, bearing the name of Thutmosis III. Height : 4,14 m.

XXXII. (*a*) The western church. The pabtism basin, built of red bricks.

(*b*) The foundation of the pabtism basin, constructed of red bricks, june 1959.

XXXIII. The western church. The niche was found broken and lying on the ground. It is cut of rose granite in the form of a shell.

XXXIV. A statue of a queen found in one of the walls of the western church. Gray Granite. Height : 114 cm. Breadth : 32 cm. The face is defaced the feet are lost, but the body is beautifully modelled. The statue is certainly cut out of one of the colossi of Ramses II.

XXXV. North wall of the western church, built of re-used inscribed stones. Entrance to the church. As is seen, the ground-level of the church is much higher than that of the temple.

XXXVI. The walls of the churches were built with limestone blocks taken from the walls of the temple of Luxor. Hundreds of these inscribed stones were found, bearing reliefs and names of kings from various periods.

XXXVII. (*a*) Capitals of pillars of earlier Roman buildings were re-used in building the walls of the churches.

(*b*) A capital found built in one of the walls.

XXXVIII. Red bricks found scattered in different buildings, bearing the name of queen Isis-em-Khem.

XXXIX. Blocks bearing Coptic decorations found re-used in the walls of the churches.

XL. Inscribed blocks found re-used in the walls of the churches These blocks had been taken from the walls of the Temple of Luxor and other later buildings in the area. Some blocks bear cartouches of kings from different periods. Some blocks display reliefs from the reign of Akhnaton. Over 400 blocks were found, but, as is seen, the original blocks were roughly cut into smaller pieces. Photographs of these blocks are given here.

XLI. Inscribed blocks.

XLII. The temple of Luxor on the 27th. of June 1959.

XLIII. The clearance of the pylon-gate.

XLIV. (*a*) The colossus of Ramses before restoration.

XLIV. (*b*) The colossus of Ramses II with its left eye restored. It was found in the excavation. The crown of the king was again replaced on its head. May 1959.

XLV. A head of gray granite found broken into several pieces They were collected together. The head probably belongs to the standing colossus of Ramses II.

XLVI. Inscription on the back of the broken crown, found april 1959. It is a good example of the fine art in the reign of Ramses II.

XLVII. Two heads of statues of Ramses II found in front of the east flank of the pylon. They belonged to the two statues of the king which were once standing in front of the pylon but later destroyed at the beginning of the Christian ear probably before the building of the churches.

XLVIII. The area in front of the eastern flank of the pylon where the two heads were found. Fragments of the two bodies were also found.

XLIX. The head of Ramses II *in situ* after the removal of the blocks. This is the only head of that size which was found intact for that king in the Temple of Luxor. Granite.

Height : 176 cm. Breadth from ear to ear 166 cm.

L. The head of Ramses II in profile.

LI. A view of the same head showing the king smiling.

LII. The head of Ramses after its erection in the fore - court built by that king.

LIII. Inscriptions on the back of the head.

LIV. The obelisk base, north side. The front face of the upper base was adorned with four monkeys. Between each two monkeys, the name of Ramses is engraved. The faces of the monkeys are destroyed together with other parts of the bodies. On the lower base the titles and names of the king are inscribed.

LV. The obelisk base, east side. On the upper base god Hapy brings the rich products. On the lower base the titles and names of the king.

LVI. The obelisk, west side.

LVII. The obelisk, south side.

LVIII. The obelisk, east side.

LIX. The obelisk, north side.

LX. The inscriptions on the back of the pylon where the breach took place.

LXI. The entrance of the pylon. A workman stands at the bottom of the stairs leading to the roof of the pylon.

LXII. The scene shows the various offerings brought to the temple. Continuation from the previous scene Pl. LXI, where we see the long-horned cattle of Amun, young of cattle, and offsprings ; then in this scene we see the gardiner bringing the vegetable products of the fields and gardens which should be brought daily to the temple. The relief shows the high standard of technique at the time of Ramses II.

LXIII. Scene on the back of the pylon of Ramses II. Lower part. Recently uncovered. The king is shown attending a special celebration which was probably held on the complition of the building of his pylon. Ramses II is represented followed by his queen Nofrit Mryt Isis who holds a sistrum in her right hand, and probably the sign of life (as the scene is badly destroyed, in her left hand. Both the king and the queen are represented on a larger scale than the rest of the group. In front of the royal couple, four groups of royal acquaintances are shown trying to hold erect a beam in their midst, while Libyans, who might be mercenaries employed by Ramses II, are competing to climb a rope to reach the top of the beam. The king is holding one of the ropes supporting the beam as a sign of sharing in the festival.

LXIV. Scene on the back of the pylon of Ramses II. Lower part. Recently uncovered. King Ramses II is represented, probably in a thanks giving ceremony for the complition of the pylon, offering to the gods. The first is Amun-Re, god of Thebes, who is once shown standing receiving the king, then seated within his shrine. The king is called Good god, lord of the two Lands, great of Kingship, lord of appearances.

LXV. In the next scene, the king is in the presence of a goddess who might be Mut or Nekhbet, goddess of upper Egypt, for the signs are badly destroyed. The king is wearing the crown of Upper Egypt. Next the king wearing the *nemes*-head dress is pouring libation to Khonso. The king Ramses II describes himself here as : Good god, son of Amun, Lord of the two Lands, lord of action. The king is shown again in the presence of a goddess whose name is not quite visible, but she might be Isis. The king in this scene is wearing the crown of Lower Egypt.

In the following scenes, photographs of which are not given here, Rames II is shown adoring Atum, Monto, and Hathor. In all these scenes the god, or goddess, is represented enthroned within his (or her) shrine, holding the sceptre in one hand, and the sign of life in the other.

Amun-Re is again represented in his form of Ka-mut-ef (LXV bis), the great god within his temple "Ramesses-Mery-Amun". This is probably the name given by Ramses II to the temple of Luxor.

LXVI. The court of Ramses II, the mound and the mosque. The black mineret is over 700 years old.

LXVII. The court of Ramses II before its clearance.

LXVIII. The Byzantine church found under the Mosque of Abul-Haggag, when the debris was removed, march 1939.

LXIX. The western façade of the Byzantine church. Reconstruction, by Helmy El Basha.

LXX. A niche adorned with an eagle found set in the south wall of the building VIth century.

LXXI. The south face of the church after its clearance. Lower parts of the statues of Merenptah and other objects were found in this site.

LXXII. (*a*) The lower half of the statue of Merenptah found near the eastern gate of the first court, in situ.

(*b*) The same lower half of the statue of Merenptah after it was set up. It was found out that it is a part of one of the two statues of the king standing at the east gate of the court.

(*c*) The torso of Merenptah which was set at the east gate of the court.

LXXIII. (*a*) Head of Merenptah found in the excavation and fit in with the torso.

Pieces *b*, *c* and *d* form a complete statue of Merenptah.

(*b*) A second lower half of a statue of Merenptah found also near the eastern gate of the first court, in situ.

(*c*) The second lower half of the statue of Merenptah after it was set up. It was found out that it is a part of the second statue of that king standing at the east gate of the court.

(*d*) The upper half of the statue of Merenptah standing at the eastern gate.

LXXIV. The two statues of Merenptah after the pieces were joined tohethes. Now these are set in front of the great pylon of Ramses II. The names and titles of the king are inscribed on the back of the two statues. A queen is also represented in relief standing behind his leg. One queen is his wife Isis Nofrit ; the second is his mother Bent-Anat. The representation of the queen mother with her son the king both here and on Thutmosis IV stela shows that the queen mothor was held in high esteem.

LXXV. (*a*) A small statue of limestone found in the debris in the corridor behind the eastern flank of the pylon.

LXXV. (*b*) An alter of rose granite found near the entrance of the Byzantine church. It was broken into two pieces.

(*c*) A face of schist, probably of Thutmosis III, found in the first court near the eastern gate.

Height : 21 cm., Breadth 12 cm.

LXXVI. Coptic architectural pieces found in the debris inside the court.

LXXVII. The colossus of Ramses in the first court, west side, before reconstruction. Grey granite.

LXXVIII. The colossus of Ramses II. after its restoration in 1959.

LXXIX. (*a*) Alabaster head of Amun-Re found in the first court.

LXXIX. (*b*) Inscriptions on the back of the alabaster head.

LXXX. (*a*) The alabaster statue of Ramses and his wife in the Hall of Fourteen Columns before the reconstruction of the head..

(*b*) The statue with the head reconstructed. Ramses II is repsented here wearing the two feathers of Amun-Re.

LXXXI. The cemetery of El-Mekashkesh before the excavation.

LXXXII. Blocks of limestone found in the excavation at the height of three metrers from present day street level. They bear inscriptions of Sety I. They were not in their original places, but re-used probably during the Coptic period, or later.

LXXXIII. Some buildings of burnt bricks found in the excavation about the end of december 1959, on the present day city level which is no less than three meters higher than the Pharaonic level. No inscriptions, probably late Roman.

LXXXIV. An example of a lower class house. Detail of Last.

LXXXV. Several sphinxes in the west row of the Avenue are coming to light. Cemetery of El-Mekashkesh.

LXXXVI. The sphinxes after they had been completely cleared. They, all of them, are well-preserved. The sphinxes are human-headed and bear the name of Nekhet-Neb-Ef.

LXXXVII. A statue of Amenophis III found at the height of 150 cm. from present day street level on 15/12/1959. Limestone.

Head and feet broken.

Height 45 cm., Breadth: 20 cm., Thickness of pillar supporting the back 5,9 cm.

Name and titles of the king are engraved on the back. Exquisite workmanship.

LXXXVIII. (*a*) A stela showing Ptolemy (?) offering to Isis.

(*b*) An offering table of sandstone. Measurements : 28/19 cm.

LXXXIX. Types of wares which were found scattered in the debris.

XC. Text on the first sphinx at the beginning of the road, east row.

XCI. Text on the second sphinx, east row.

XCII. Text on the third sphinx, east row.

XCIII. Text on the fourth sphinx, east row.

XCIV, Text on the first sphinx, west row.

XCV. **Text on the second sphinx, west row.**

XCVI. **Text on the third sphinx, west row.**

XCVII. **Text on the fourth sphinx, west row.**

XCVIII. Text on the first sphinx at El-Mekashkesh cemetery, west row.

XCIX. Text on the second sphinx at El-Mekashkesh, west row.

C. **Text on the third sphinx at El-Mekashkesh, west row.**

CI. **Text on the fourth sphinx at El-Mekashkesh, west row.**

CII. **Text on the fifth sphinx at El-Mekashkesh, west row.**

CIII. **Text on the sixth sphinx at El-Mekashkesh, west row.**

CIV. **Text on the seventh sphinx at El-Mekashkesh, west row.**

CV. **Plan of the area of the churches.**

CVI. **Temple of Luxor. Plan of the excavated area.**

1. Stela of Nekhtnebef.
2. Statue of Ramesses III.
3. Chapel of Taharqa.
4. Pedestal of a colossus.
5. Name of Nitocris on a limestone block.
6. Two Hathor columns.
7. Relics of red-bricks building.
8. Statue of Amenophis III.
9. Stela of Thutmosis IV.
10. Group statue.
11. Western church.
12. Pillar of Ramesses III.
13. Church of st. Thecla.
14. Pillar of Thutmosis III.
15. Granite niche.
16. Statue of a queen.
17. Granite tiles.
18. Limestone tiles.
19. Fragments of a granite head.
20. Roman chapel.
21. Wall of red bricks.

Dr. Abdul-Qader Muhammed.

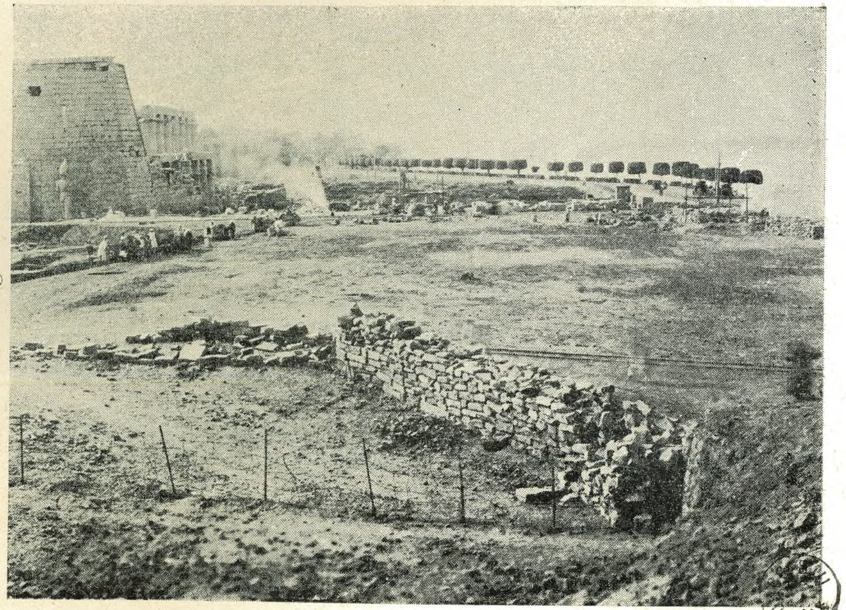


Temple of Luxor. View from the Nile.
(Taken by the author.)

Pl. I



(*a*) Remnants of mud-brick houses found in earlier excavations.



(*b*) The site after clearance on 4/12/1958.

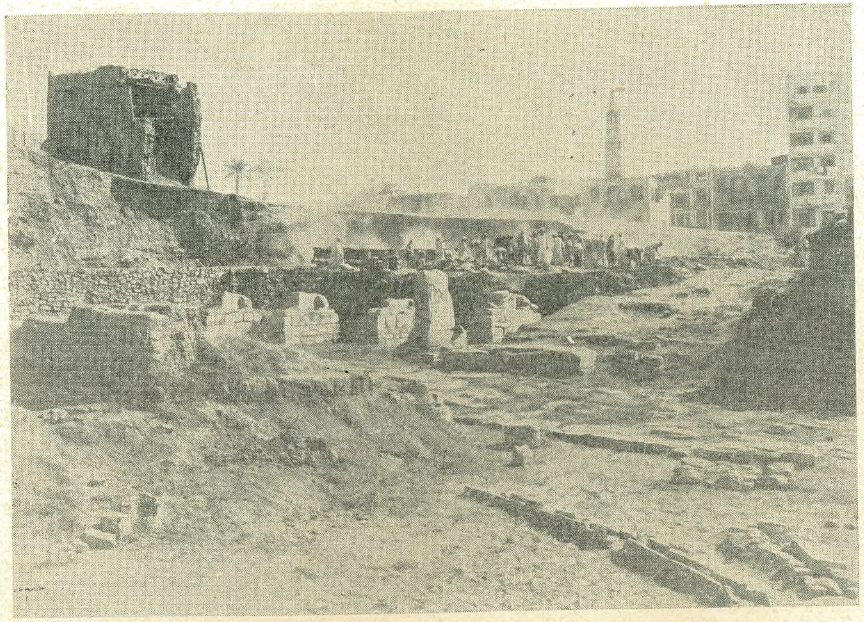


(*a*) The Temple of Luxor in 1948.

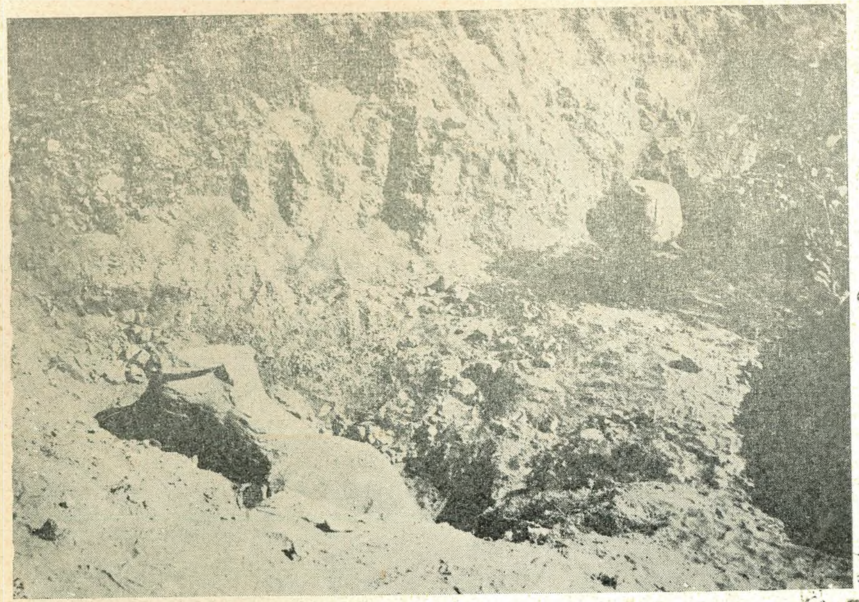
Pl. III



(*b*). The area excavated by Z. Ghoneim up till 1950.



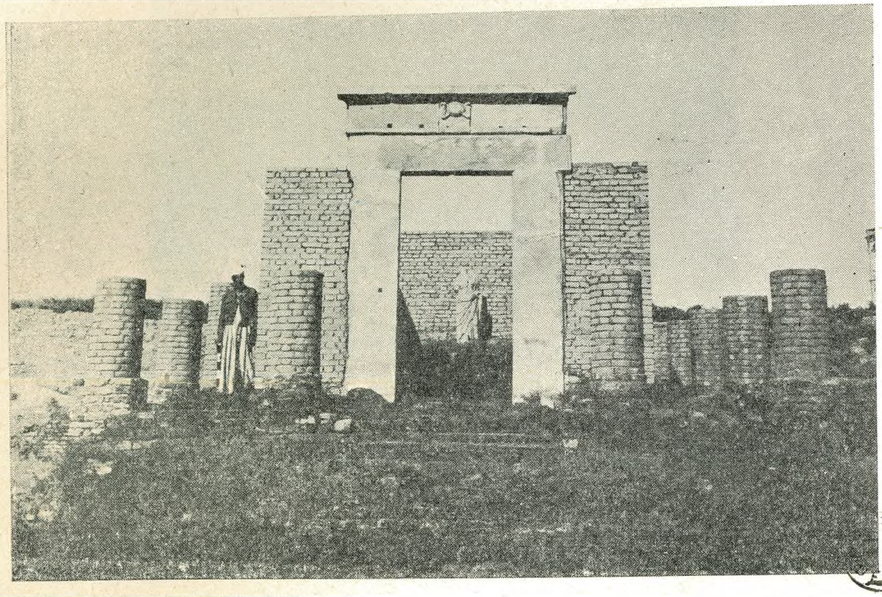
(*a*) Old Luxor and the Avenue of Sphinxes.



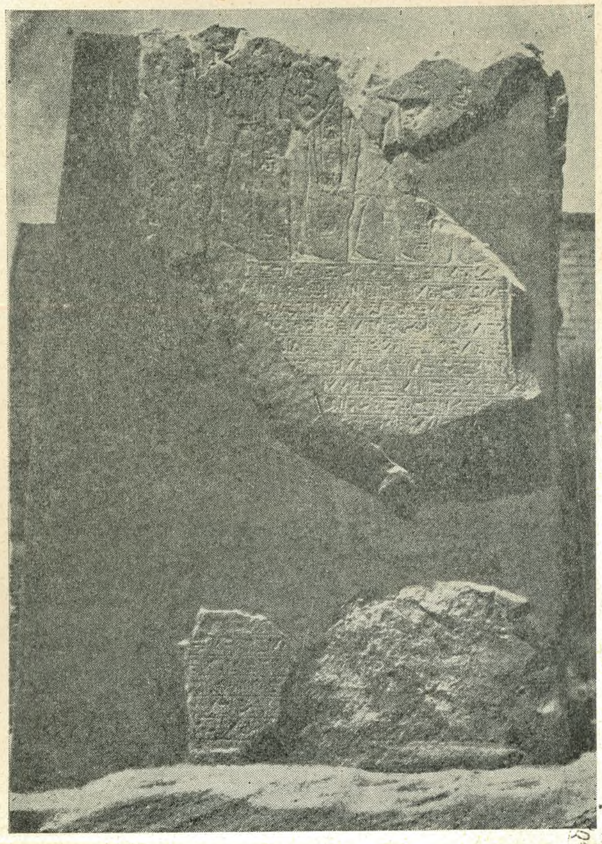
(*b*) The discovery of the fifth and sixth sphinxes.



(*a*) A general view of the Avenue of Sphinxes and the shrine of Isis.



(*b*) The Roman shrine of the goddess Isis. Reconstruction.



The stela of Nektanebo.

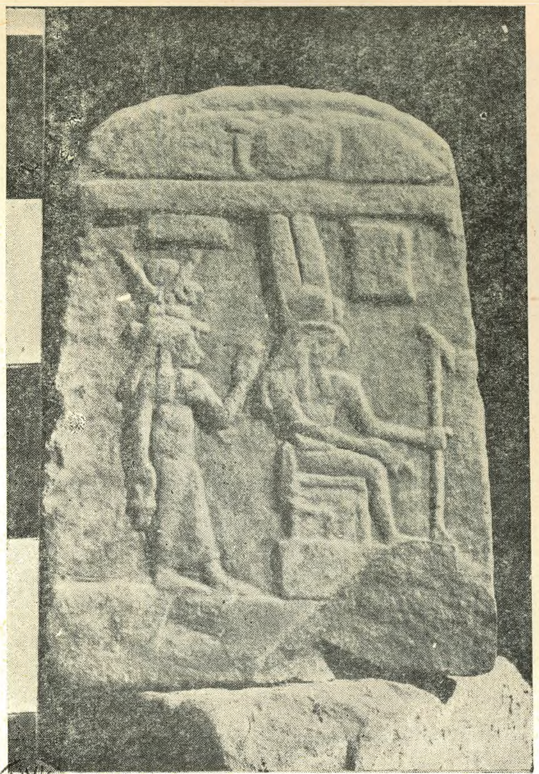


The human-headed sphinxes at the beginning of the Avenue.

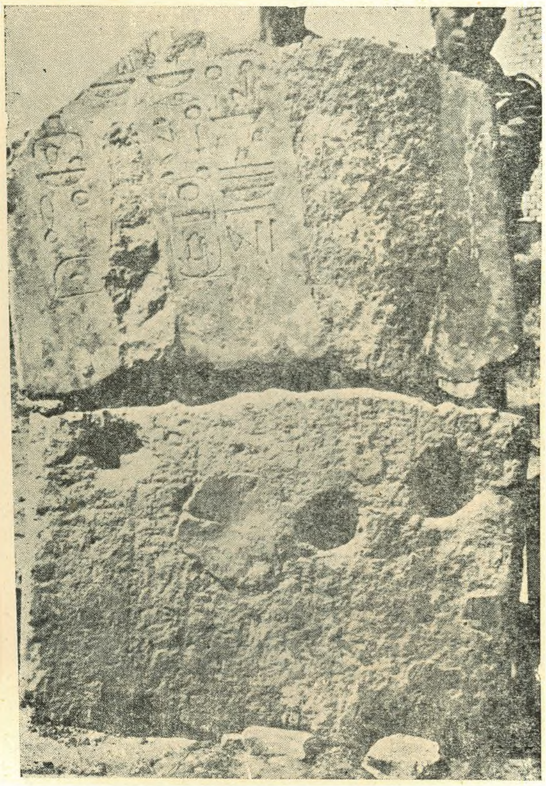
Pl. VII



The second sphinx, south side.

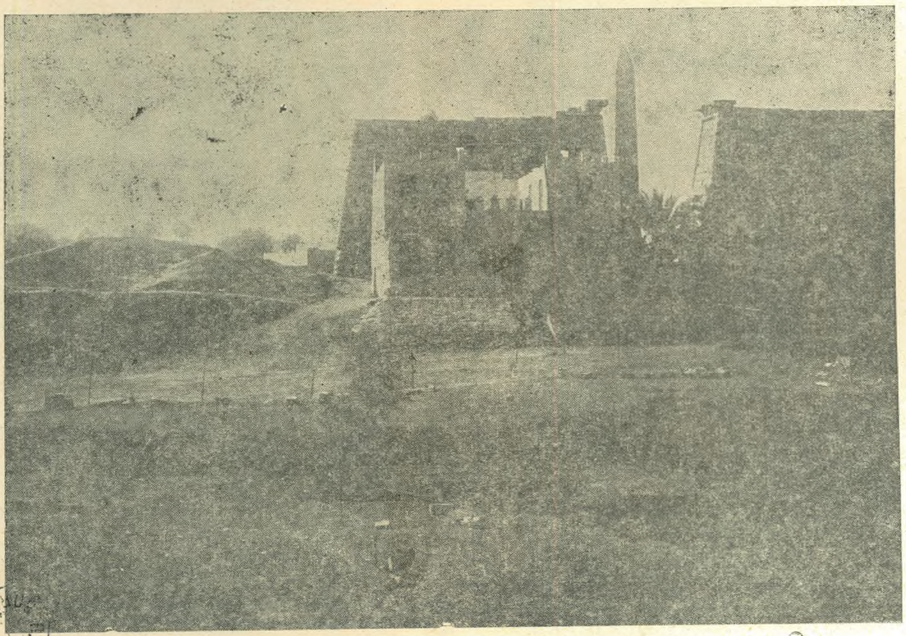


(a) A Graeco-Roman stela found at the beginning of the Avenue.



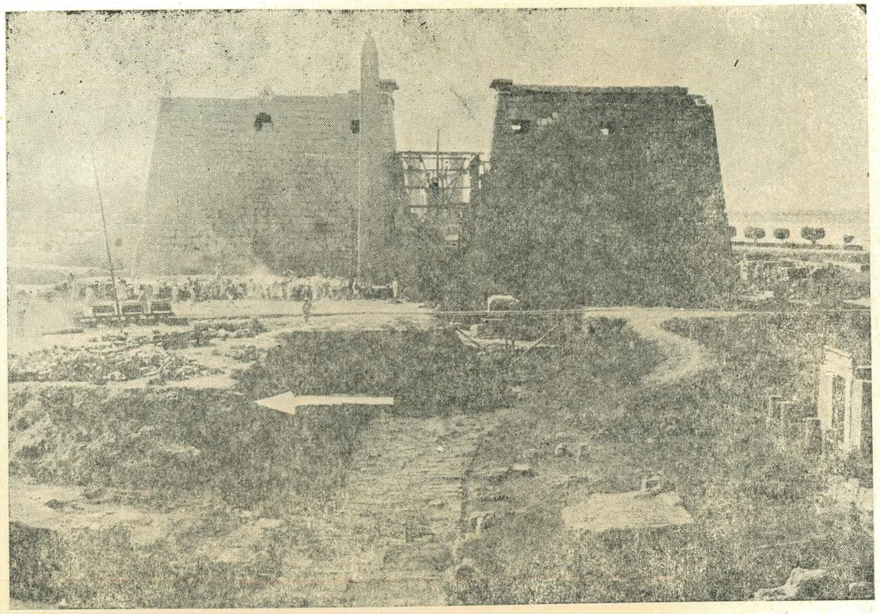
(b) A stela bering the name of Thutmosis III.

Pl. IX

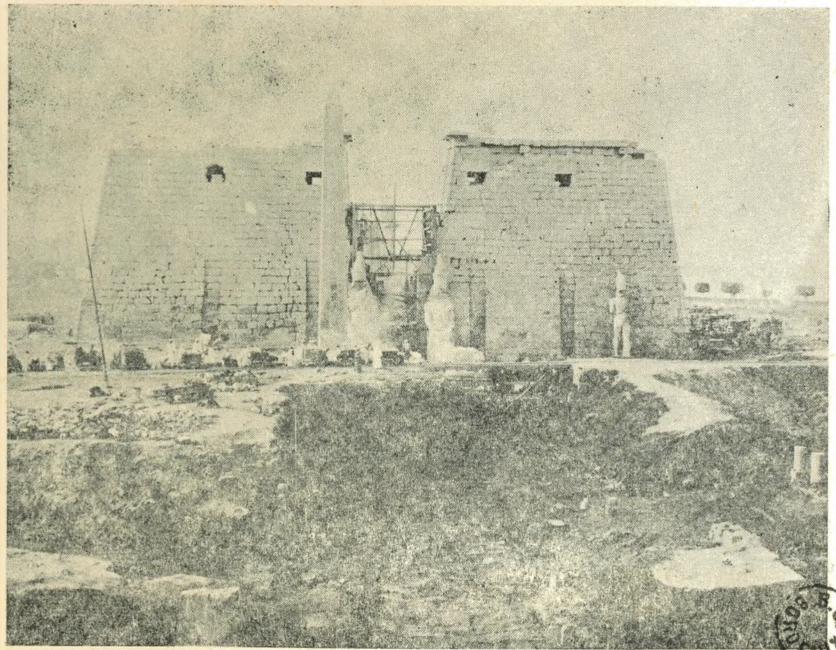


The temple-pylon hidden behind the guest-house of Abul-Haggag till 1958.

Pl. X

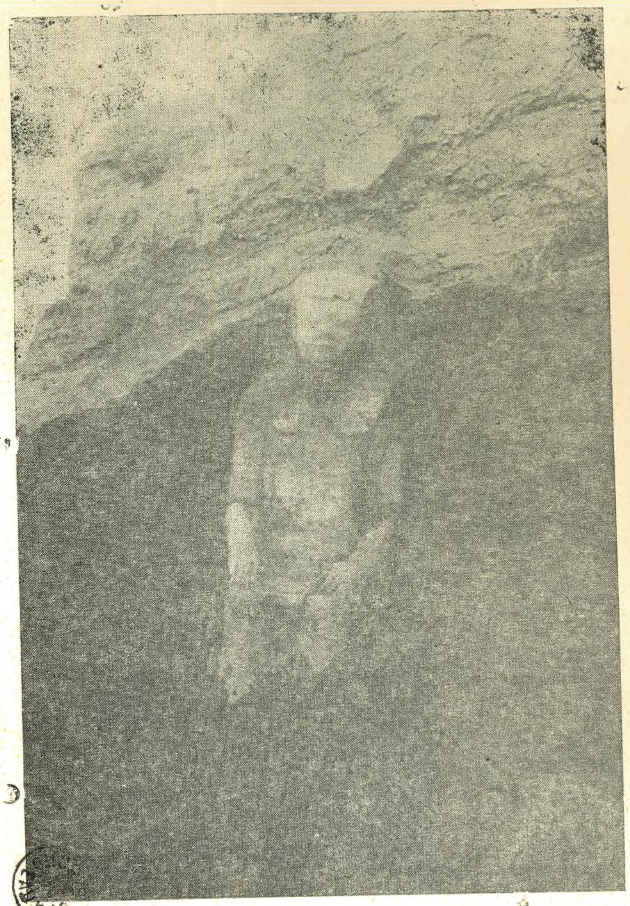


(*a*) The site, after clearance, before the discovery of the statue of Ramses III. The arrow indicates the site of the statue.

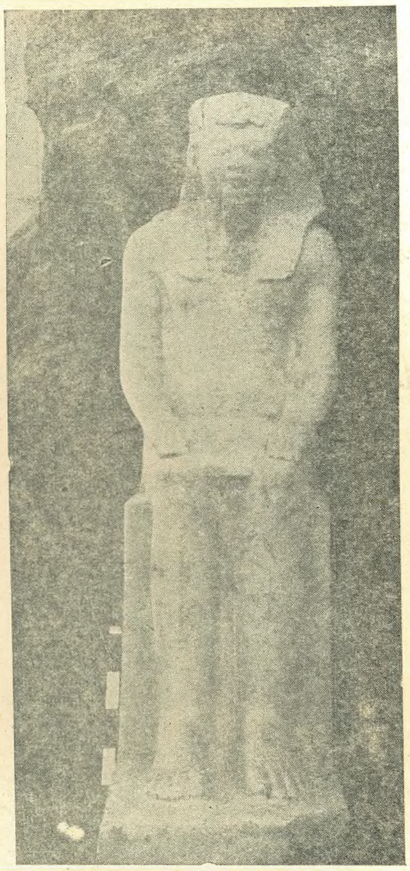


(*b*) The discovery of the statue of Ramses III.

Pl. XII



(*a*) The statue of Ramses III *in situ*.

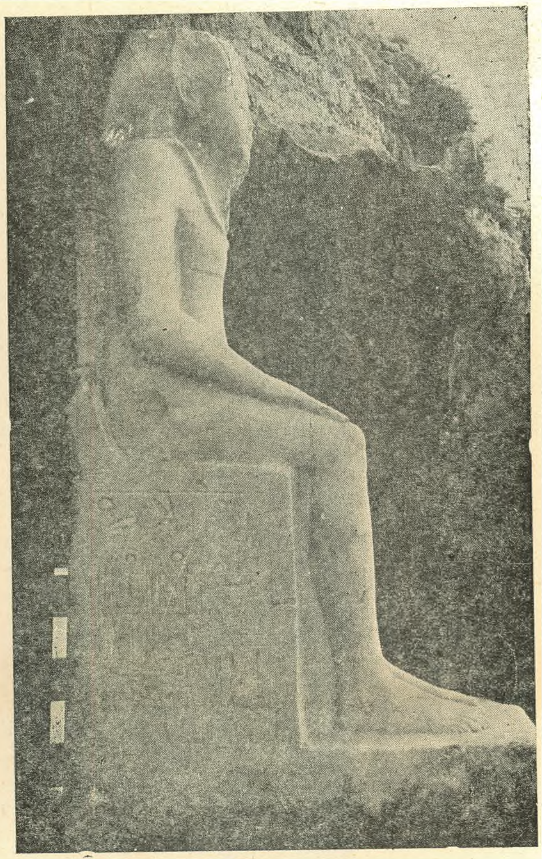


(*b*) The statue of Ramses III after it was cleared.

Pl. XIII



(*a*) Back view of the statue of Ramses III.

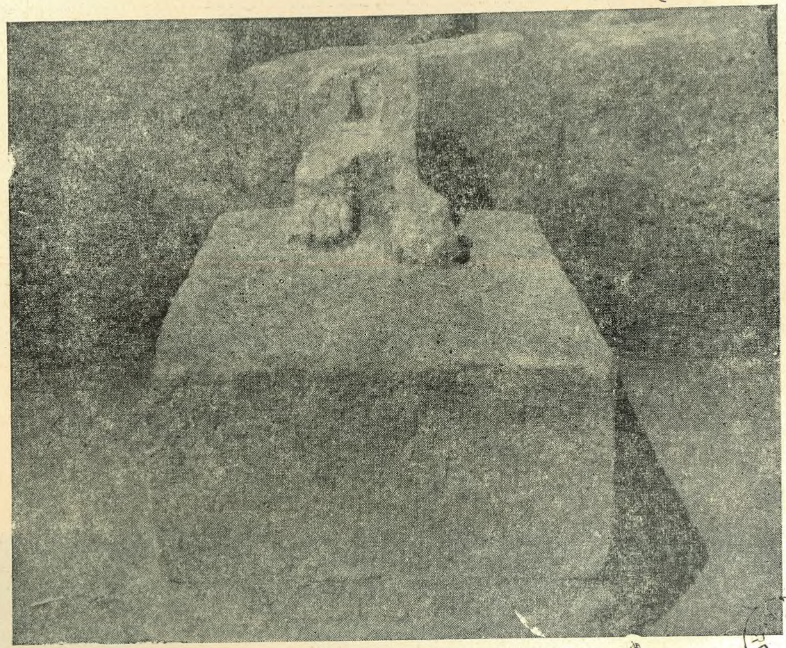


(*b*) The statue of Ramses III in profile.

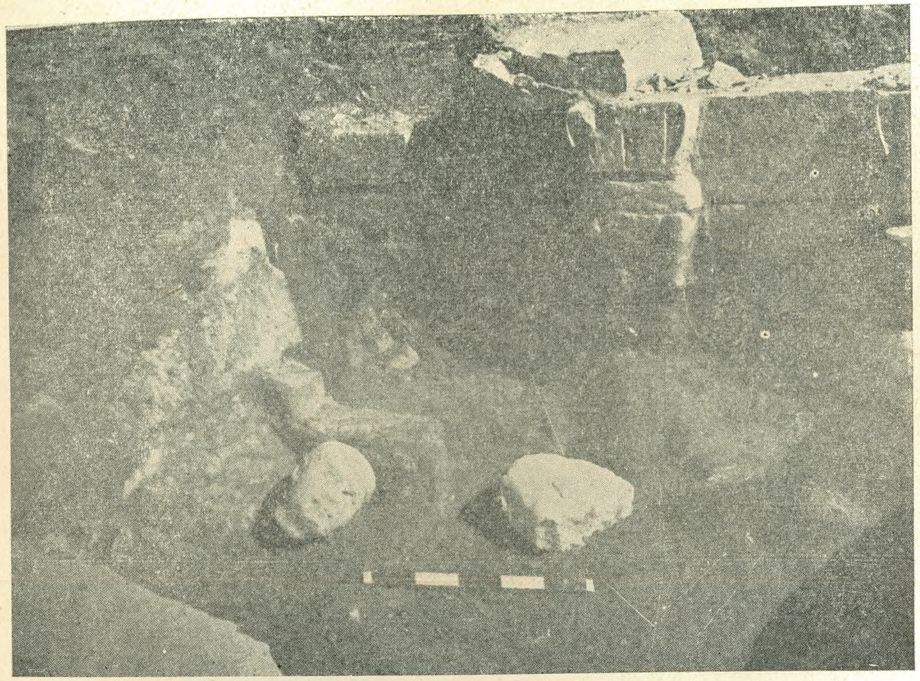


(*a*) The chapel of Hathor.

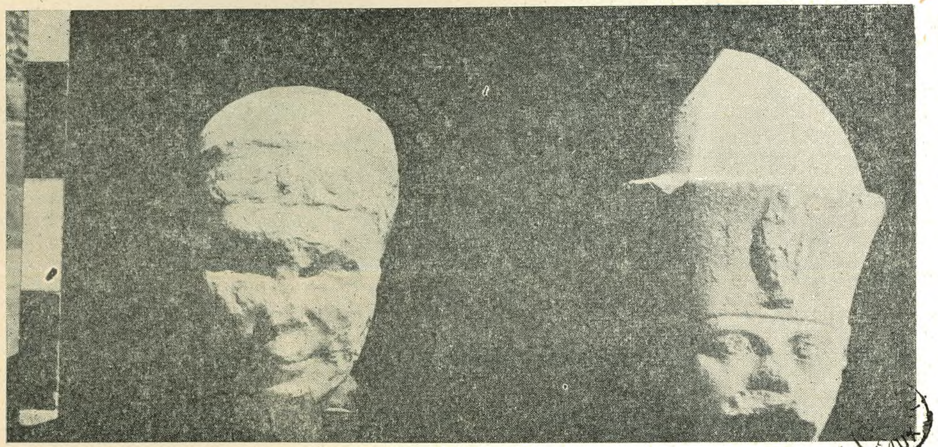
Pl. XIV



(*b*) The two feet of the statue.



(*a*) Two heads found in the Hathor-chapel. *in Situ.*



(*b*) The Two Heads.

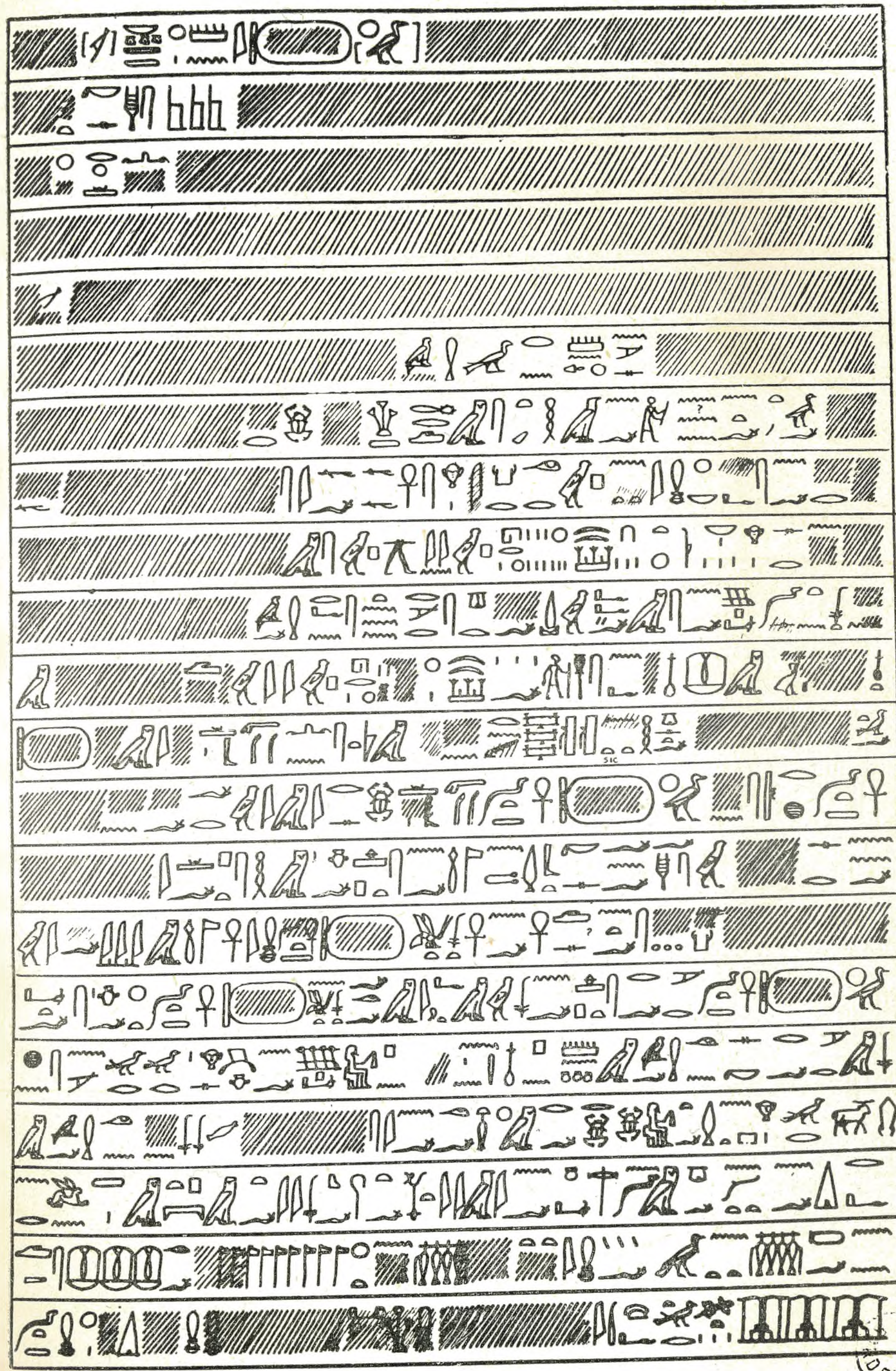


A lintel in the Hathor chapel bearing the Horus name of king Jaharqa.

Pl. XVI



A stela of rose granite found in the Hathor chapel.



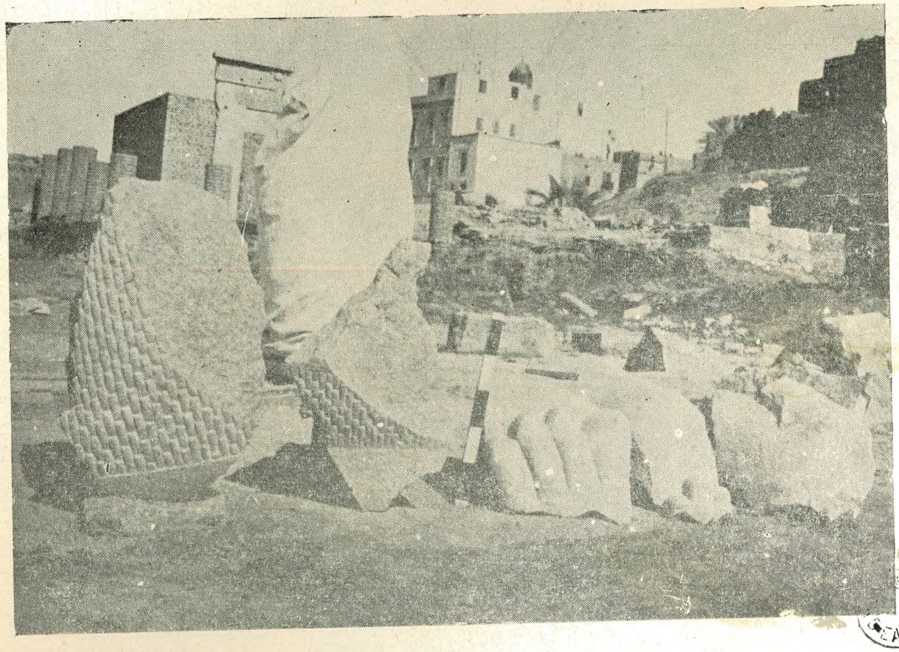
The text on the stela.



(*a*) A plaque of limestone found beside the Hathor chapel, probably part of its decoratel walls.



(*b*) Names of conquered territories inscribed on the seat of the colossus of Ramses II.



Several blocks from the colossus of Ramses II.



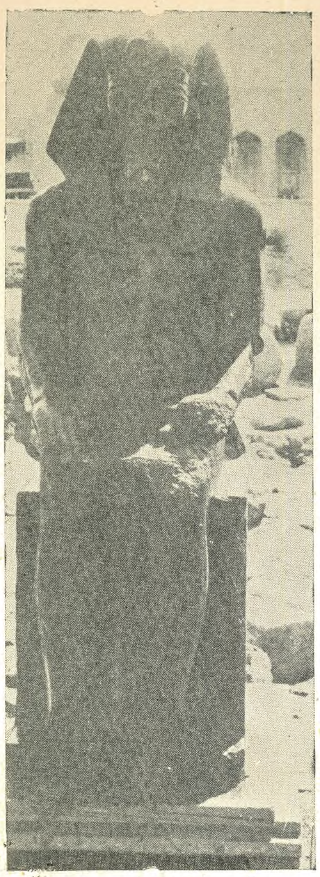
The discovery of the statue of Amenophis III.

Pl. XXI

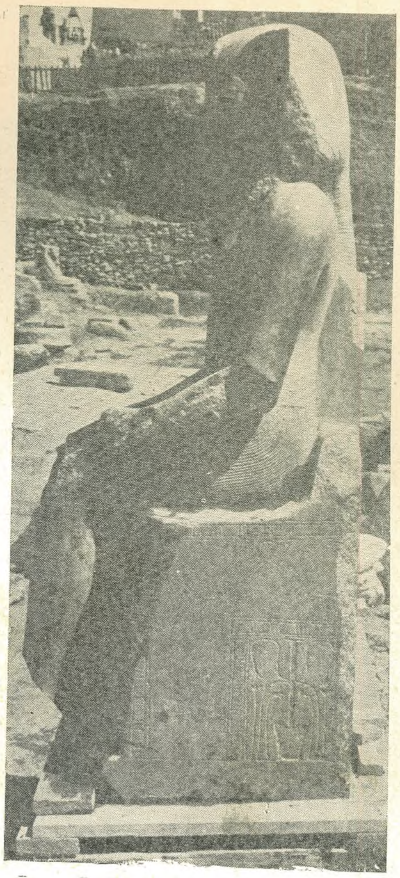
Pl. XXII



The site where the statues of Ramses III, Ramses II, and Amenophis III and the Hathor-chapel were found.



(*a*) The statue of Amenophis III.



(*b*) The statue in profile.



(*c*) Back view of the statue.

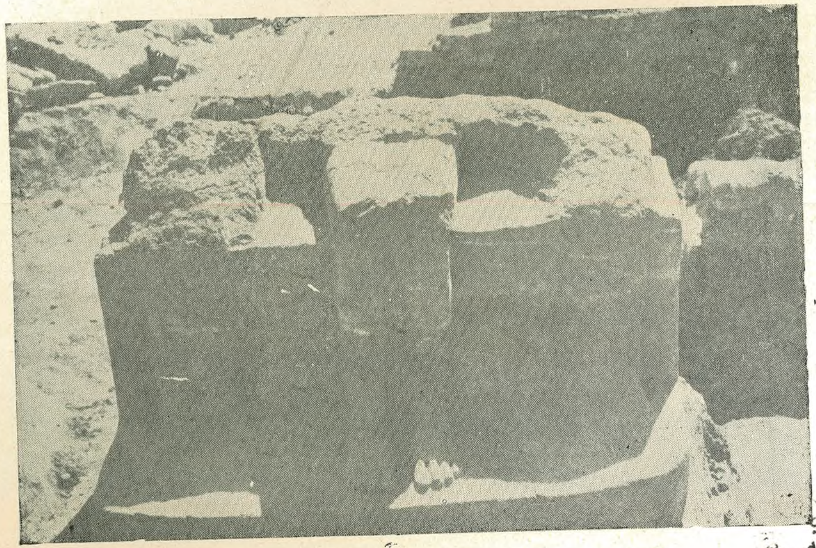
XXIII



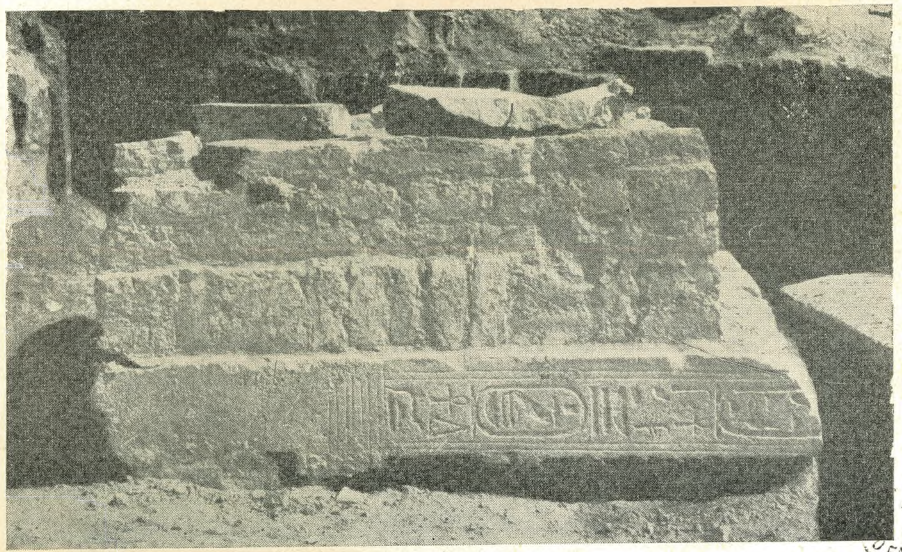
General view showing Old Luxor and the area of excavation.



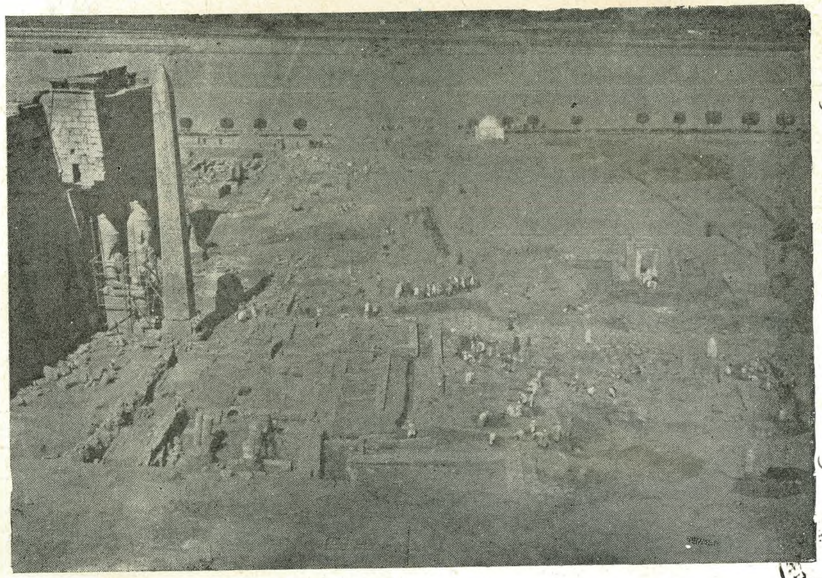
Stela of Thutmosis IV, gray granite.



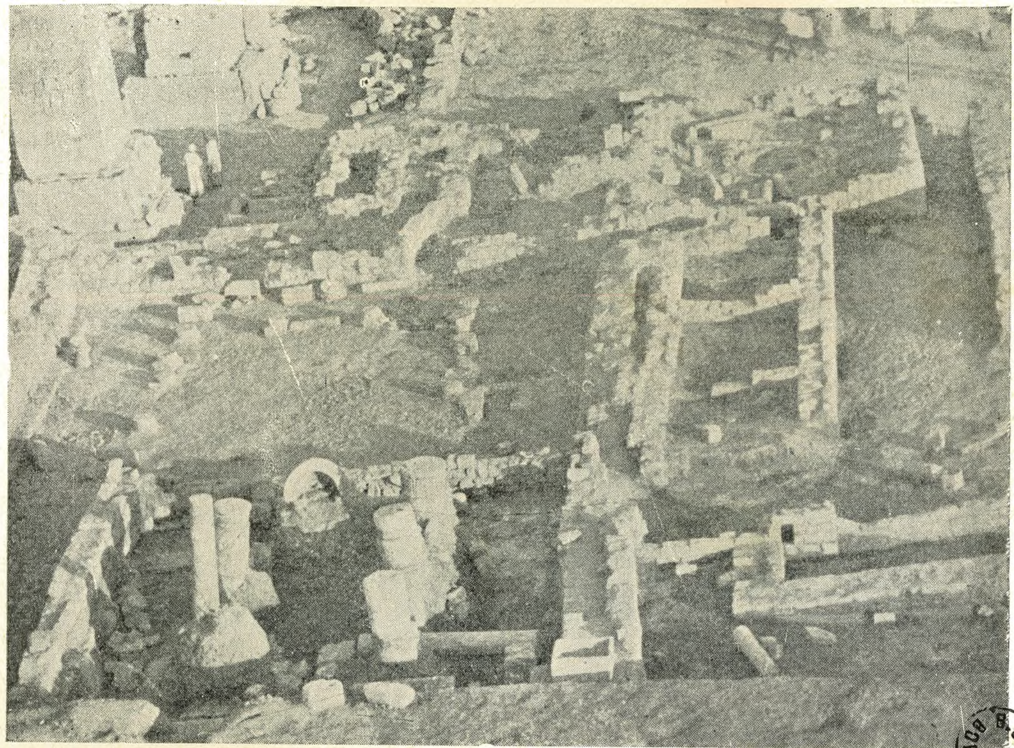
(*a*) A group statue found by Z. Ghoneim.



(*b*) A block of limestone bearing the name of Nitocris daughter of Psammetichus.



The area excavated up till 14 / 3 / 1959.



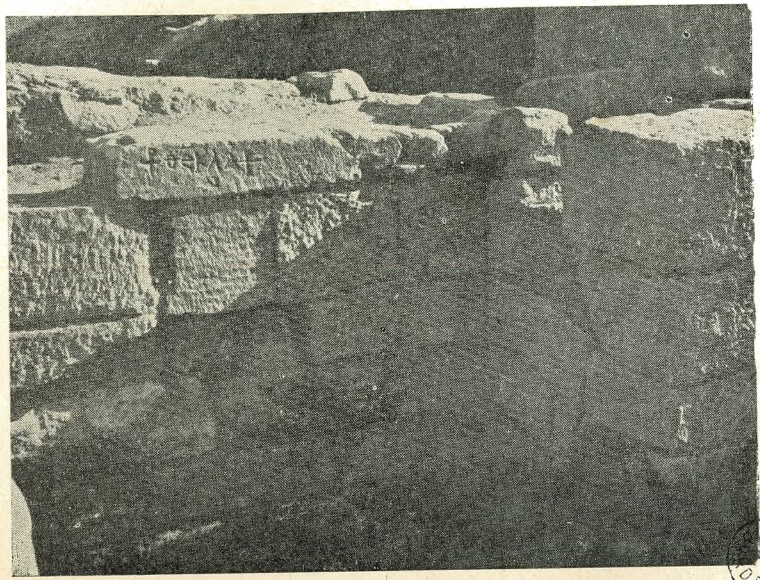
The area of the churches. Detail of last.

Pl. XXIX

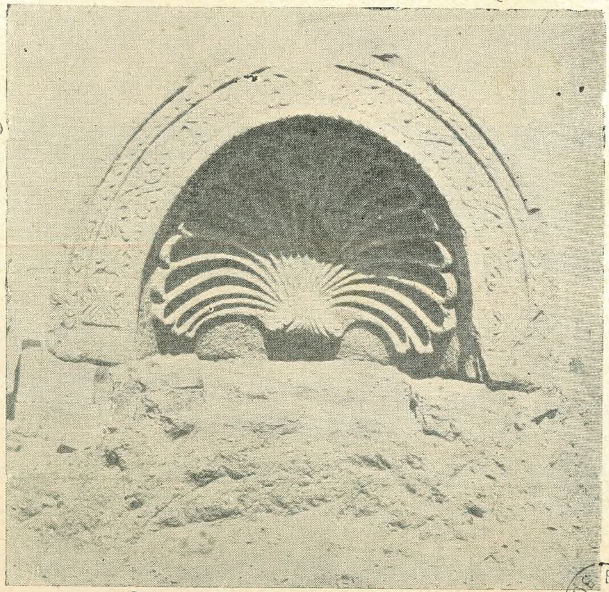


The church of st. Thecla.

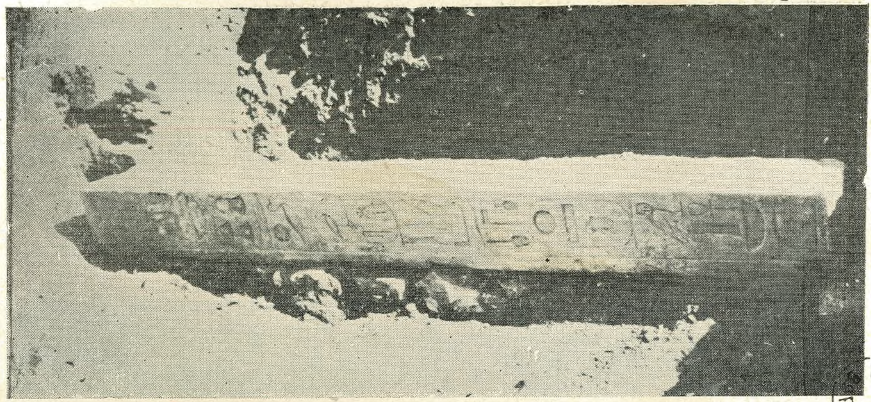
Pl. XXX



The name of Thecla inscribed on the northern wall of the church.

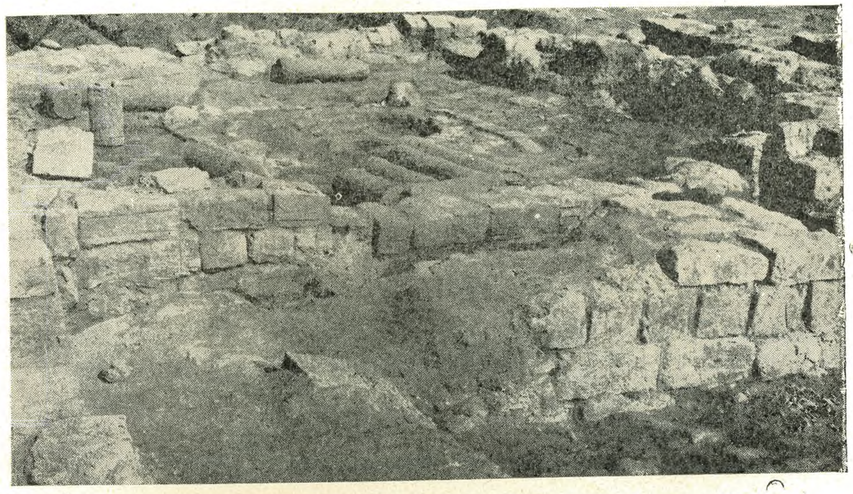


(*a*) The niche of st. Thecla church.
Four or fifth century A.D.

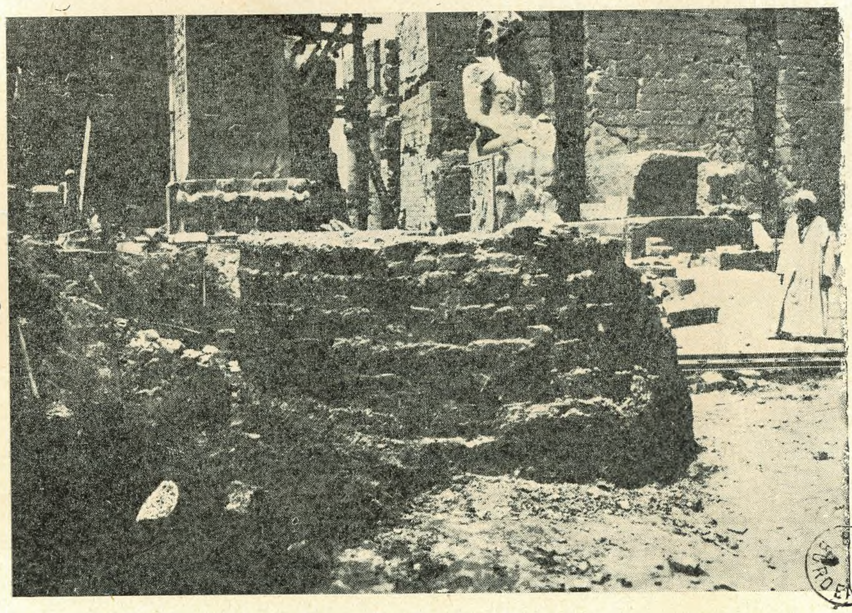


(*b*) A pillar bearing the name of Thutmosis III found in the church.

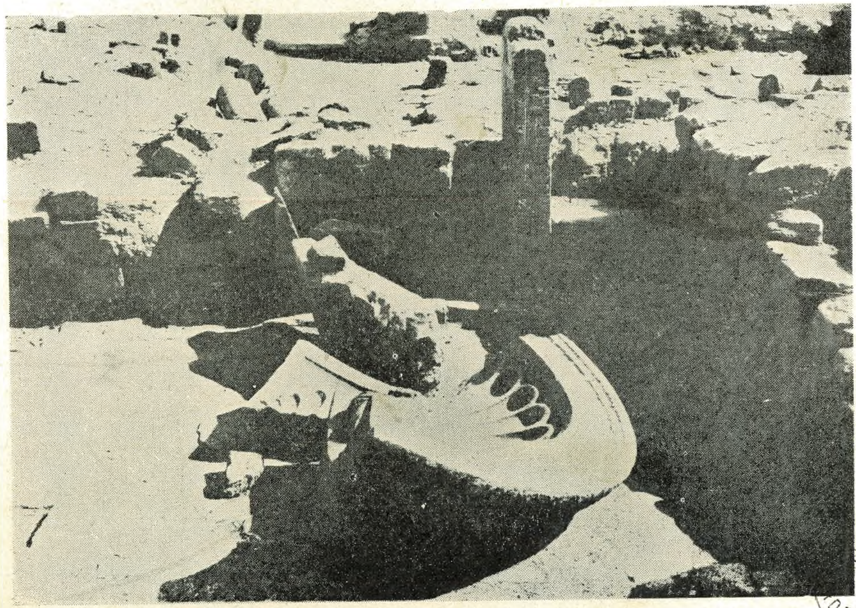
Pl. XXXII



(*a*) The western church. The pabtism basin.



(*b*) The foundation of The pabtism basin.



The western church. The niche.

Pl. XXXIV



A statue of a queen, propably a wife of Ramses II, found in one of the walls of the western church. The Director is knealing down to clean it.

Pl. XXXV



North wall of the eastern church.

Pl. XXXVI



A wall of the church built of re-used blocks.

Pl. XXXVII



(*a*) Capitals re-used in the walls of the churches.



(*b*) A capital. Detail of last re-constructel in the wall of the church, sixth-seventh centuries = A.D.

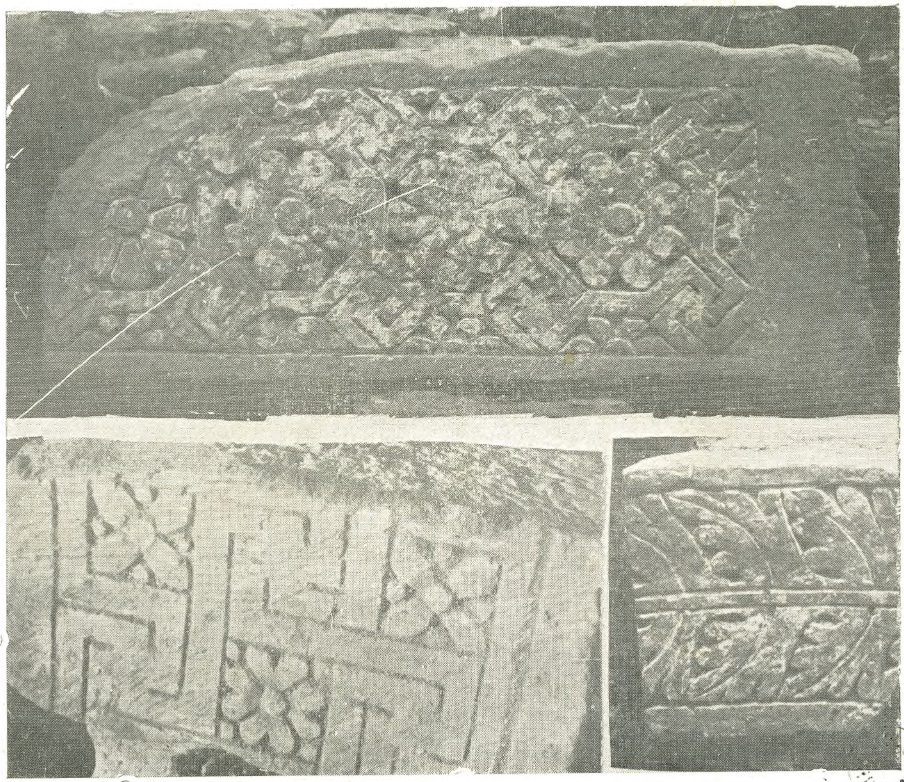
Pl. XXXVIII



Red bricks found scattered in different buildings.

Pl. XXXIX

A



B *C*

Blocks bearing Coptic decorations found re-constoucted in The walls of the church.

(*b*) Fifth-sixth centuries = A.D.



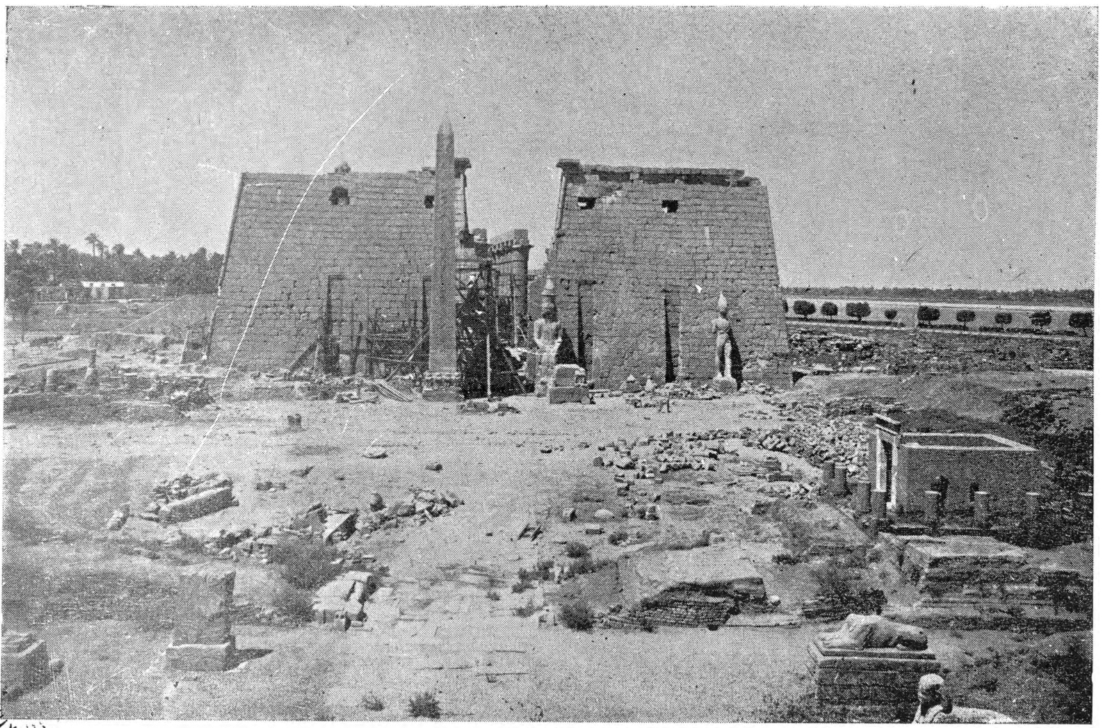
Inscribed blocks.

Pl. XLI



Inscribed blocks.

Pl. XLIII



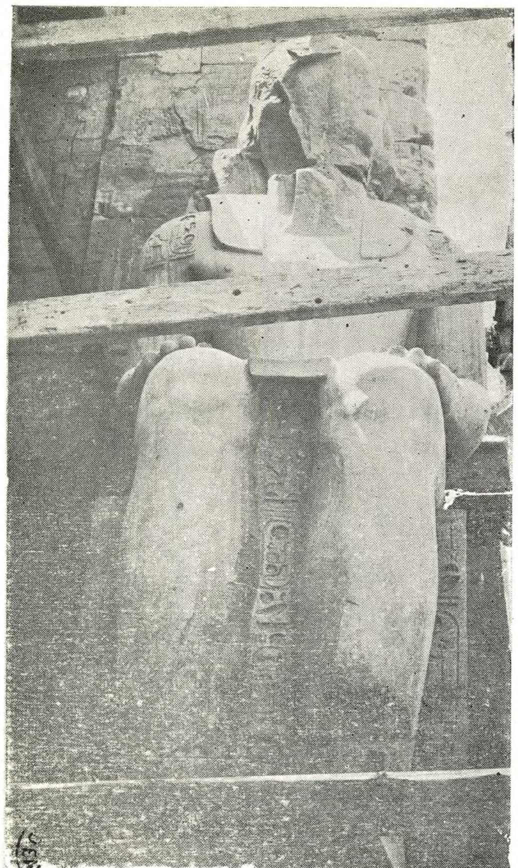
The temple of Luxor on the 27th. of june 1959.
(Taken by the author.)

Pl. XLIII



The clearance of the pylon - gate.

Pl. XLIV



(*a*) The colossus of Ramses II before restoration.



(*b*) The colossus after the restoration of its left eye.

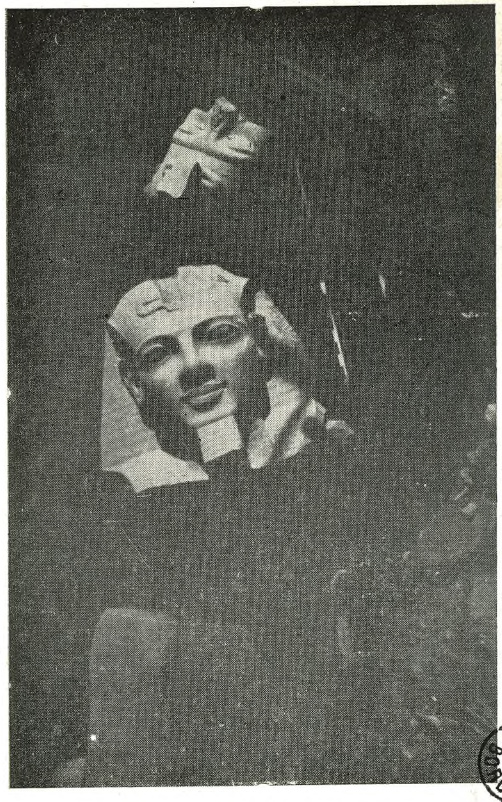


A head of gray granite found broken into several pieces.

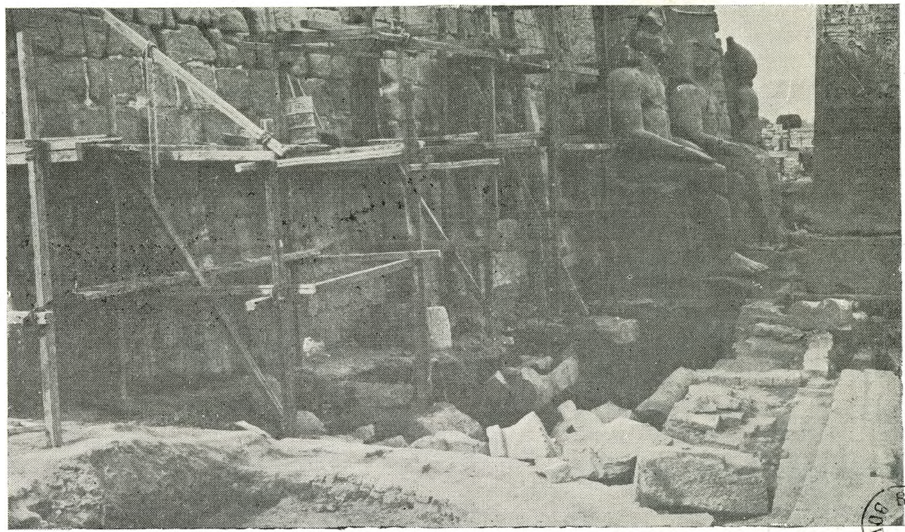


Inscription on the back of the broken crown.

Pl. XLVII



Two heads of the statues of Ramses II found broken in front of the east flank of the pylon.

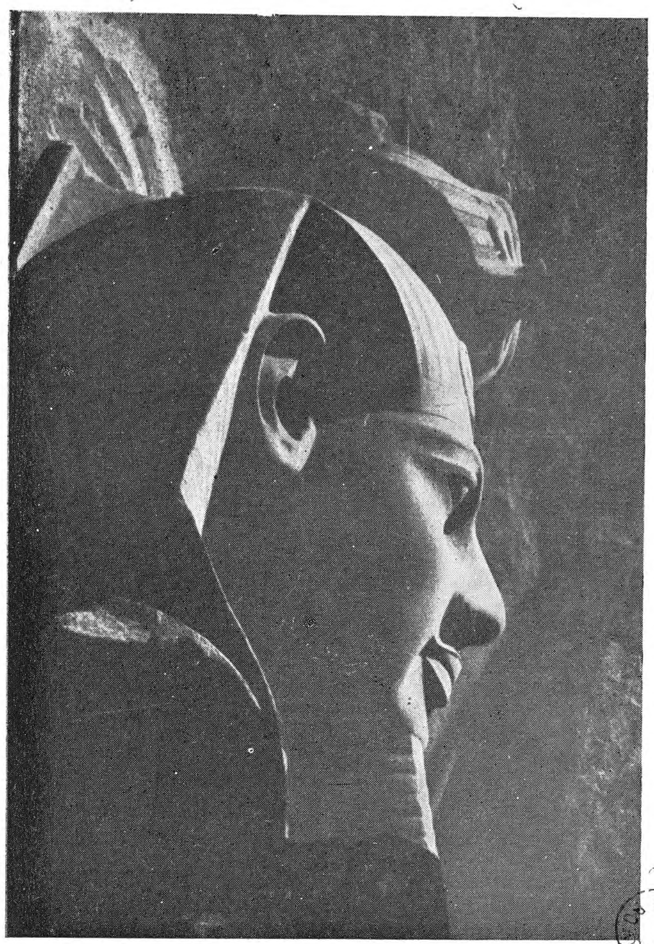


The area in front of the eastern flank of the pylon where the two heads were found.

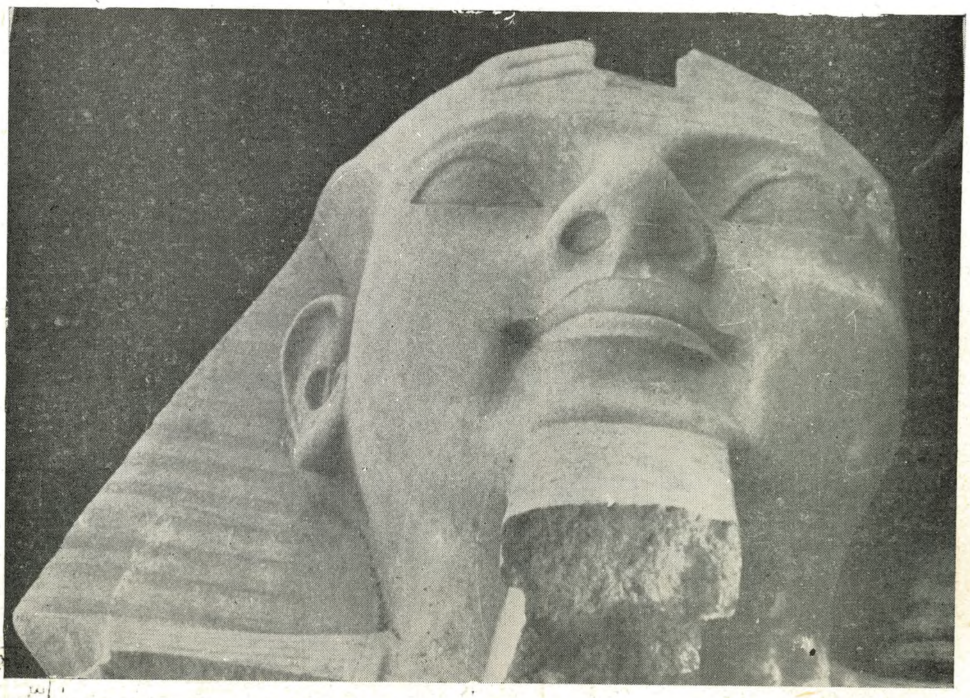


The head of Ramses II *in situ*.
(Taken by the author.)

Pl. L



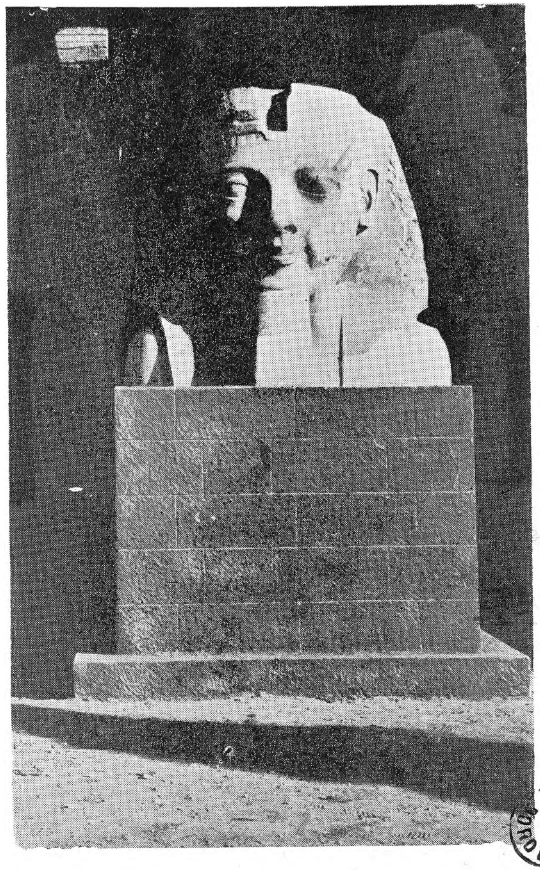
The head of Ramses II in profile.
(Taken by the author.)



A view of the same head showing the king smiling.
(Taken by the author.)

Pl. LI

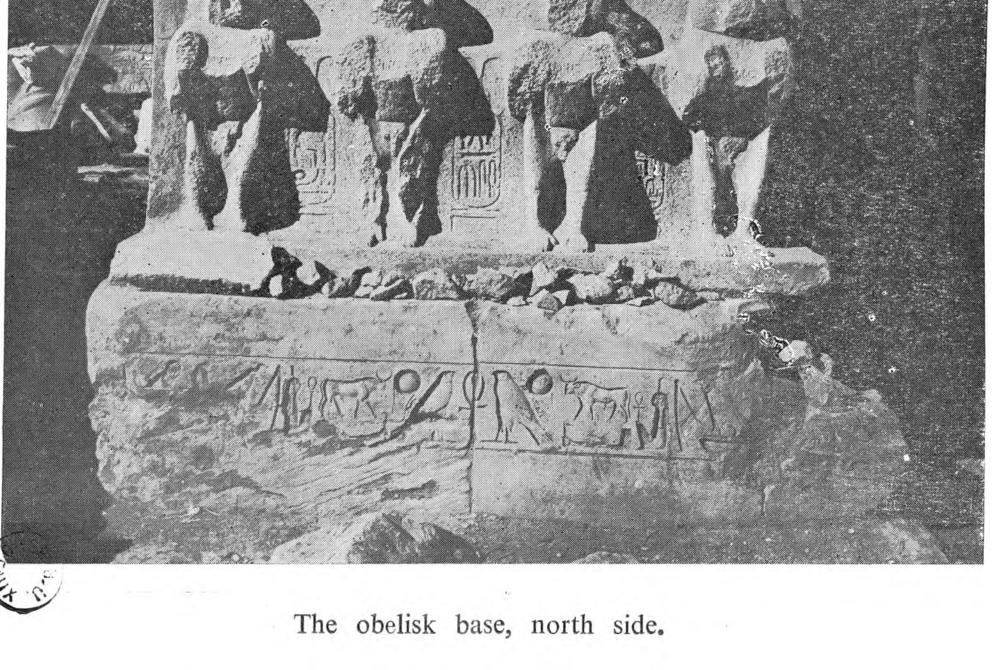
Pl. LII



The head of Ramses after its erection in the fore-court built by that king.
(Taken by the author.)



Inscription on the Back of the head.



The obelisk base, north side.

Pl. LIV



The obelisk base, east side.
(Taken by the author.)

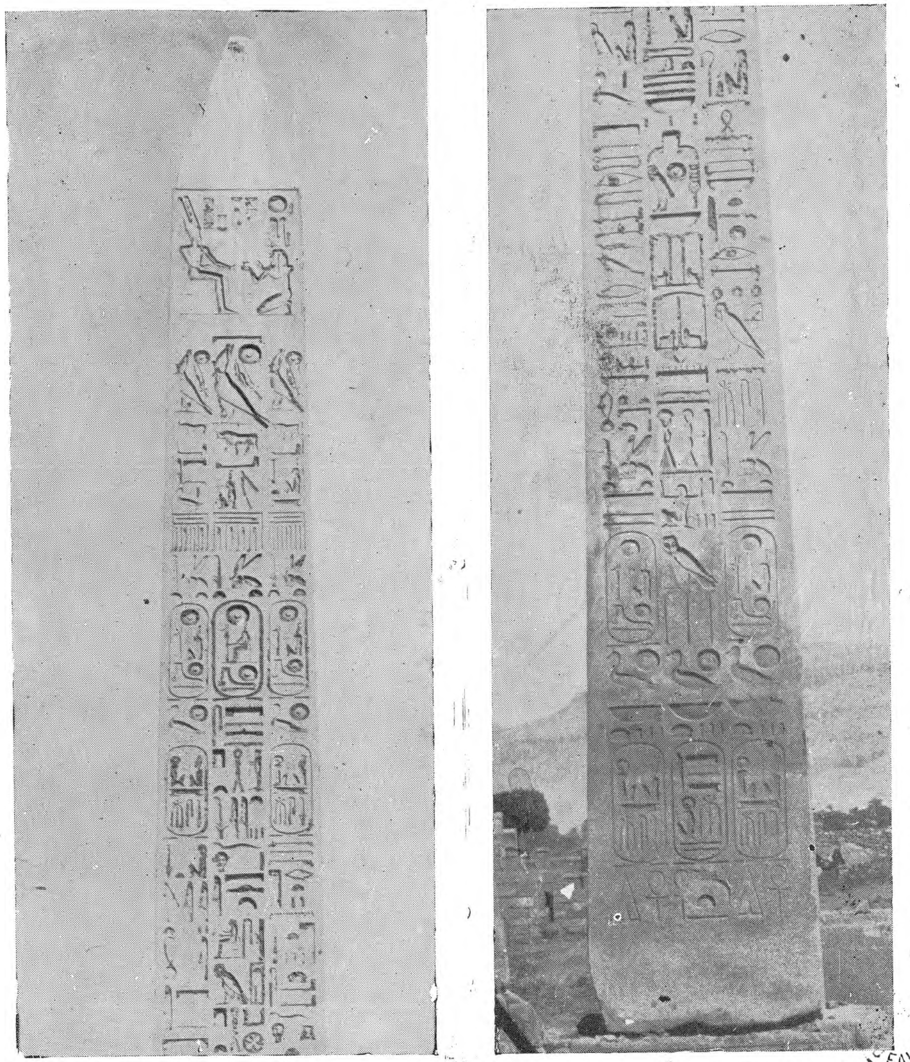


The obelisk, west side.



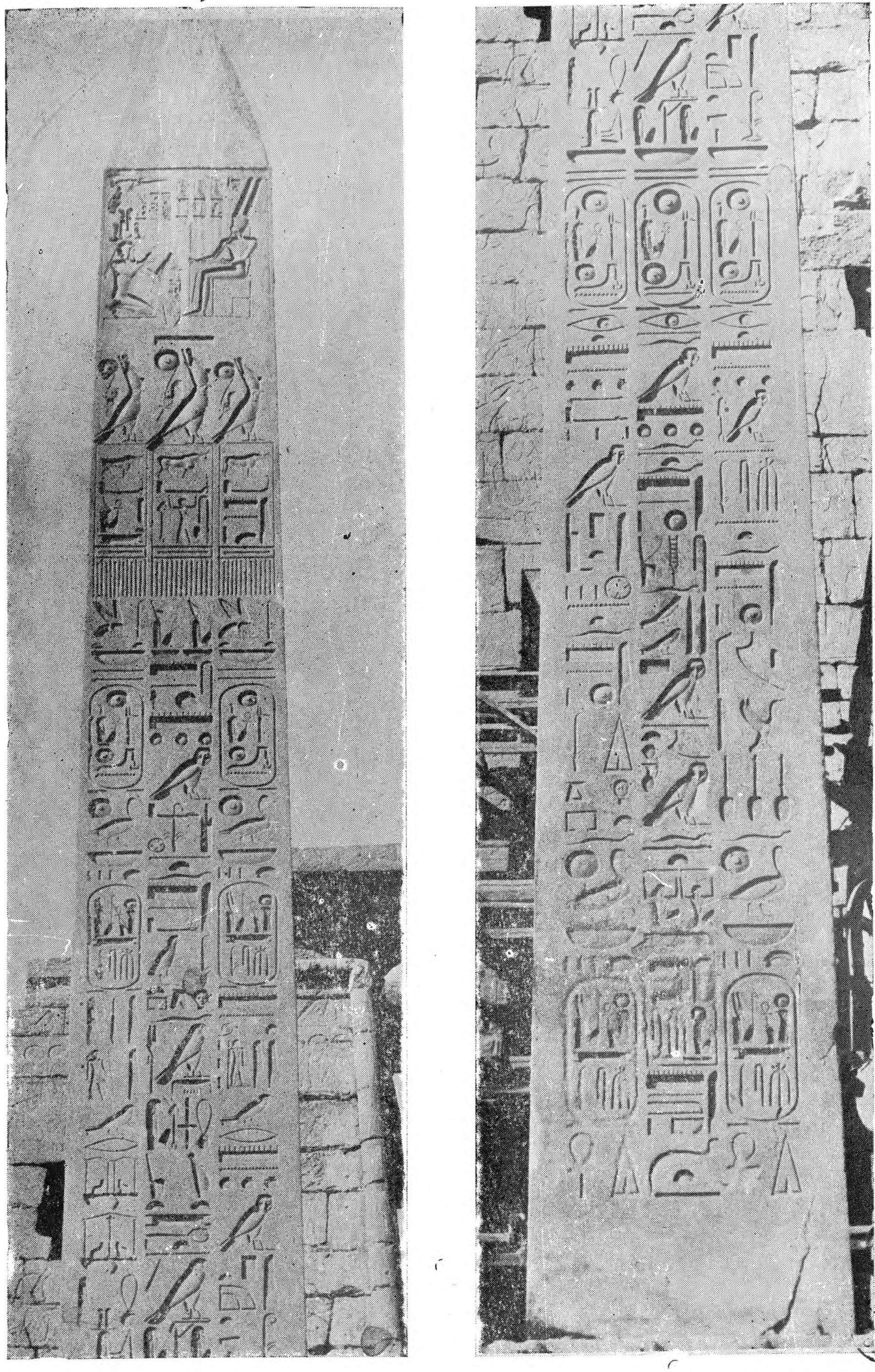


The obelisk, east side,
(Taken by the author.)

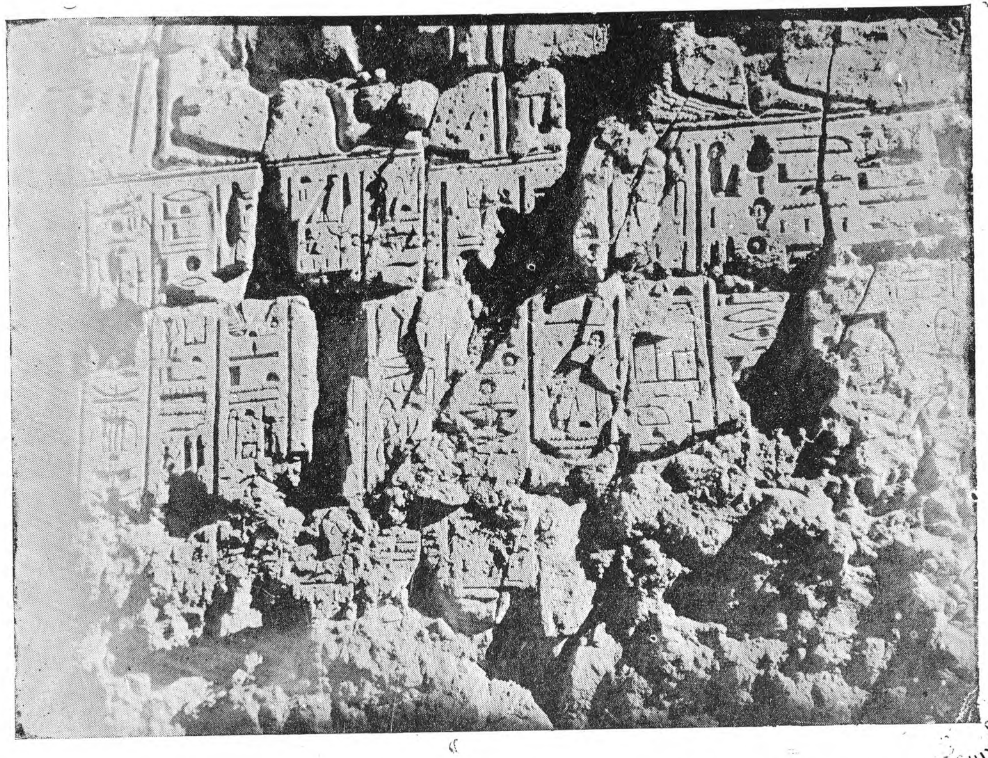


The obelisk, east side.

Pl. LIX



The obelisk, north side.



The Inscriptions on the back of the pylon where the breach took place.

Pl. LXI

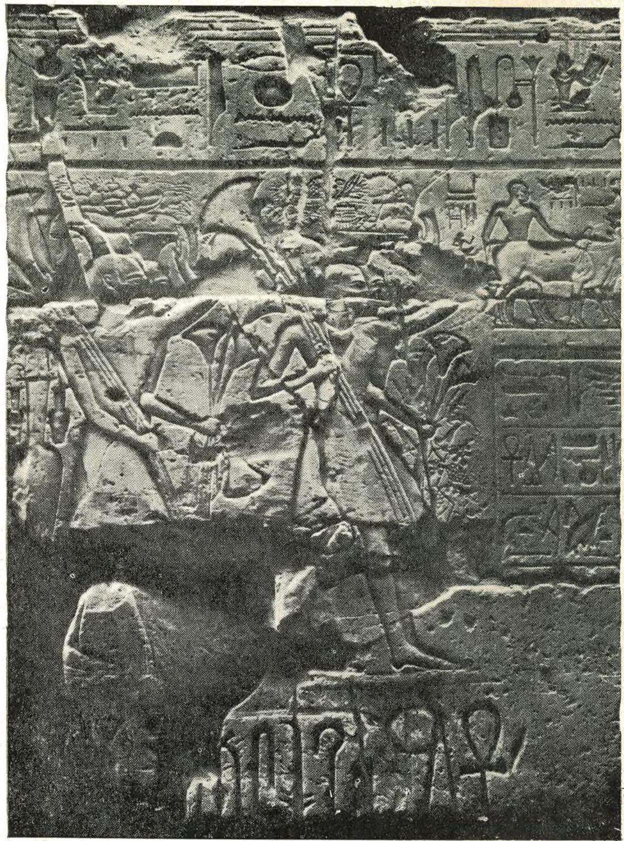


Entrance to the pylon.



(a) Detail of last. Daily offering brought to the temple.

Pl. LXII



(*b*) A gardiner bringing vegetable products.



(*c*) Continuation of last.



Ramses II attending a special celebration.

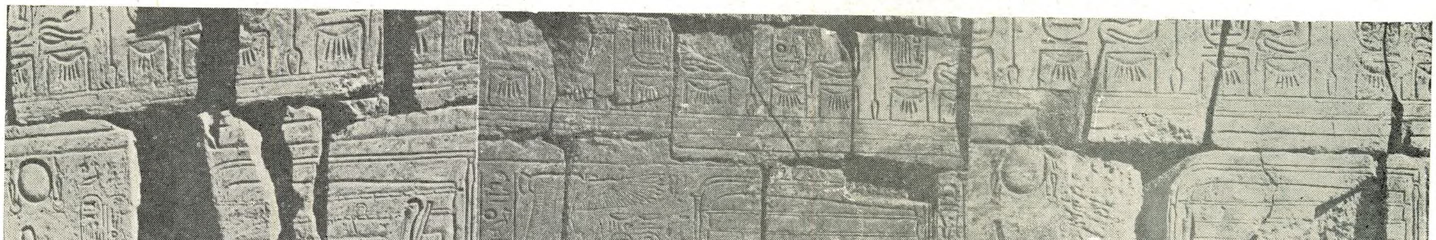
Pl. LXIII

Pl. LXIV

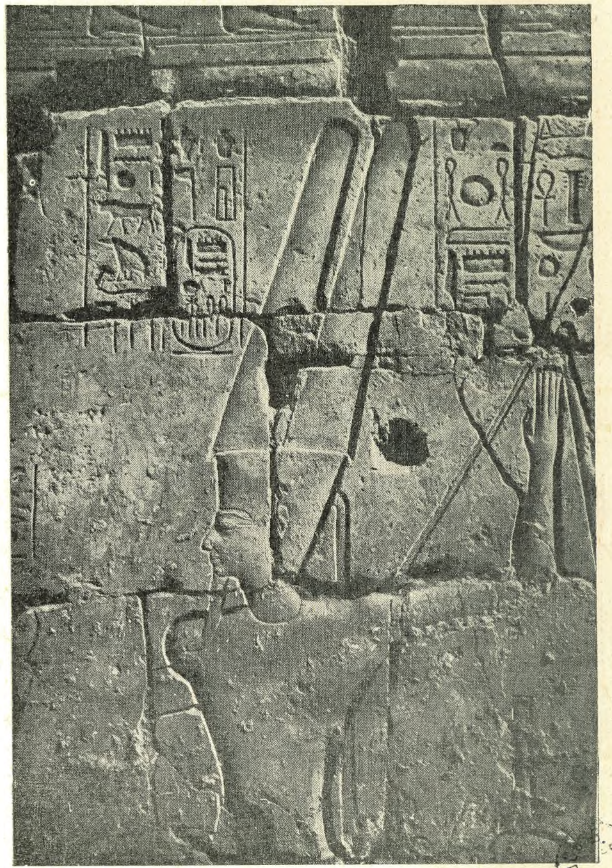


Scene on the back of the first pylon, secently discovered.

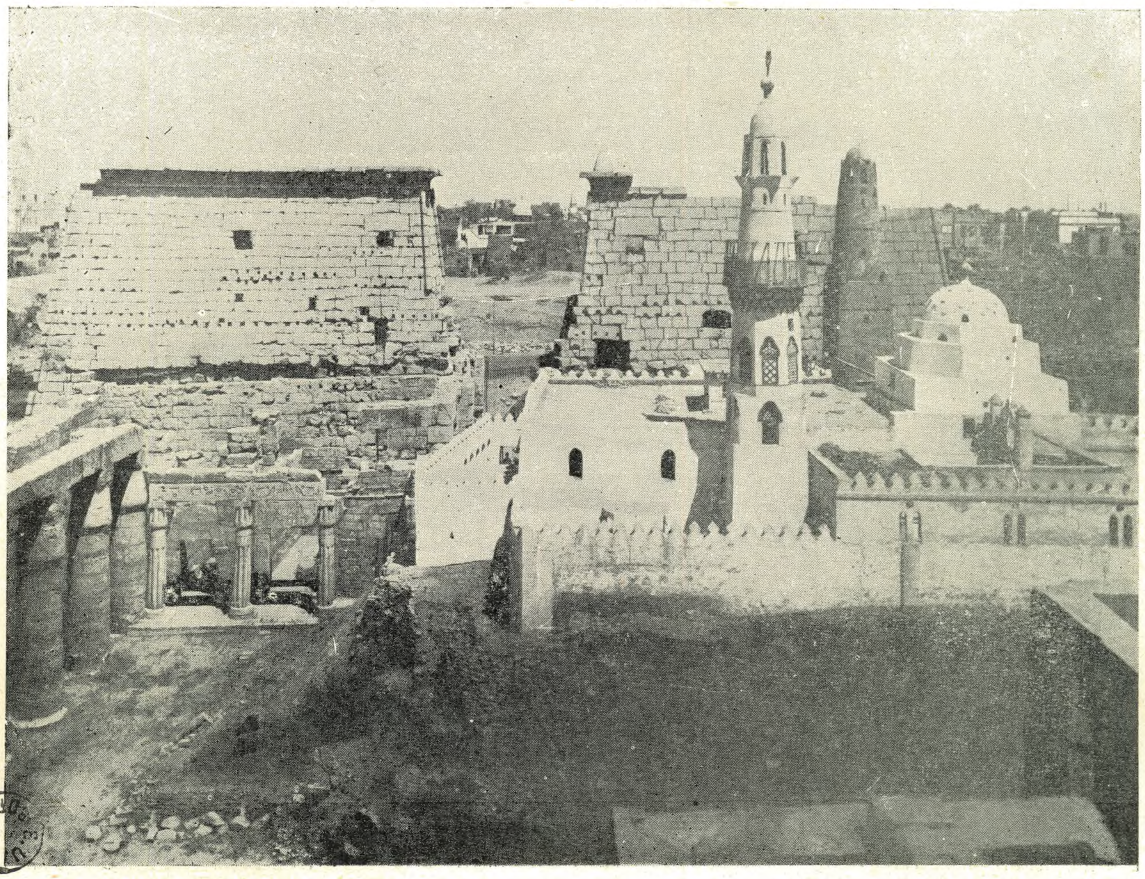
Pl. LXV



(*a*) Continuation of last. king before the gods.

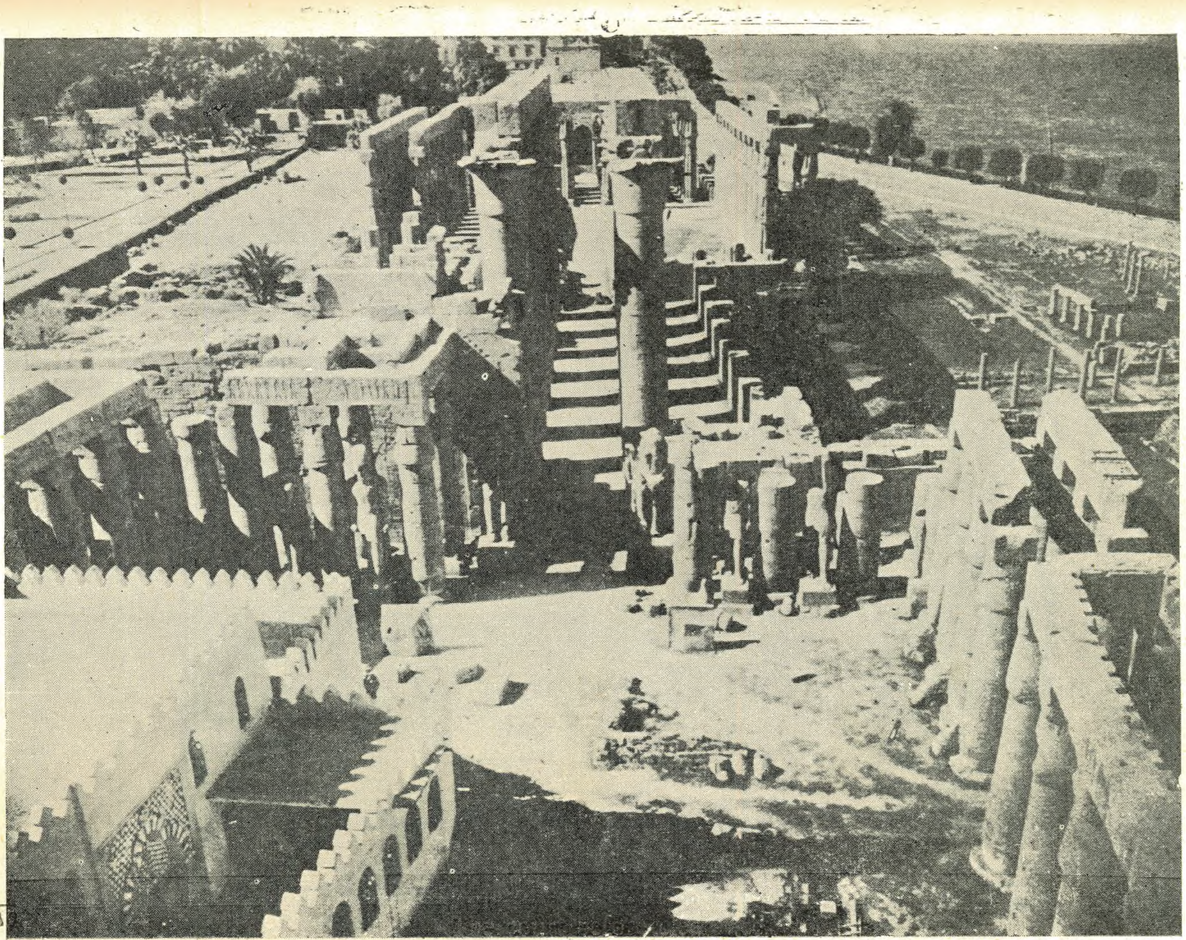


(*b*) Amun-Re-Ka-Mut-Ef.



The Count of Ramses II.

Pl LXVI



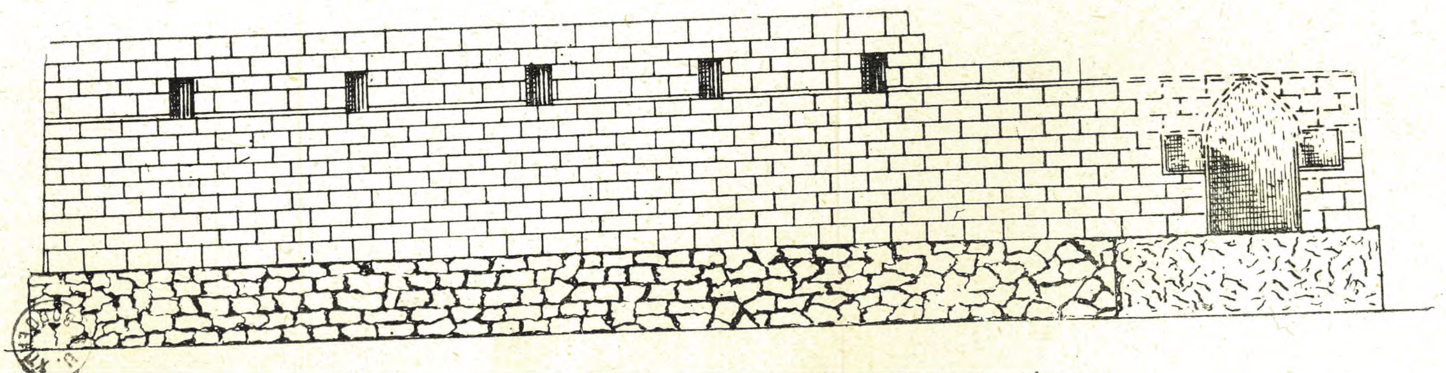
The court before clearance.

Pl. LXVII

Pl. LXVIII



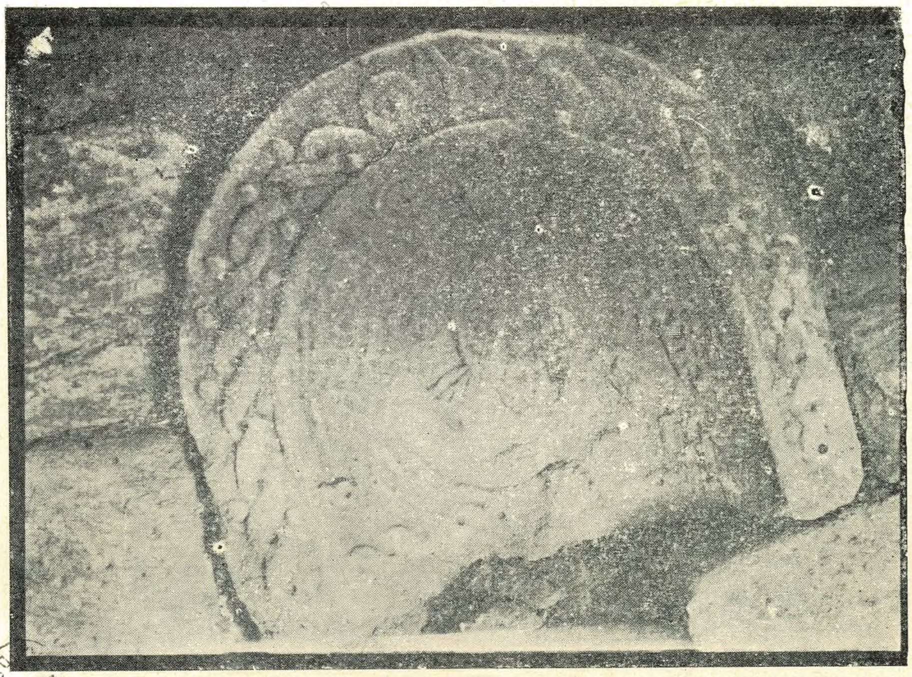
The Byzantine church found under the medieval mosque of Abul-Haggag.



The western façade of the Byzantine building. Reconstruction.

Pl. LXIX

Pl. LXX

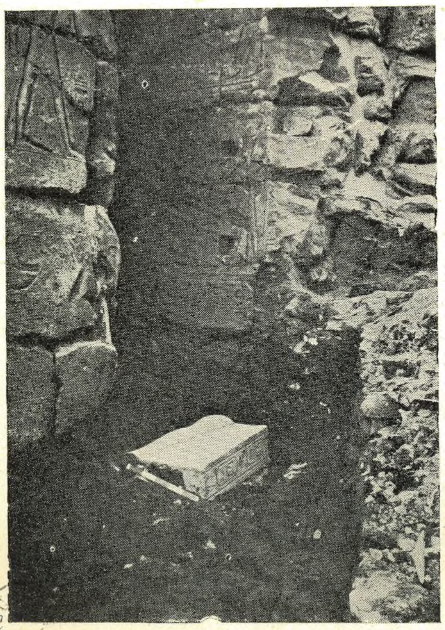


A niche adorned with an eagle found set in the south wall of the building.

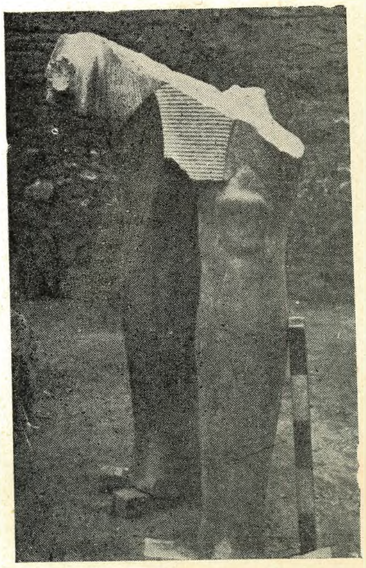


South side of the building after clearance. Lower parts of the statues of Merenptah and other objects were found on this site.

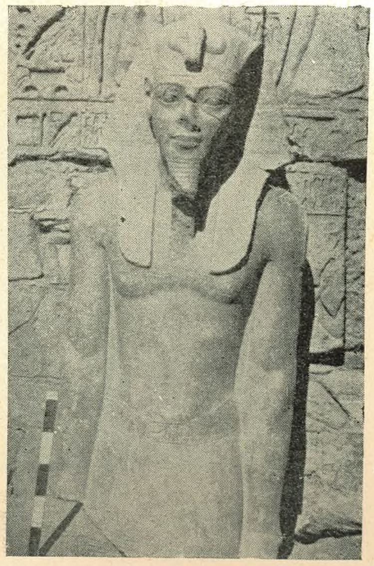
Pl. LXXII



(*a*) The lower half of a statue of Merenptah. *in situ.*



(*b*) The Lower half the statue

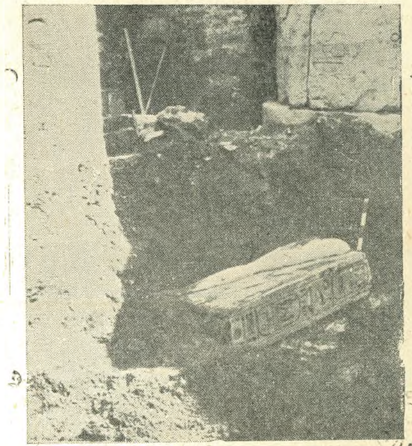


(*c*) The Upper half of the statue which was standing at the eastern gate.

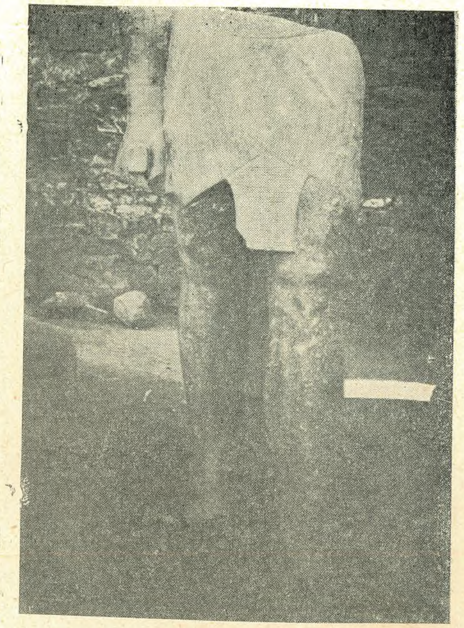
Pl. LXXIII



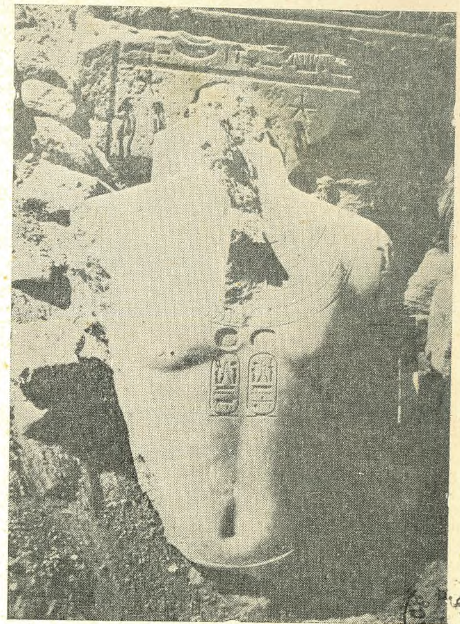
(*a*) A head of a second statue of Merenptah found in earlier excavations



(*b*) The lower half of the same statue discovered in the excavation.



(*c*) The lower half set up.



(*d*) The Torso of the statue.

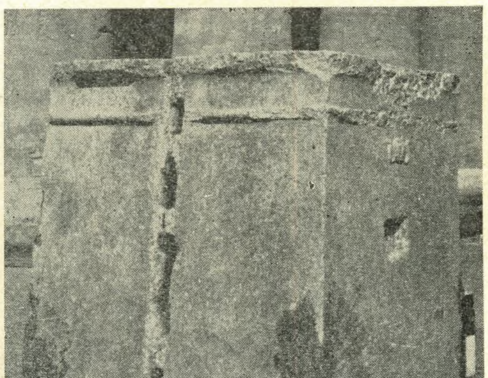


The two statues of Merenptah after the pieces were joined together.

Pl. LXXV



(*a*) A small statue of limestone.



(*b*) An alter of rose granite.

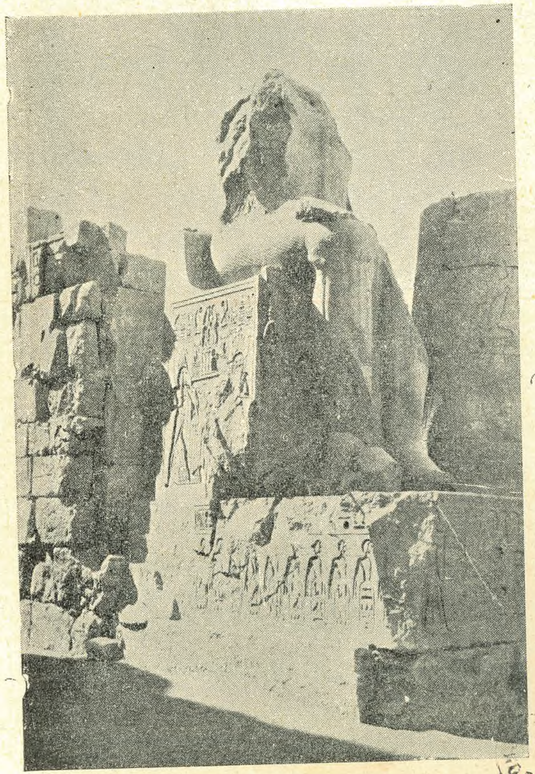


(*c*) A face of schist.



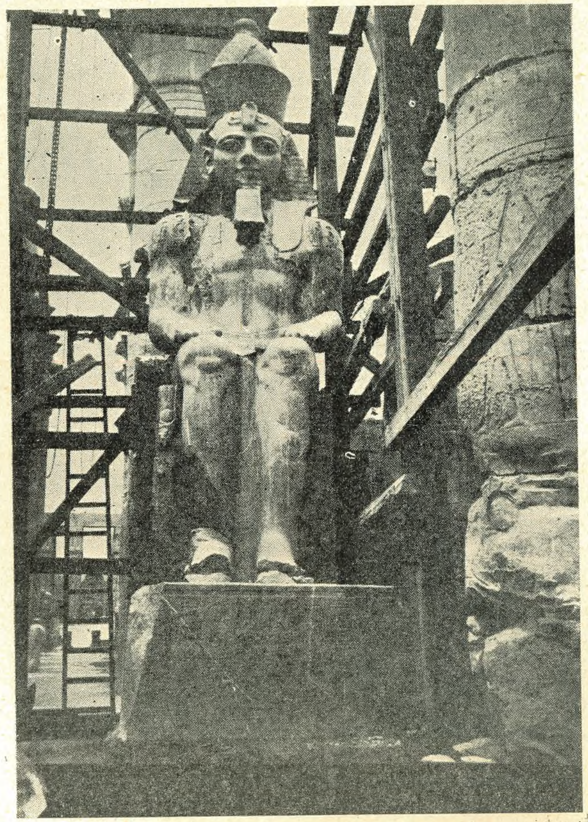
Coptic architectural pieces.

Pl. LXXVII



The colossus of Ramses II in the first court. Before Reconstruction.

Pl. LXXVIII

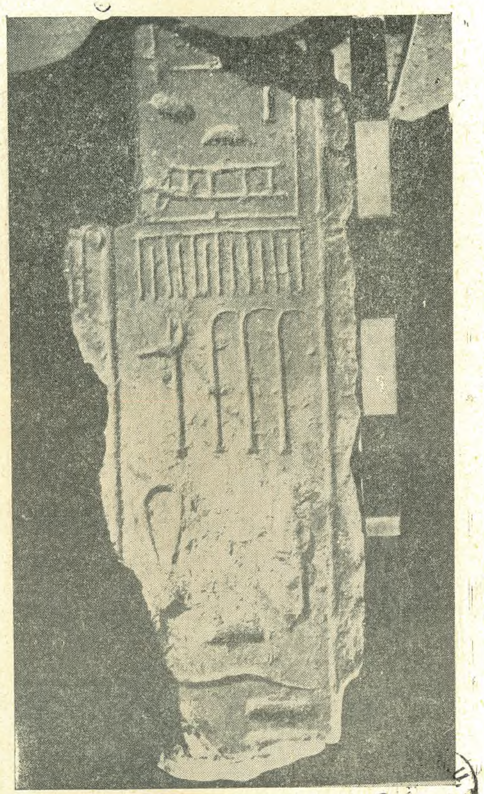


The Colossus after restoration.



A

Alabaster head of Amun-Re Ramses.

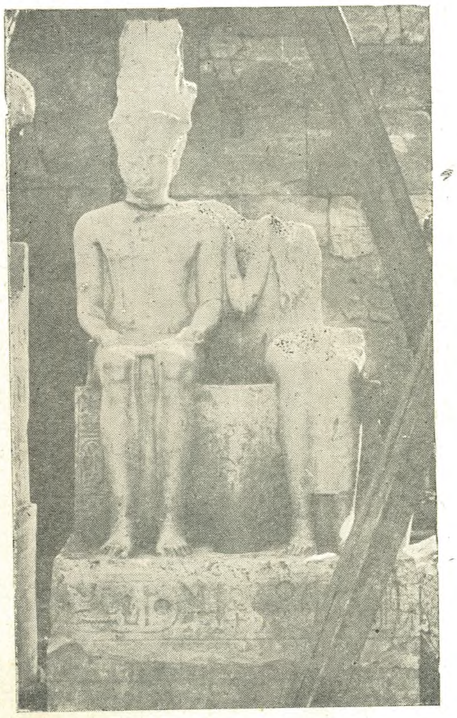


B

B. Inscription on the back of the head.

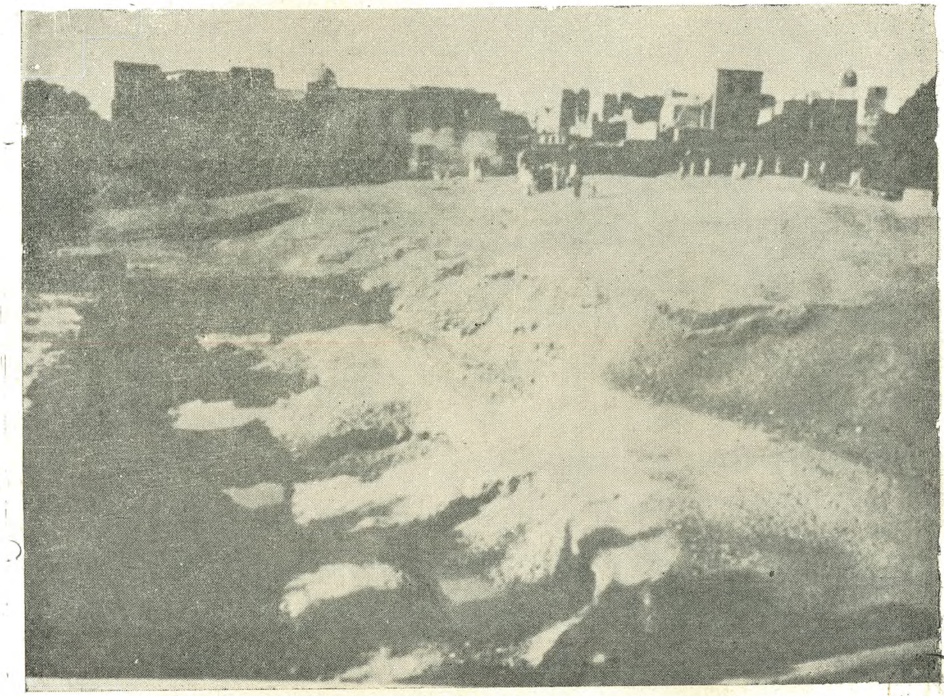


(*a*) The group statue of Ramses and his wife without heads.



(*b*) The statue with the head reconstructed.

Pl. LXXX



The cemetery of El-Mekashkesh before the excavation.

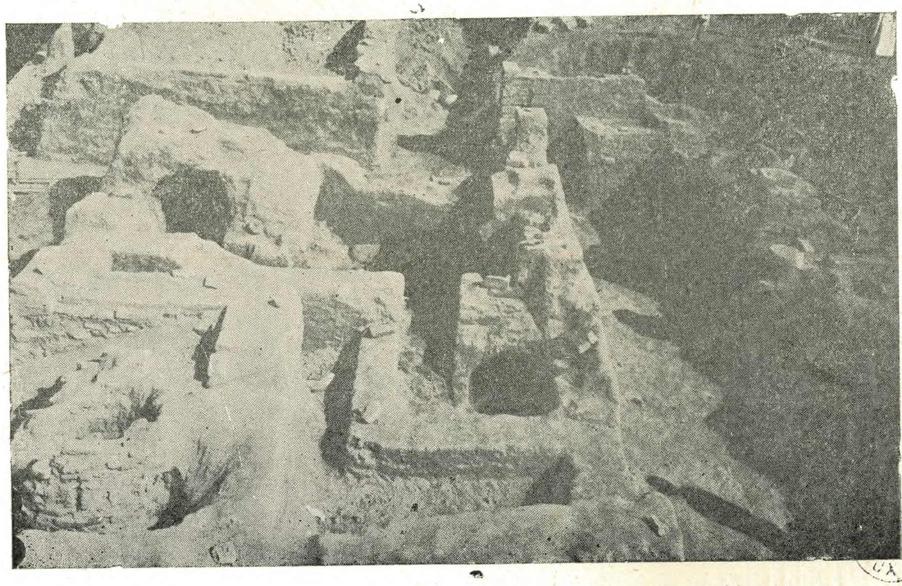


Blocks of limestone, bearing the inscriptions of Sety I, found in the debris.



Buildings of burnt bricks.

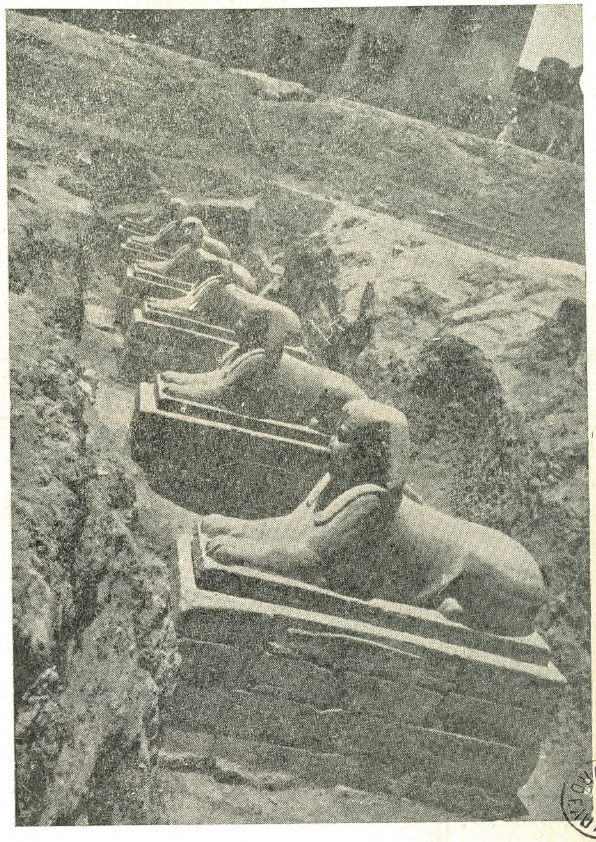
Pl. LXXXIII



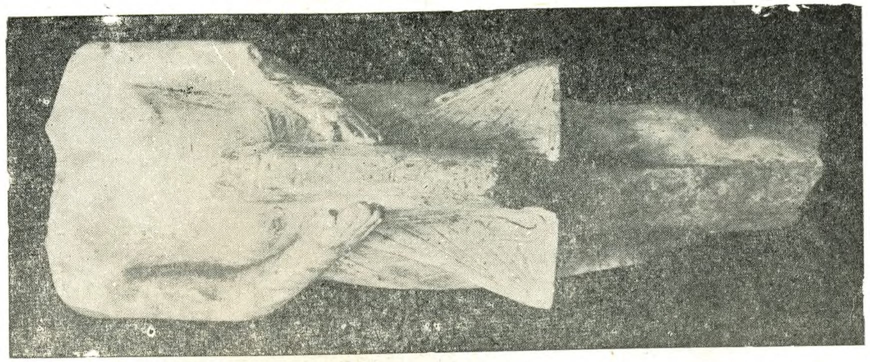
A house. Detail of last.

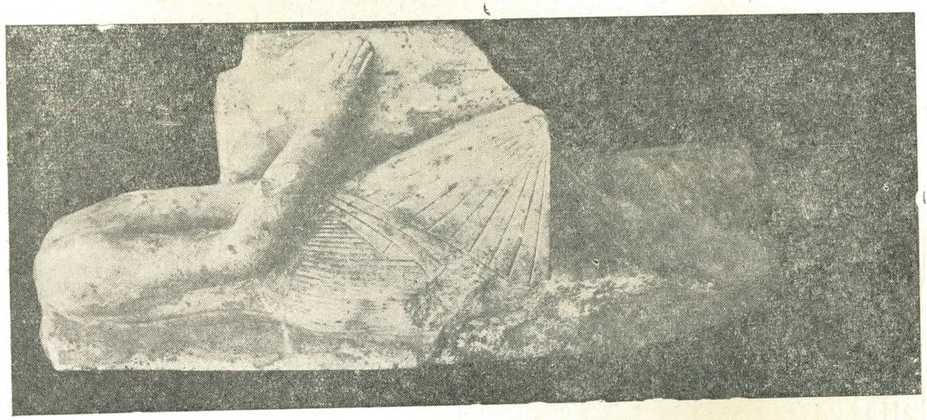


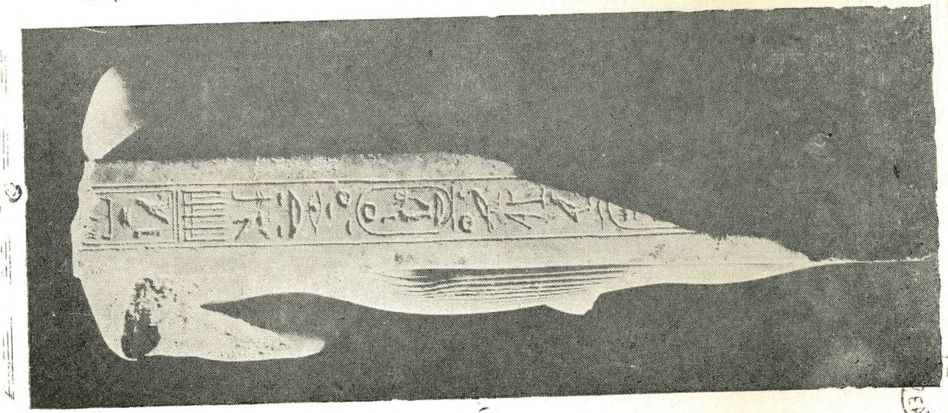
Cemetery of El-Mekashkesh. The discovery of more sphinxes.



The sphinxes after they were cleared.







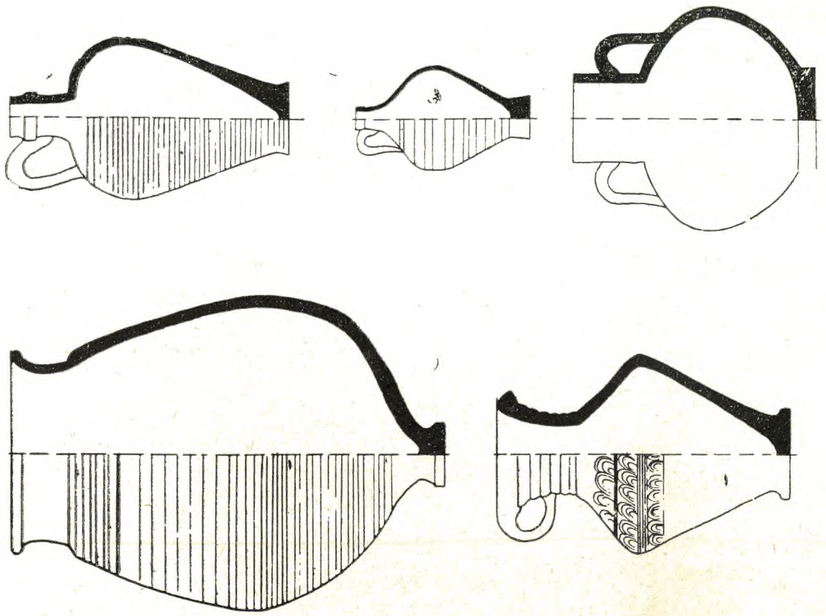
A statue of Amenophis III.



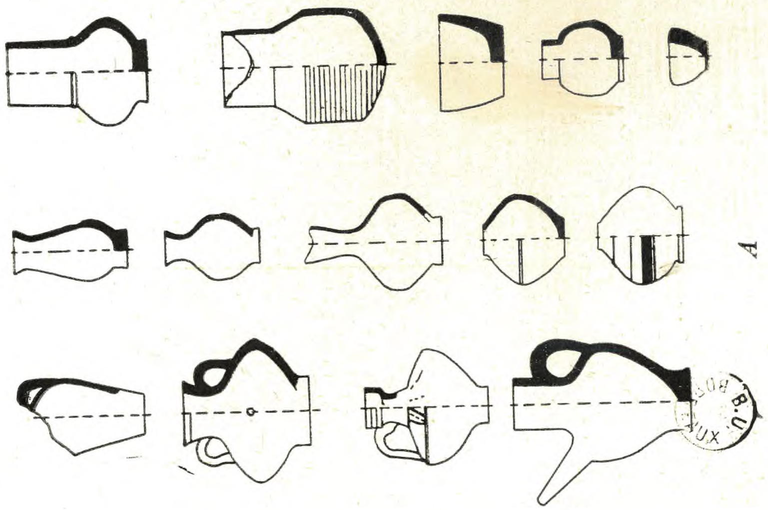
(*a*) A stela showing Ptolem/ (?) offering to Osiris and Isis.



(*b*) An offering table cf sandstone.

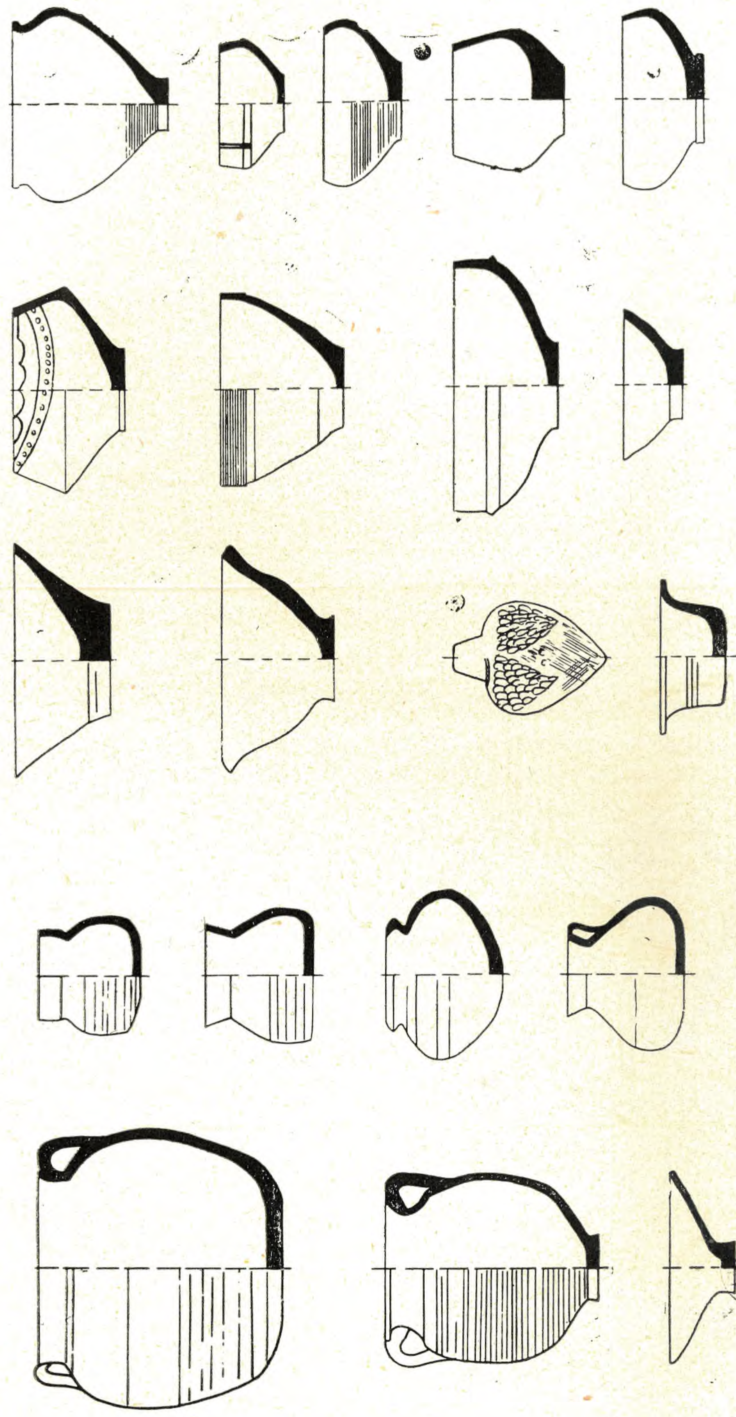


B



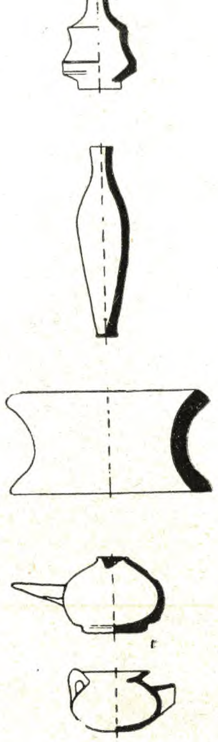
A

Pl. LXXXIX

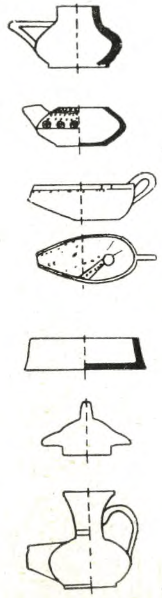


D

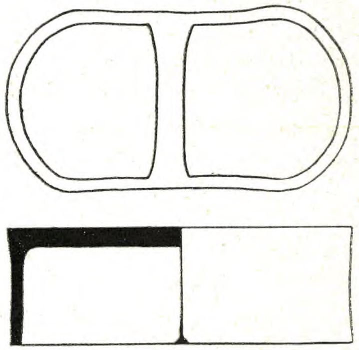
C



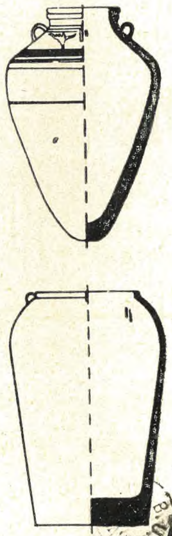
E



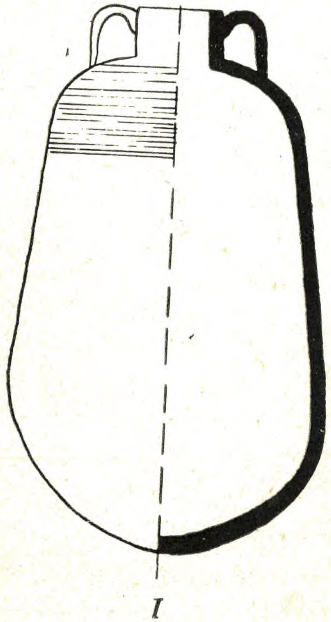
F



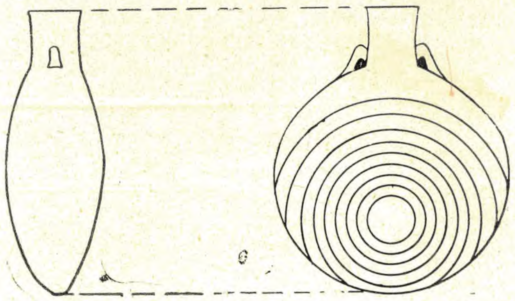
G



H

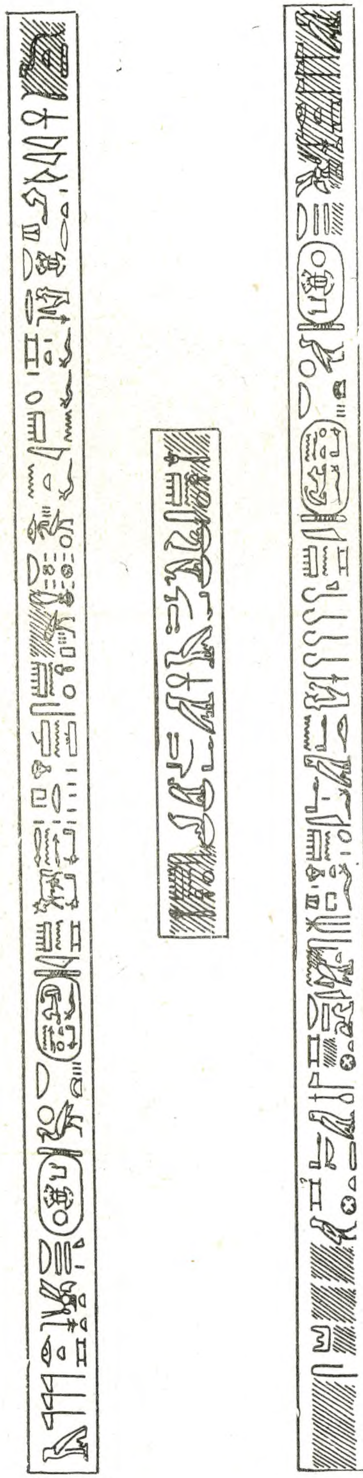


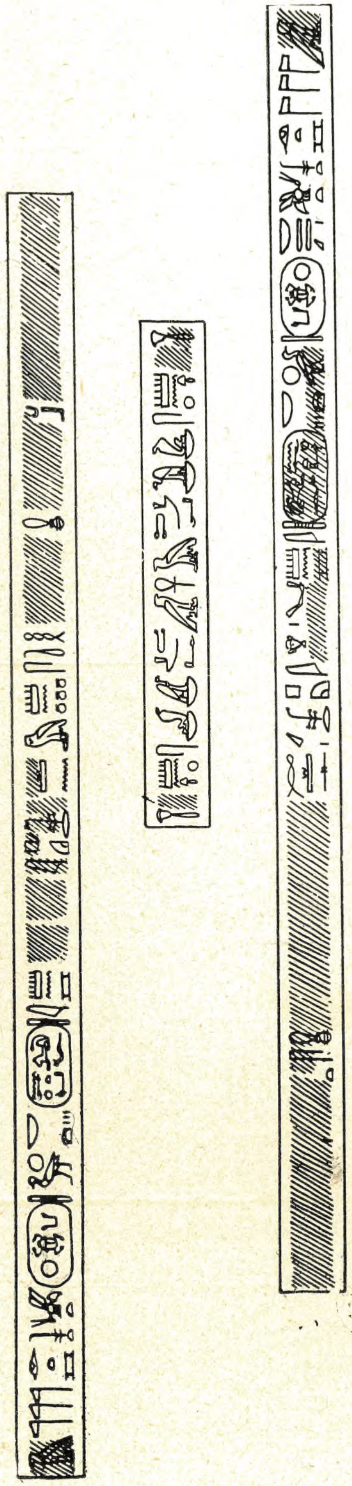
I

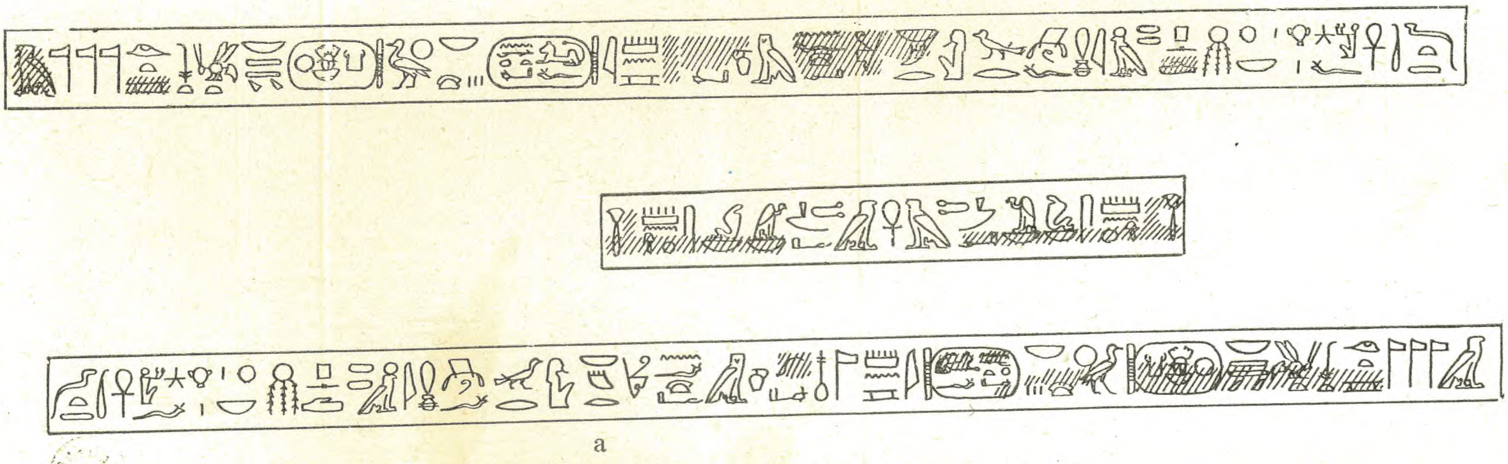


J

Pl. XC



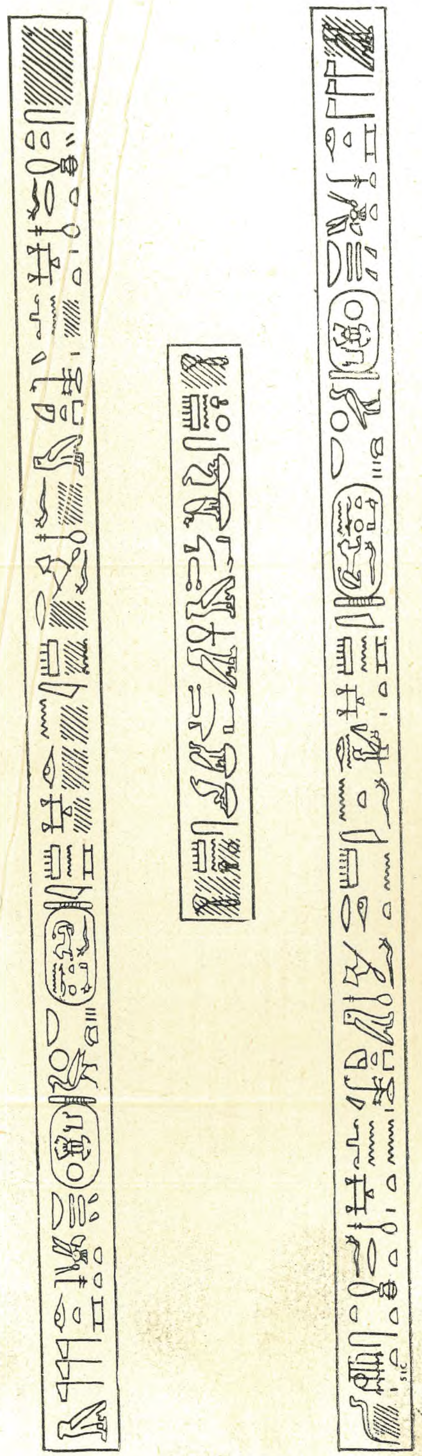




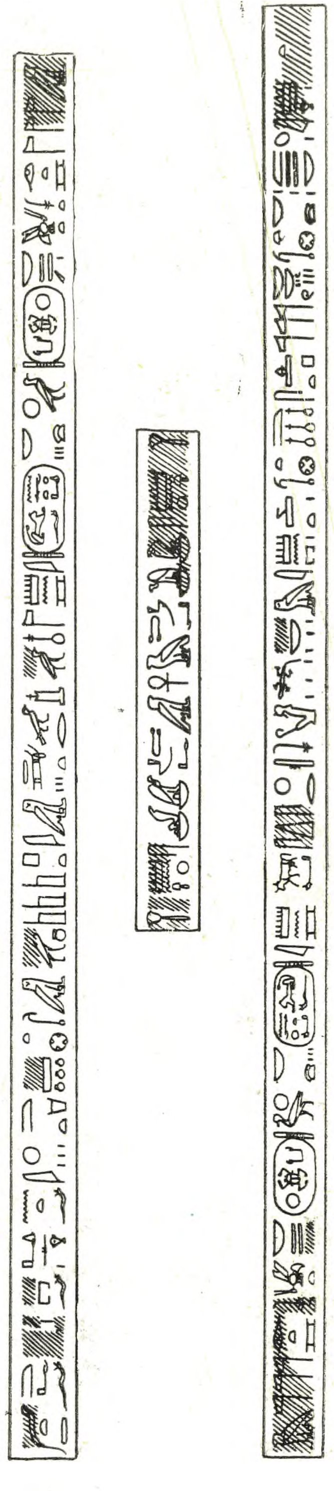
a : should read *nb r ḏr*

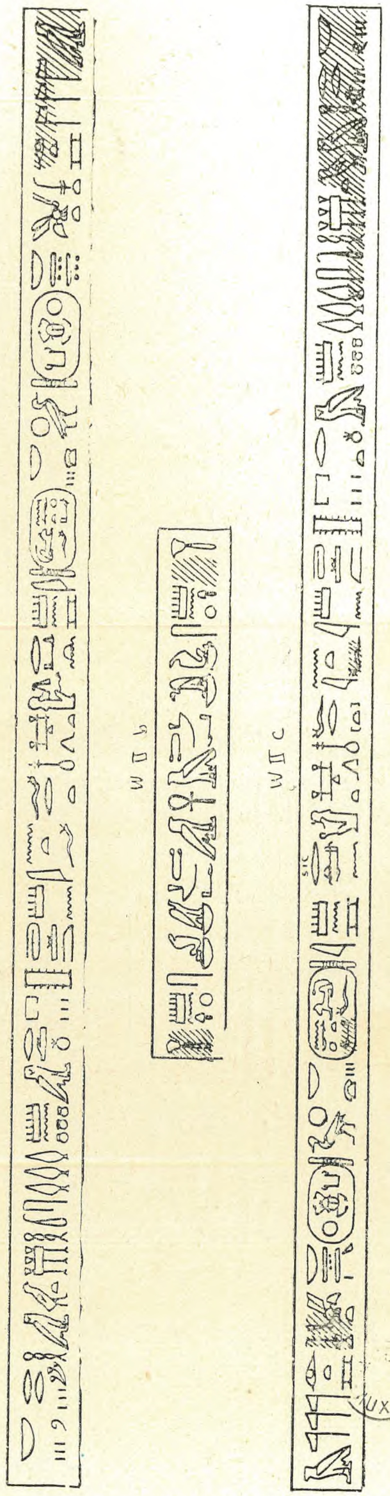
Pl. XCII

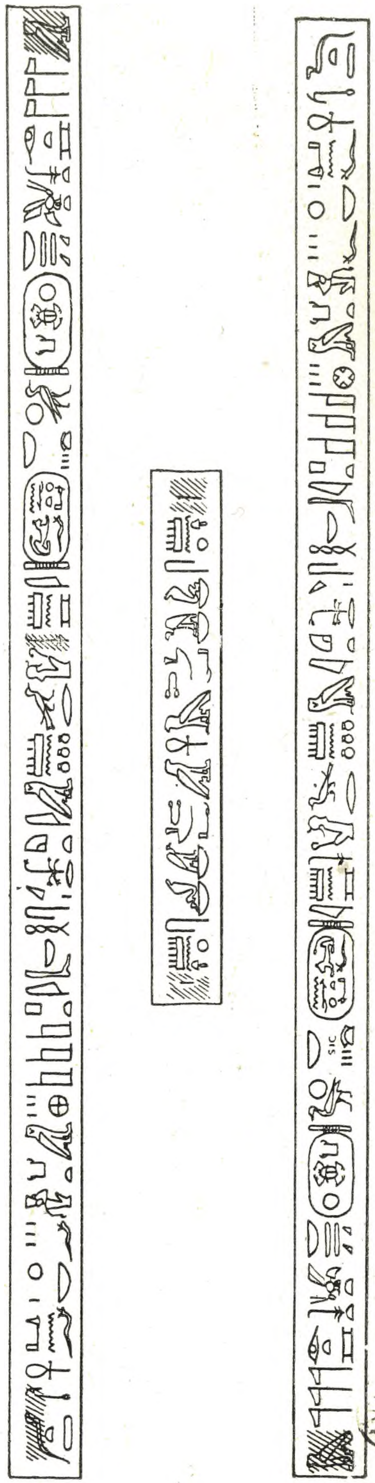
Pl. XCIII

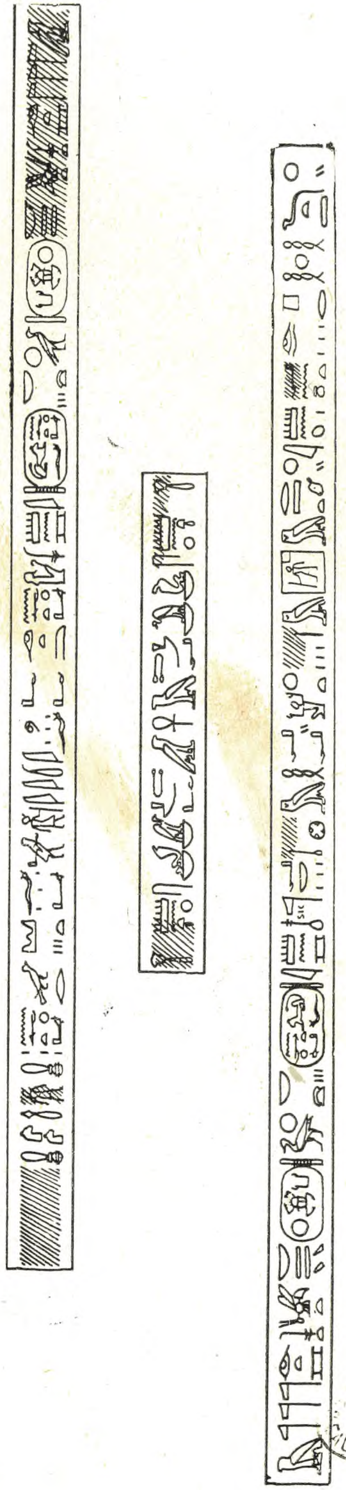


Pl. XCIV



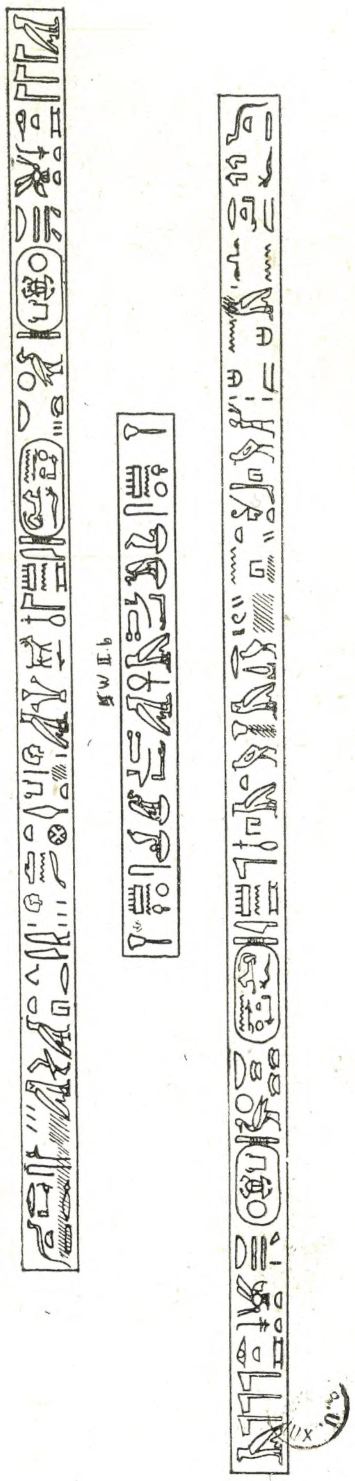

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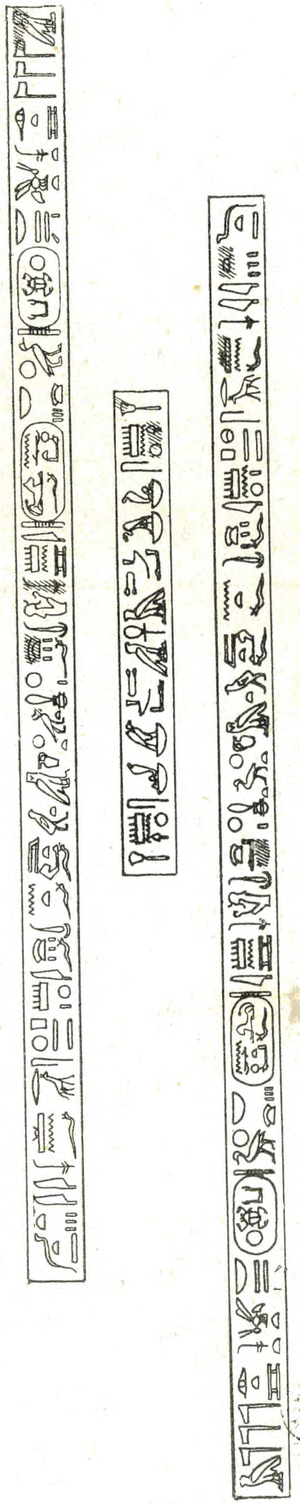


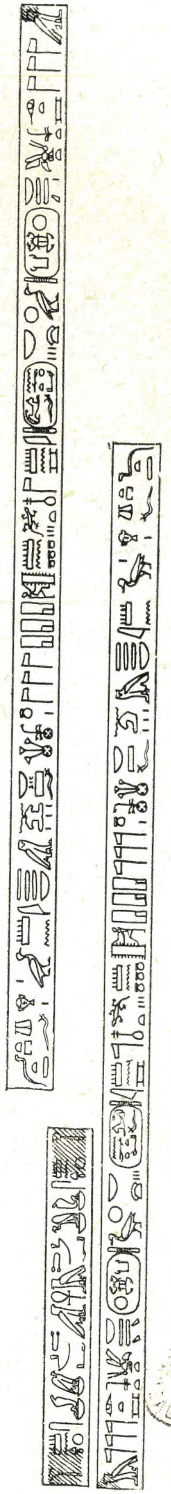


Pl. XCVIII





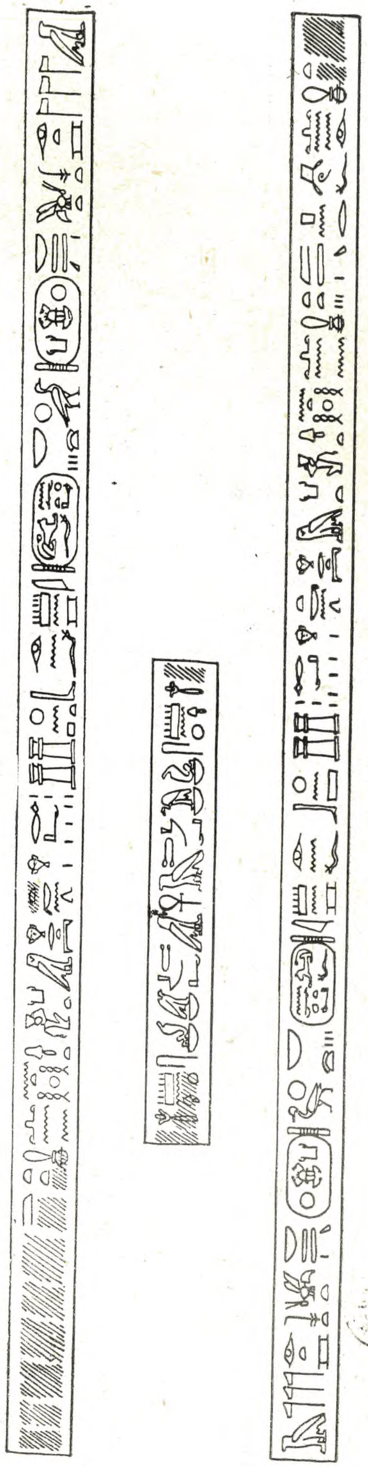


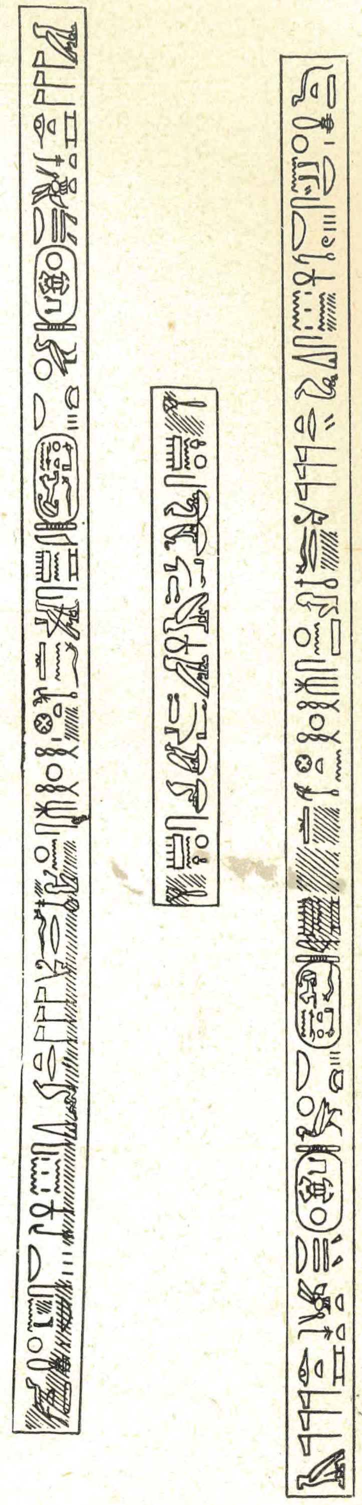


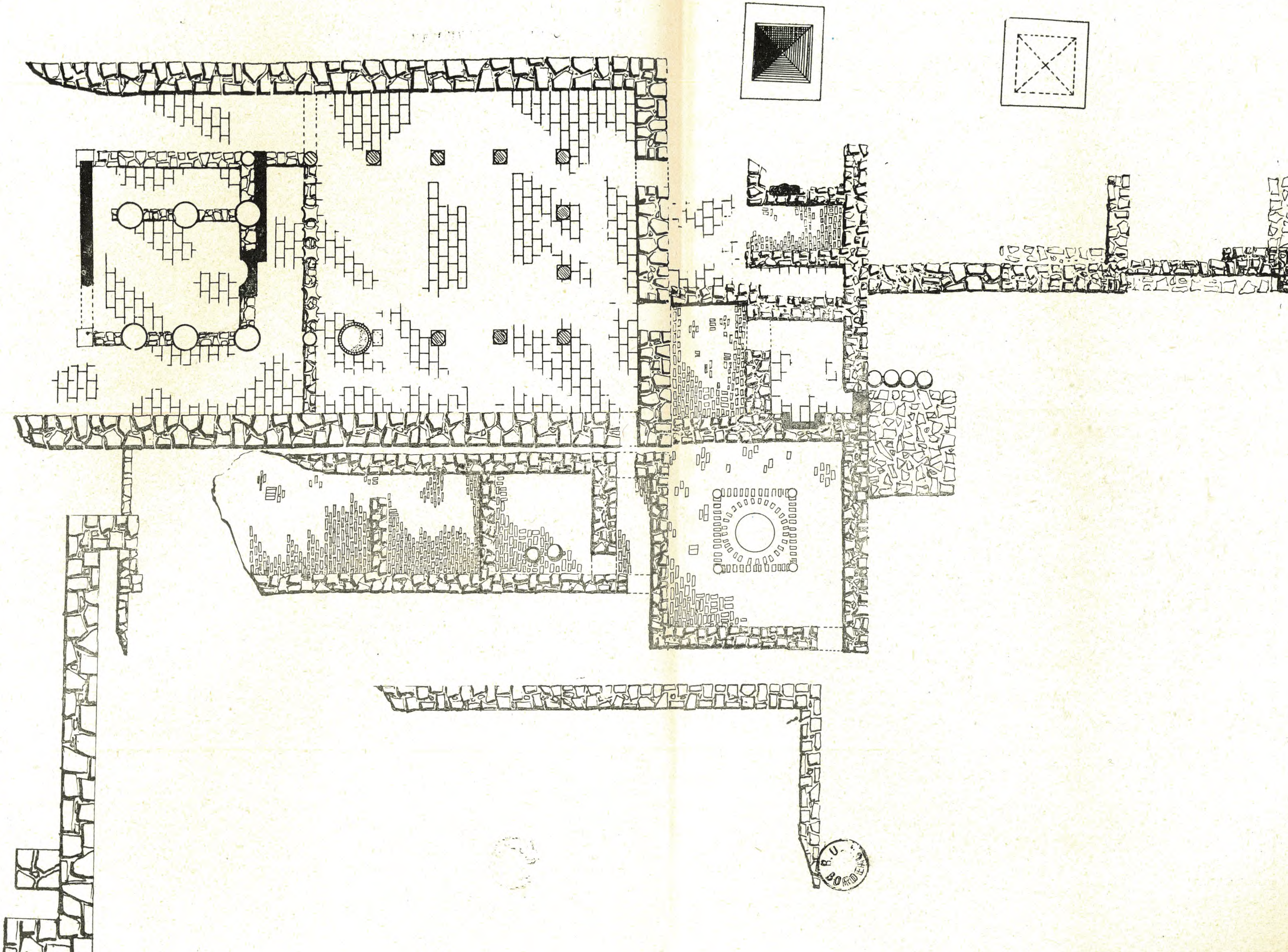
Pl. CII




Pl. CIII







Plan of the area of the churches.



PLAN OF THE EXCAVATED AREA. SCHEMA.

QUELQUES INSCRIPTIONS GRECQUES ET LATINES DU TEMPLE DE LOUXOR

PAR

HENRI RIAD

La plupart des inscriptions qui font l'objet de cet article sont gravés à l'entrée du pylone du temple sur le massif Ouest. L'entrée de ce pylone, bâti par Ramses II, a été récemment dégagée, et mon collègue, Dr. M. Abdel-Qader, les a mises au jour pendant ses fouilles en 1958-1959, et m'a autorisé à les publier [1].

Ces inscriptions sont gravées sur les assises inférieures du monument, à une hauteur qui ne dépasse pas deux mètres. La plupart des textes se groupent, l'un à côté de l'autre (*voir* pl. I). Ce sont des proscynèmes au dieu Amon, dieu principal du temple. Aucune autre divinité parèdre n'est mentionnée.

Les pélerins qui les ont gravées se rendaient à Thèbes au mois de Payni [2]. Pourquoi venaient-ils là à cette époque de l'année (mai-juin) où la chaleur est difficilement supportable ? Y avait-il une grande fête religieuse qui attirait dans la ville une affluence inaccoutumée ?

On sait que la fameuse " Fête de la Vallée" se célébrait à Thèbes pendant l'époque pharaonique. Le dieu Amon

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(1) Je remercie Mr. P. M. Fraser et mon collègue Dr. Abdel Latif Ahmed Ali, professeur de Papyrologie à l'Université du Caire, pour leur aide bienveillante dans quelques lectures.

(2) Sur huit inscriptions datées, cinq sont du mois de Payni, deux du mois d'Epiph et une du mois de Phamenôth.

sortait en barque du temple de Karnak et traversait le Nil pour visiter les temples funéraires de la rive gauche [1]. On continua à célébrer cette fête sous les Lagides ; elle portait alors en grec le nom de διάβασις τοῦ μεγίστου θεοῦ "Αμμωνος εἰς Τὰ Μεμνόνεια [2]. Dans le procès bien connu d'Hermias, une phrase du plaidoyer de ce dernier nous renseigne sur le fait qu'une διάβασις d'Amon avait lieu au mois de Payni [3]. C'était donc à l'occasion de cette fête que les pélerins venaient visiter le temple de Louxor. Ceux qui s'y rendaient au mois suivant, Epiph, attendaient probablement que la procession reviennent de l'Ouest après la visite que faisait le dieu aux temples.

Quelques inscriptions sont datées. Quant à celles qui ne le sont pas, à en juger par les indices qui ne peuvent pas égarer beaucoup, elles appartiènnent à la même époque gréco-romaine.

1. Ce texte se trouve à l'extrême gauche de la partie saillante du mur de l'entrée avec cassure du bloc au début des lignes. Haut à partir du sol : 1 m. 45. Dimensions : largeur du texte 81 cms., haut. 22 cms., lettres 3 cms. Cinq lignes (la ligne supérieure fait partie d'une autre inscription, complètement détruite. Gravure profonde et assez large.
A noter les formes carrées Σ, ⊏, E et Ω
Epoque romaine (?). (Pl. I, à gauche en haut)

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(1) Voir Foucart : *BIFAO* XXIV (1924) La belle Fête de la Vallée pp. 1. et seq.

(2) Voir A. Bataille : Les Memnonia p. 89

(3) Foucart : ibid p. 18; K. Sethe : Amun und die acht Urgötter von Hermopolis p. 11; *U P Z I*, p. 85.

]ων Απολλω[
Τὸ Π]ροσ Κύνημα
"Αμ]μωνι Διονυσίου Καὶ
ʽι]ερωνύμου Θερευτίου
'Α[Θη]νόδωρος
]ος Σαρᾶτος
]ς Καὶ τῆς μητρὸς μοῦ.

ll. 4-5 Thereutis est-il le père d'Hierônymos ? Ou bien est-il une autre personne du même groupe ? Même problème en ce qui concerne Saras.

" Proscynème à Amon, de Dionysios et d'Hiérônymos fils de (?) Thereutis et de .... fils de (?) Saras et de .... et de ma mère ".

2. Au-dessous de la première inscription et un peu à droite. Haut. à partir du sol 1 m. Dimensions : largeur du texte 52 cms ; haut. 15 cms. lettres 3 cms. Quatre lignes, gravure légère et fine. (Pl. I)

Epoque romaine.

("ετους) ι ʽΑδριανοῦ φαμενώθ $\overline{ΚΑ}$ Προσ-
εκύνησα Διοσκορᾶς
Τὸν "Αμμω-
να 'επ' ἀγαθῷ

" L'an 10 d'Hadrien, le 21 de Phamenoth. (Moi) Discoras, j'ai fait proscynème à Amon pour une bonne intention ".

La date est du 17 Mars de l'an 126 de notre ère.
La partie à gauche du ce texte est occupée par un dessin, représentant le buste d'un personnage à tête de chat ou de lionne coiffée d'une couronne. Il représente, probablement, la déesse Mout, épouse d'Amon, qui, par assimilation à d'autres déesses avait parfois une tête de lionne [1].

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(1) Voir Drioton - Vandier : *L'Egypte* (1952) p. 69.

3. Sur un bloc, à droite de la première inscription. Haut à partir du sol 1 m. 50. Dimensions : largeur du texte 55 cms. haut. 25 cms. lettres 2 cms. Dix lignes, gravure assez profonde. En ce qui concerne la paléographie, il faut noter la forme ϙ pour l'omicron (ll. 3 et 4) et le Γ avec la seconde branche plus courte. Ce texte date probablement de la fin de l'époque ptolémaïque ou du début de l'époque romaine et l'an 30 serait celui du règne d'Auguste, c'est-à-dire l'an 1 av.-1 de notre ère. (Pl. I)

1. Π.[τ]ῆσ[ις] Πορατοῦ ὅς καὶ Ἰ[σί]δω[ρος
ἥκω εἰς Διόσπολιν
Καὶ Προσκεκύνηκα Τὸν Ἄμμωνα
Τὸ Προσκύμημα Ἀμμοναρ[ί]ου Τῆς μητ[ρὸς
5. Καὶ Ἀμμ[ο]ναρίου Τῆς ἀδ.φλῆς
Καὶ φιλοῦτος Τῆς ἀδελφῆς
(ἔτους) Λ ἐπὶφ [.] ζ
Καὶ Ἀμμ[οναρίου τοῦ
Παιδιου [ ] Και [ ] ημουτος τῆς
10. γυναικὸ [ς] εὐτύχ[.ι]

ll. 7-8. La date marque la fin de l'inscription. Le scribe après avoir gravé les noms des membres d'une famille, en ajouta d'autres, probablement du même groupe. " (Moi) Petesis, fils de Poratos, nommé aussi Isidoros, je suis venu à Diospolis et ayant rendu hommage à Amon, (j'ai fait) le proscynème d'Ammonarion, ma mère, et d'Ammonarion, ma soeur, et de Philcus, ma soeur. L'an 30, le 16 (ou 26) d'Epiph. Et d'Ammonarion, fils de Paidio .... et de ..... son épouse .... bonne chance".

4. A gauche du texte précédent qui est encadré pour le séparer de celui-ci. Haut. à partir du sol 1m. 30. Dimensions : largeur du texte 18 cms., haut. 13 cms., lettres 2 cms. Quatre lignes d'une gravure légère et fine. Epoque ptolémaïque. (Pl. I)

Δαμιωνὸς
Δαμοκράτου
Προσ.κύνησα
Τὸν Ἄμμωνα

l. 1. La ligne qui sépare le texte No. 3 de celui-ci passe au milieu de l'écriture et rend la lecture un peu douteuse. Cela prouve que ce texte est entérieur au no. 3

" (Moi) Damiônos, fils de Damocratès, j'ai fait proscynème à Amon ".

5.—Au dessous du précédent. Haut. à partir du sol 1m. 15. Dimensions : largeur du texte 25 cms., haut. 12 cms., lettres 3 cms. Trois lignes, gravure profonde. (Pl. I)

Τὸ Προσκύνημα οι[ ] ος
ισεφαλαινης
Του. [

6.—A l'extrême droite de la partie saillante du mur de l'entrée. Haut. à partir du sol 1m. 45 Dimensions: largeur du texte 53 cms., haut. 15 cms., lettres 2 cms. Quatre lignes, gravure profonde. Epoque romaine (?). (Pl. I)

Δημήτριο <ς> Μέντω
ἥκω εἰς Διόσπολιν καὶ
Προσκεκύνηκα Τὸν
Ἄμμωνα μέντω.

"(Moi) Demetrios, fils de Mentô, je suis venu à Diospolis et j'ai fait le proscynème à Amon-Mentô".

Ce pélerin est-il venu d'Hermonthis où l'on adorait Montou qui était aussi le patron thébain avant d'être supplanté par Amon?

7.—Au-dessous du précédent et sur le même bloc. Haut, à partir du sol 1m.30. Dimensions : largeur du texte 53 cms., haut. 14 cms., lettres 3 cms. Trois lignes, gravure large et profonde. Epoque romaine (?). (Pl. I)

ἥκω εἰς Διόσπολιν καὶ
Προσκεκύνηκα
Τόν Ἄμμωνα

"Je suis venu à Diospolis et j'ai fait proscynème à Amon".

8.—Au-dessous des textes nos 5 et 7. Haut. à partir du sol 1m.10.

Dimensions : largeur du texte 90 cms., haut. 40 cms., lettres 4 cms. Quatre lignes, gravure large et profonde. (Pl. I).

Μεναν [
ου και τοῦ υἱοῦ [Π]αρὰ τῷ
Ἄμμωνι καὶ Διονυσίας Τὸ Προσ[
οι πα [ ] ι Π.

1.2 : La construction Παρὰ suivie du datif est plus fréquente à l'époque ptolémaïque qu'à l'époque romaine[1].

Ce texte ferait, probablement, partie du texte No. 5.

9.—Sur un mur latéral qui relie les deux premières colonnes à l'ouest de l'entrée du temple. Haut. à partir

(1) A. Bataille : Inscriptions grecques du Temple de Hathchepsout à Deir El-Bahari, N° 2 et note p. 3.

du sol 3 m. Dimensions : largeur du texte 48 cms., haut. 28 cms., lettres 2 1/2 cms. Huit lignes, gravure profonde et assez large. Epoque romaine. (Pl. II)

]Προσκύ[νημ]α
Ἁρ ?]μαίο[υ Π ?]αβῶτος
Καὶ Θά[ρι] ος Τῆς
μητρὸ [ς Π] αρὰ τοῦ
Ἄμμω [ν]ος τοῦ
Κυρίου Καθὼ[ς]
Καὶ Γ [ ] ωνος
Τοῦ Αδι [

1.4 : La construction Παρὰ suivie du génitif est fréquente à l'époque romaine[1].

"Proscynème d'Harmaios fils de Pabôs, et de Thatris, sa mère, auprès d'Amon, le seigneur, et aussi de....."

10.—A gauche du précédent, sur le mur extérieur de la petite chapelle de Khonsou, l'une des trois chapelles bâties par Thouthmosis III à la triade de Thèbes. Haut. à partir du sol 1 m. 45. Dimensions : largeur du texte 79 cms., haut. 11 cms., lettres 3 cms. Trois lignes, gravure profonde et fine. Epoque romaine (?). (Pl. III)

(ἔτους) Δ Παῦ[νι . . .]
Νέων Ἀπολλωνίου
Προσκεκύνηκα Τῶν Ἄμμωνα

l. 3 : l. Τον.

"L'an 4, le ... de Payni. (Moi), Néon, fils d'Apollônios, j'ai fait proscynème à Amon".

(1) Ibidem p.

11.—Au dessous du précédent. Haut. à partir du sol 75 cms. Dimensions : largeur du texte 38 cms., haut. 21cms., lettres 2 cms Trois lignes, gravure assez profonde. Epoque romaine (?). (Pl. II)

Τὸ Προσκύνημα (ἔτους)
Δ Τρύφων[ος] τοῦ
γράψαντος

l. 1 : à noter que le scribe n'a pas mis la date à la fin du texte comme d'habitude.

l. 2 : la lacune est assez large pour deux lettres. Faut-il lire Τρυφων [ιανοῦ] ? "Proscynème de l'an 4 de Tryphon qui a écrit ceci."

12.—A l'entrée de la même chapelle (celle de Khonsou) à gauche, tout près du sol. Dimensions : largeur du texte 41 cms., haut. 17 cms., lettres 2 1/2 cms. Trois lignes, gravure assez légère et fine. Fin de l'époque ptolémaïque. (Pl. III)

Ἥρων Ἀμωνίου
Ἀρσινοΐτης ἥκω
(ἔτους) Δ Παῦνι ι̅

"(Moi), Hérôn fils d'Amonios, du nome Arsionîte, je suis venu. L'an 4, le 10 Payni."

13.—A droite de l'entrée qui mène de la salle à quatorze colonnes dans la cour de Ramsès II, et à deux mètres du sol est gravée, entre les jambes du roi debout et dans un cartouche en queue d'aronde (28 × 12 1/2 cms., lettres 3 cms.), l'inscription suivante qui date, probablement, de l'époque romaine. (Pl. III)

Ἀμ·ρῦ <ς> ἔλθα
Ἰοῦτος Ι

l. 2 : le trait après le sigma est mis semble-t-il, par symétrie avec l'iota du début.

"(Moi), Amerus, fils d'Ious. je suis venu".

A l'extérieur et au-dessus du cartouche est gravé, sans doute par la même main, le mot Ἀμ:ρῦς. Le scribe a bien remarqué qu'il manque un sigma à la fin du nom dans le cartouche. Comme il n'a pas trouvé assez de place pour le mettre il répéra, le nom avec le sigma.

14.—Au dessous du précédent. Haut. à partir du sol 1m. 47. Cinq lignes écrites en pointillé dans un cartouche à queue d'aronde (35×35 cms). dont la partie droite manque. A noter les points placés au dessus ou au-dessous de quelques lettres de la première ligne. Epoque romaine. (Pl. III)

1. Πτολίων ἰατρ—
ὸς Διστα·σ Π—
σείρης εὐχα—
ριστῶ τῷ
5. Ἄμμωνι

ll. 2-3 : la lecture du mot Διστα·σπσείρης est douteuse. C'est probablement le nom de l'endroit d'où venait Ptoliôn. (Moi), Ptoliôn, le médecin, de Distaespseières, je suis reconnaissant à Amon".

15.—Sur le mur extérieur du temple, du côté est, à gauche de l'entrée qui mène à la salle hypostyle à trente-deux colonnes, au-dessous du cartouche au nom de "Ramsès aimé d'Amon". Dimensions : largeur du texte 15 cms., haut. 4 cms., lettres 1 1/2 cms. Deux lignes, gravure assez profonde et légère. Epoque ptolémaïque(?). (Pl. III)

Φιλόξενος

ἥκω (ἔτους) Θ ἐπὶ [φ] {ε}

"(Moi), Philoxenos, je suis venu. L'an 9, le 5 d'Epiph."

16.—Sur le mur ouest, à l'intérieur de la cour de Ramsès II, derrière les deuxième et troisième colonnes du côté sud, dans un cadre (30×14 cms.). Gravure fine et légère. Epoque romaine. (Pl. IV)

Ἰσιδώρα

17.—Sur le mur extérieur, côté ouest, de la cour de Ramsès II, tout près de l'angle sud-ouest de cette salle. Hauteur à partir du sol; 1 m. 50. Une ligne, gravure assez profonde et assez large. (Pl. IV)

Ζώσιμος μαγ [

18.—Tout près du précédent. Haut. à partir du sol 2 m. 50. Deux lignes, l'une verticale et l'autre horizontale.

Μάγ–

ν [ος ου ης]

Ἀμμώνας

19.—Bloc en grès (60×23 cms., haut. des lettres 3½ cms.)., trouvé devant le massif ouest du pylône de Ramsès II pendant les fouilles de 1959-1960. Trois lignes, gravure assez profonde et assez large. Epoque ptolémaïque.

]ιβ Διογένης ἥκ[ω

]ν τος ὧδε ἐν Διόσπολει

]ος καὶ Τῆς μητός.

20.—Bloc en grès (55×27 cms., haut. des lettres 2 cms.), trouvé devant le massif ouest du pylône pendant

les fouilles de 1959-1960. Il porte deux inscriptions dont l'une se compose de cinq lignes, gravure assez profonde et fine. (Pl. IV)

(ἔτους) γ Παῦ[νι

Τρύφωνος [

βεκοῦτος κα [

Π. ολειος θ[

L'autre se compose de deux lignes dont la deuxième est moins lisible. Gravure profonde et assez large.

(ἔτους) γ Παῦνι ιδ Τὸ Προ[σκύνημα

Ἀπολλονίδου

21.—Bloc en grès (40×10 cms., haut. des lettres 3 cms.) qui faisait partie d'une corniche, trouvé devant le massif ouest du pylône pendant les fouilles de 1959-1960. Deux lignes, gravure profonde et large. Epoque ptolémaïque.

Νέου Διονύσου φιλοπάτο] ρος φιλαδέλφο[υ

]πρόπυλον

Cette inscription date du règne de Ptolémée Neos Dionysos (80-51 avant notre ère).

INSCRIPTIONS LATINES

22 - Dédicace au nom de Constance Chlore.

Ce texte, gravé sur une dalle de grès de 1 m. 50×0m. 68×0m. 30, se compose de six lignes d'écriture latine. Les lignes sont délimitées par deux traits horizontaux, légèrement gravés, qui assurent aux lettres une hauteur uniforme. En bas du texte sont gravés deux palmes à

droite et à gauche. Le texte est en bon état de conservation sauf de petites cassures au début et à la fin de la première ligne, ainsi qu'au début de la troisième ligne et à la fin de la quatrième. (voir pl. IV).

Cette dalle a été trouvée pendant les fouilles de 1958-59 exécutées par mon collègue Dr. Abdel Qader devant le massif Ouest du pylône de Ramsès II. Elle provient certainement d'un socle de statue analogue à celui qui se trouve encore en place dans la salle hypostyle à trente-deux colonnes du même temple et qui portait une statue de Constantin. D'autres socles semblables ont été trouvés dans le temple de Louxor [1]. Le texte se lit :

1. d(omino n(ostro) fortissimo et
   benignissimo
   Fl(avio Val(erio) Constantio
   nobilissimo Caesar (i)
5. Val(erius) Evethius v(ir) p(erfectissimus)
   rat (ionalis)
   d(evotus) n(umini) m(ajestati) q(ue) eius.

"A notre seigneur très puissant et très bienveillant, Flavius Valerius Constantius, le très noble César, Valerius Evethius, vir perfectissimus, rationalis (a dédié ce monument) dévoué à son génie et à sa majesté".

Ligne 1 : La partie supérieure du texte manque, mais la lecture est certaine. A la fin de la ligne on peut restituer ET; la partie inférieure de la première lettre est assez lisible.

(1) Voir A. S. A. E. XXXIV (1934) P. Lacau : Inscriptions latines au temple de Louxor § III-IV pp. 33 seq.

Lignes 3-6: On peut noter les traits de formes variables placés à mi-hauteur après la première syllabe des mots abrégés: FL-VAL (ligne 5), ou les points mis au-dessus des lettres initiales des mots abrégés : ·V P· (ligne 5) et DN·MQ. (ligne 6).

Enfin tous les A sont dépourvus de barre transversale intérieure; le fait n'est pas rare[1].

COMMENTAIRE

Ce texte est gravé sur le socle d'une statue érigée par Valerius Evethius à Constance Chlore (292-306). Le même personnage érigea une autre statue à Maximien Galère (293-307)[2]. Les deux textes sont analogues; ici et là on trouve les mêmes mots. Tous les deux datent aussi de la même époque; le nôtre date de la période où Constance était César, c'est-à-dire avant 305 (il devint César le 1er Mars 293), et l'autre date du temps où Galère était César, c'est-à-dire avant 305. Ainsi, Valerius Evethius érigea deux statues en même temps, l'une à Maximien Galère et l'autre à Constance Chlore. Cela répond à la question posée par Mr. Lacau. " Le fonctionnaire (i.e. Valerius Evethius) a-t-il dressé une statue au seul Galère, qui était César d'Orient, ou quatre statues aux quatre empereurs ?[3]." On peut répondre maintenant qu'il en érigea deux, aux deux César, celui d'Orient et celui d'Occident.

Nous n'avons aucune indication sur l'emplacement de ces deux statues. Tout ce que nous pouvons dire, pour

(1) Voir A.S.A.E. XXXIV, ibid p. 34.
(2) Voir A.S.A.E. XXXIV, ibid § III pp. 24 et seq.
(3) Ibidem p. 35.

le moment, c'est que les deux inscriptions ont été trouvées à l'ouest du temple, là où les deux noms de Galère et de Constance Chlore figurent sur deux bases de colonnes(1).

23.—Un bloc en grès qui a été trouvé aussi pendant les fouilles de 1958-59 avec les restes de trois lignes d'inscription latine: (pl. V).

1. Consuli bis coh [II Thrac(um)]
sub Ulpio Premian [o Prae-]
fec] to Aeg(ypti) cui prae es[t....

Ulpius primianus était prefet d'Egypte pendant le règne de Septime Sevère (195-196 de notre ère)(2). Comme l'inscription mentionne "consuli bis" elle date du debut des fonctions de ce prefet.

On peut restituer le nom de cohorte d'après Lesquier qui a apporté des temoignages attestant qui encore vers l'an 200 le cohors II Thracum stationait à Thebes(3).

Enfin les lignes precedantes ces trois lignes portaient la titulature de l'Empereur Septime Sevère.

24.—Inscription Copte

22.—C'est une épitaphe chrétienne en forme de croix avec 18 lignes d'inscription. Elle a été trouvée à l'eplacement de l'église de Ste. Thécle devant le massif est du pylône du temple de Louxor. (pl. V). (Calcaire L. 50 cms.). Le texte se lit:

(1) Ibidem pp. 30-32.

(2) Voir A. Stein : Die Präfekten von Ägypten in der römn-Kaiserzeit (1950) p. 107.

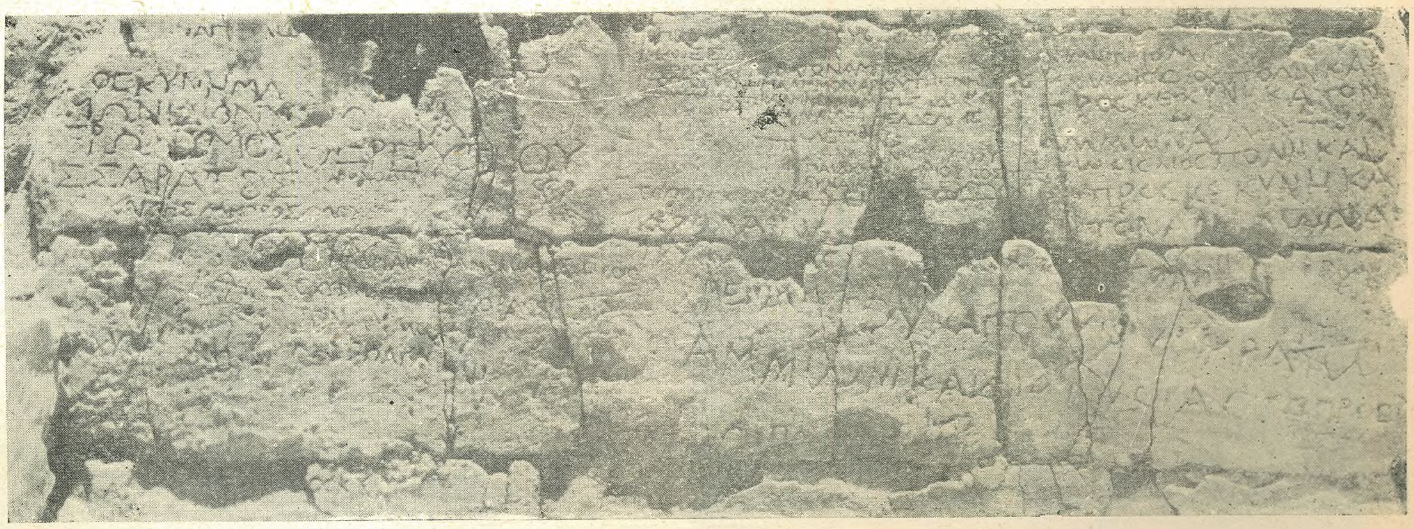
(3) L'armée romaine d'Egypte (1918) p. 200.

1 ⳨ ⲉⲓⲥ
Ⲑⲉⲟⲥ
Ⲉⲓⲣⲏⲛⲏ
Ⲧⲱ Ⲁⲅⲓⲱ
5 Ⲟⲣⲱ
ⲧⲙⲁⲕⲁ-
ⲣⲓⲁ ⲙⲁ-
ⲣⲓⲁ
ⲁⲥ ⲙⲧⲟⲛ ⲙⲙⲟⲥ
10 ϩⲙ̄ ⲏⲗⲕⲏ ⲛ Ⲑⲱ̄ⲑ̄
ⲛⲧⲉ ⲡⲉⲙⲛⲧⲉⲛ
ⲕⲁⲓ
Ⲇⲉⲕⲁⲧⲏⲥ
ⲛⲇⲓⲕ/ ϩⲙ̄-
15 ⲟⲩ ⲉⲓⲣⲏ-
ⲛⲏ ⲛⲧⲉ
ⲡⲛⲟⲩⲧⲉ
ϩⲁⲙⲏⲛ
⳨

Traduction : Un seul Dieu. Paix (dans) la sépulture sacrée. La bienfaisante Maria, elle s'est endormie dans le dernier jour du mois de Thoth de la 15e indiction, en paix de Dieu. Amen.

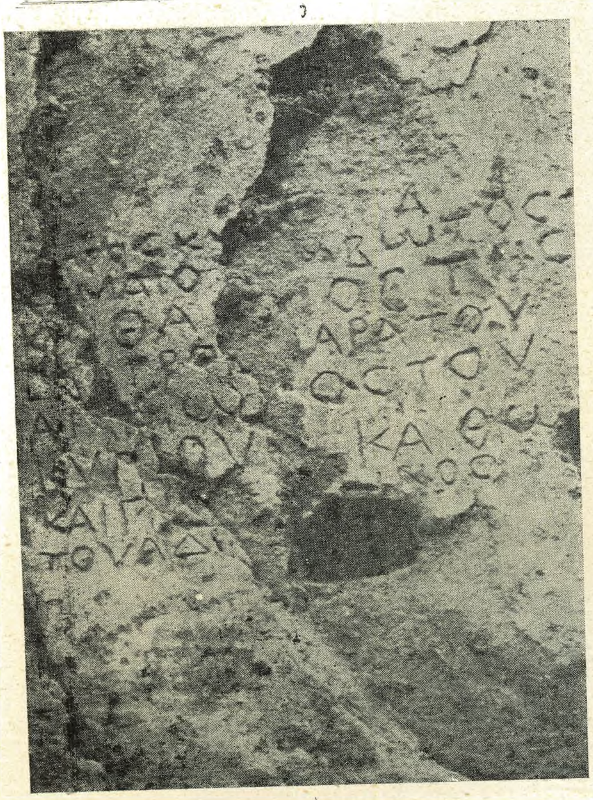
l. 10 ⲏⲗⲕⲏ pour αλκε ou αλκη
l. 14 ινδικ (Tιωνος;)

Henri Riad

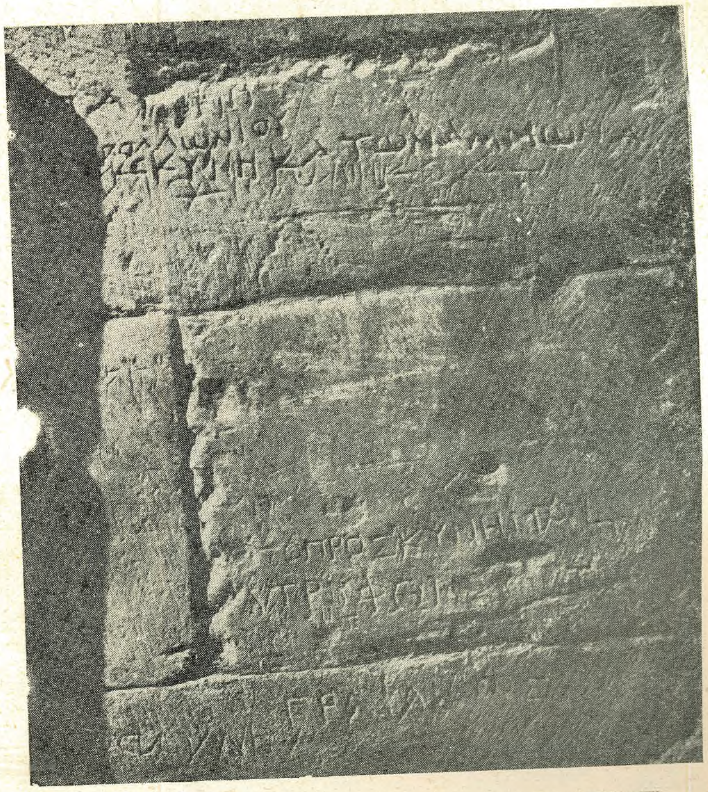


Inscriptions nos. 1 - 8

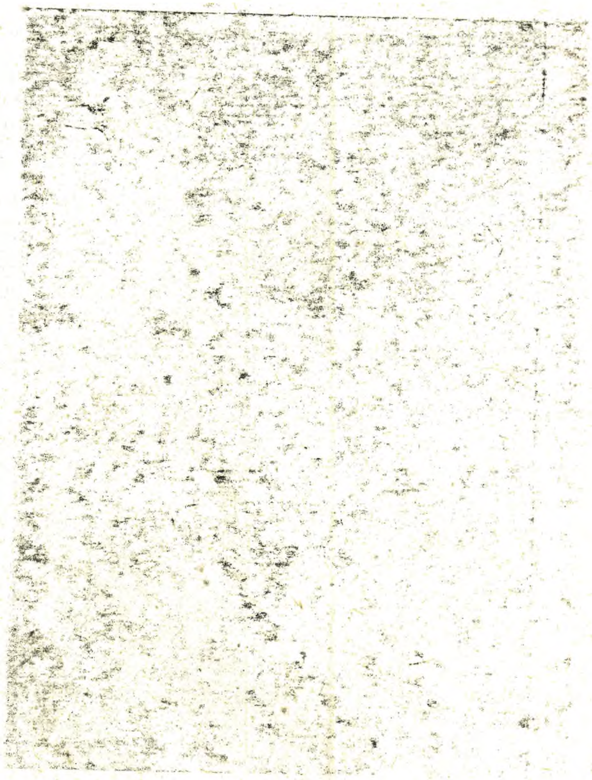
Pl. I

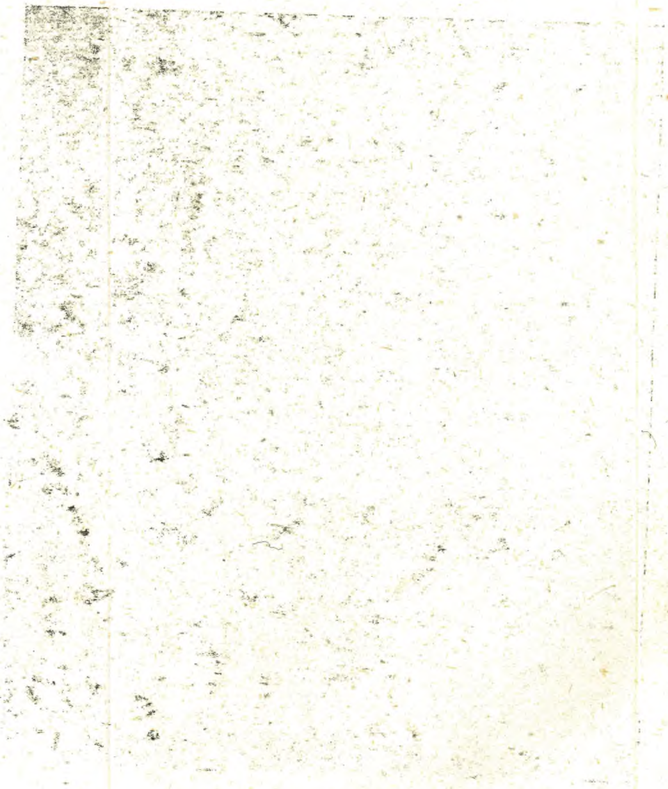


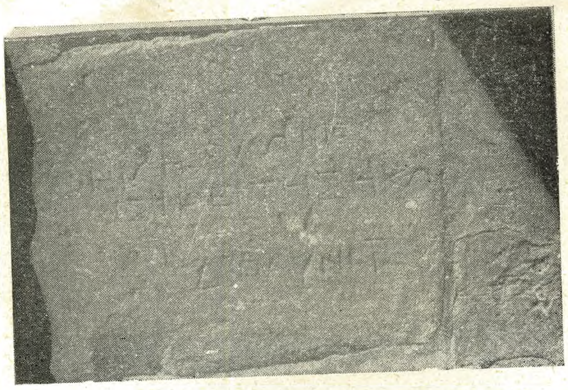
inscriptions nos. 10 – 11



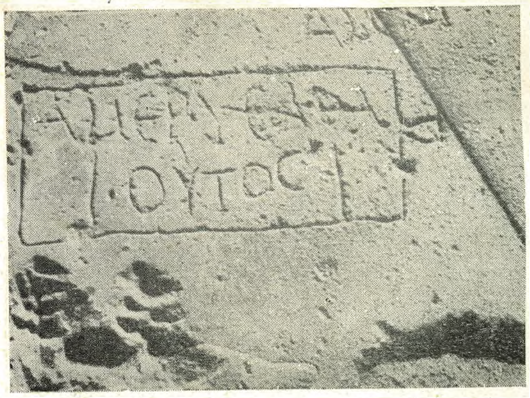
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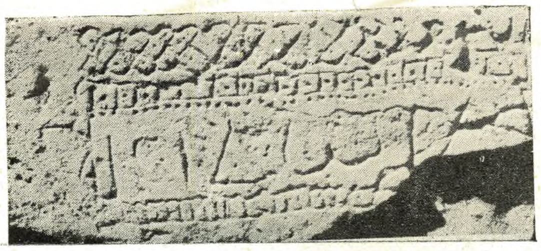


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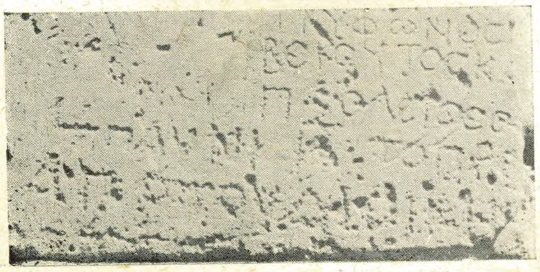
Pl. III



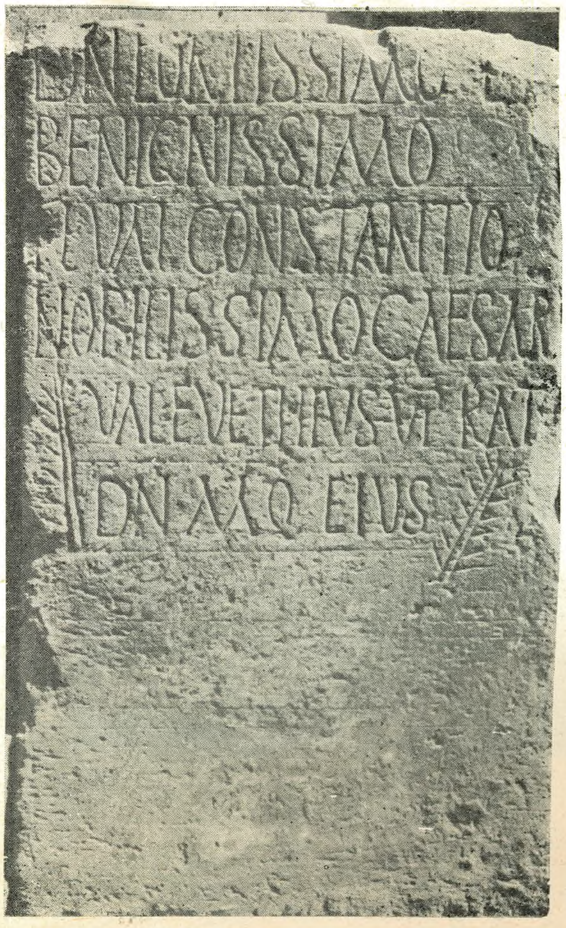
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inscription no 17

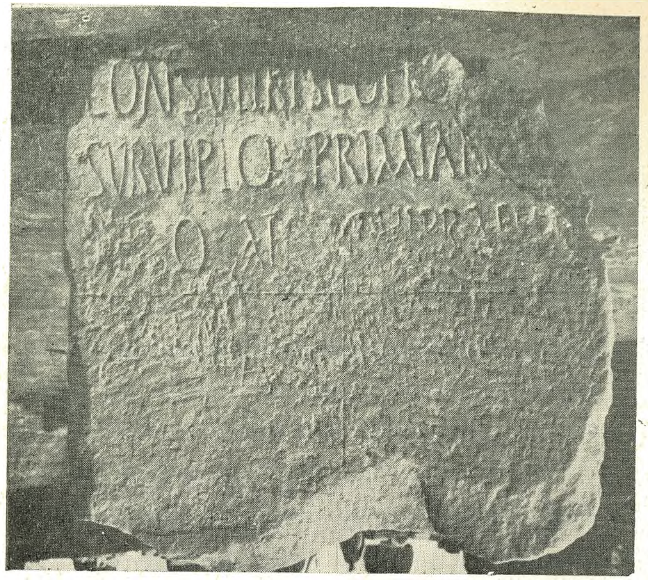


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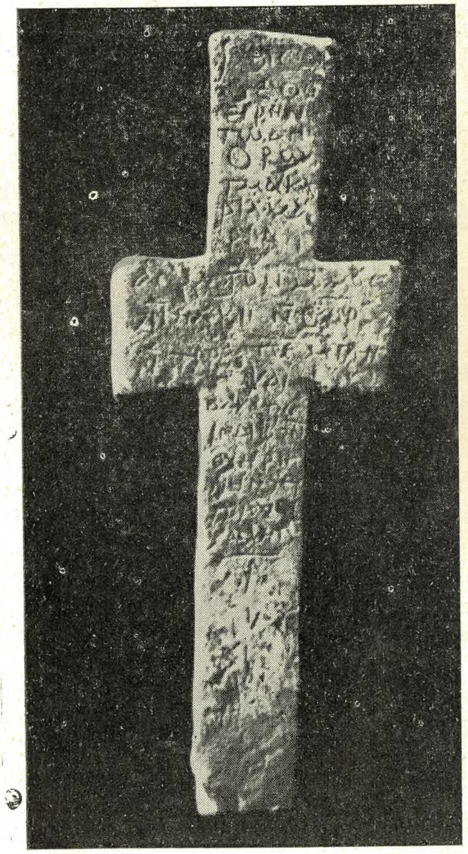


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PL. IV



inscription no. 23



inscription no. 24

MISCELLANEOUS PASSAGES ABOUT KING AND KINGSHIP ACCORDING TO THE INSCRIPTIONS OF THE TEMPLE OF EDFU[1]

BY

Dr. MOHIY E. A. E. IBRAHIM

In the oriental mind god and king are two conceptions so nearly coupled that the distinction is always blurred [2]. There are interesting divergences in the belief of the ancient peoples as to the origin of their kings. One would incline to believe that there must be people for a king to rule over, and thus creation of man must be supposed to precede every where the institution of kings. Yet in Egypt this is far from clear, the stories of human creation are perfunctory and confused. The origin of men is, in the most explicit story, ascribed to the god Re, they came forth from his eye, and Re was the first king of the Two Egypts. In this view, therefore kingship was divine and even preceded the appearance of mankind, an idea quite in harmony with the concept of divinity which never ceased to be a quality of the pharaohs.

It is well known that in Egyptian tradition "Dynasties" of gods and demi-gods, the followers of Horus, precede human kings on the throne, not of heaven, but of Egypt; and it was then that justice and social order were created[3].

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(1) In the footnotes *E.* is employed as an abbreviation of Rochemonteix-Chassinat, *Le Temple d'Edfou.*

(2) C. J. Gadd, *Ideas of Divine Rule in the Ancient East* (Schweich Lectures, 1945, British Academy. 1948), 33.

(3) H.W.Fairman in *Myth, Ritual and Kingship* (Oxford. 1958), 75.

The kingship of the greatest gods has been mentioned in many different ways as when the king is addressed by Ptah: "I cause thee to be crowned upon my throne in Memphis like Re in primordial time(1)" or when he is addressed "May Re present thee with his great kingship upon his throne in his Great Seat(2)". Sometimes we find the king is addressed in this way: "Mayest thou receive the diadems on the throne of Shu in his beautiful palace in *ḥ3-nfr* in Memphis(3)" or "I inscribe for thee the kingship of Shu together with Tefnet at the head of living beings(4)". The kingship of Geb becomes very clear from these texts in which the king is addressed by such divinities as Khepry who says to the king "I give thee the appearance on the throne of Geb, that thou mayest seize the Two Lands in triumph(5)", or when Atum addresses the king as follows: "I give thee control (over) all lands even as Geb controlled the people(6) (*pʿwt*)(7)" or even when Nekhbet says to the king: "Thy time is the time of Geb on earth(8)"

The kings of the 1st Dynasty who united Egypt were Upper Egyptian rulers, worshippers of the god Horus. Each king, therefore, was the Horus, (*i.e.* the man in whom Horus was incarnate) from the earliest historic times down to the Graeco-Roman Period(9).

(1) *E.* I, 99, 3.

(2) *E.* I, 104, 15-16.

(3) *E.* I, 298, I - 2. For *ḥ3-nfr* see H. Gauthier, *Dict. Géog.* vol. *IV*, 150.

(4) *E.* I, 522, 9.

(5) *E.* I, 108, 1

(6) *E.* I, 294, 13.

(7) o oo *pʿwt* (collated).

(8) *E.* I, 297, 6.

(9) "No surer indications of a change in loyalities is shown than when we find the Set animal above the serekh of Perabsen in the Second Dynasty, for in this, his first name, this king identified himself with the deity whom he believed to be supreme throughout Egypt". See W. B. Emery, *Archaic Egypt* (Pelican Books. 1963), 107.

We have been told that with the growth of the worship of Re the king came to be thought of as the Son of Re. Further, with the spread of Osiris-worship another conception developed "for Horus was the son, the avenger, and the successor of Osiris, and so every living king was Horus and every dead king was Osiris whose throne had been assigned to his son Horus as the result of a lawsuit before the gods themselves(1)". Thus the foundation of the kingship was not only that the king was divine and descended from the gods, but it was also the legal fact that the king was Horus, the legitimate heir and successor. Hours "whose image is the king in his palace(2)", and the king in his turn became "The image of Horus(3)."

It is one of the central points of the Egyptian theory of kingship that the king, the man duly crowned and seated upon the throne, the direct successor of all previous kings of Egypt, was in his official capacity of king the "living Horus" upon earth. But the Egyptians were well aware that the king, though the living Horus and in a sense divine, was still a mortal man, and his divinity was strictly limited and differed from that of the gods. The inscriptions of the Temple of Edfu make this essential distinction very clear. In expressions expressing identity, if it is a god of whom the text speaks, the *m* of predication is invariably used, whereas if it is the king, it is always the preposition *mi* that is employed, unless some purely earthly or subordinate identification is expressed(4).

(1) H.W. Fairman in *Myth, Ritual and Kingship*, 75. For the trial as a lawsuit concerning the sovereignty of Egypt see J.G. Griffiths, *The Conflict of Horus and Seth* (Liverpool. 1960), 65 - 68.

(2) *E.* I, 114, 4 - 5. To be read *snn. f* <*m*> *nsw m ʿḥ.f*

(3) *E.* I, 102, 17.

(4) For this point see M. Ibrahim, *Aspects of Egyptian Kingship according to the Inscriptions of the Temple of Edfu* (Ph. D. Thesis, Liverpool, December. 1966), 195 - 6; see also E. Otto, *Gott und Mensch nach den ägyptischen Tempelinschriften der griechisch-romischen Zeit. Eine Untersuchung zur Phraseologie der Tempelinschriften* (Heidelberg. 1964), 66 - 7.

Thus in a scene of lustration with the four ritual vessels of water the king "is on his throne, firmly established in *mȝȝt-Ḥr* ..... cleansing the *sḫmw* with what is in his hand. He is like (*sw mỉ*) the son of Isis, who was born in Khemmis, while purifying the *ka* (*s*) of all the gods(1)". But in the same scene Horus the Behdetite, for whom the ceremony is being performed, is described in the following terms: "The Behdetite, He-with-the-dappled-plumage, is in Wetjeset as (*m*) the beneficent ruler in the Mansion-of-the-Scimetar, performing purification, censing the temples, fumigating the chapels of the co-templar deities. He is (*sw m*) the Winged Disk(2)". On the other hand when purely earthly identifications are expressed, the identity is expressed by the *m* of predication, e.g. it is said of Euergetes II and his wife "The Two Beneficent Gods, who first came into being in Wetjeset, are Upper Egyptian kings (*wnn.....m nsyw*) ...... They are (*swt m*) the sovereigns of the Throne-of-Re, the rulers of the earth [on its foundation](3)" or the king may be described "The son of Re ..... is (*m*) the son of Sokaris, the divine seed of *swȝḏ* [-*bȝ*?]... He is (*sw m*) the lord of *Hh* and ruler of *Rš̌t*, to whom the quarries give what is in them(4)". The distinction between literal identification and mere likeness is always made perfectly clear. Thus when the king officiates as priest he is invariably said to be "like" (*mỉ*) some god or other who in mythology was supposed once to have acted in the same capacity but he is never directly equated with the god.

Dr. Mohiy E. A. E. Ibrahim

(1) *E.* III, 122, 11 - 13.
(2) *E.* III, 122, 16 - 17.
(3) *E.* III, 121, 7 - 8.
(4) *E.* III, 124, 7 - 9.

TABLE DES MATIÈRES

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